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Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, JANUARY 3, 1946. NUMBER 1.

Mrs W C Wicker 1-1-46

Missionary from Southern Convention Returns to Philippines

By DOROTHY P. CUSHING.

The American Board of Foreign Missions, Boston, Mass., announces the appointment of Commander M. J. W. White, U. S. N. R., Senior Medical Officer of the Wave Separation Center, Washington, D. C., for a year of service as head of their mission hospital in Davao, Mindanao, Philippine Islands. Dr. White joined the Navy in 1942 and has been two years in active service overseas in New Calendonia, Guadalcanal and Guam. He has been stationed in Washington, D. C., for the past ten months and was released from active duty on December 20.

This will not be Dr. White's first venture as a missionary physician for he previously served for six years under the American Board in the Philippines, first at Cagayan and later at Davao. During this period Dr. White was associated with Dr. Frank Laubach.

The Davao Hospital to which Dr. White will return was, up to July, 1941, under the directorship of Dr. Herbert C. Brockenshire who entered the U. S. Navy Medical Corps as a Lt. Commander and who was reported lost when a Japanese prison ship was sunk en route to Japan.

During the war years the Davao Hospital has been carried on valiently by an 85-pound Filipino woman, Doctora Estaban Sexon. She shepered the hospital through the Japanese occupation and her name became a symbol of Christian help among the Filipinos as well as to the American internees who named her the "Angel of Mercy."

"When I saw the destruction of Guam, the suffering of the people there and the pictures and stories that came out of the Philippines, as well as word of the death of two of our doctors and the burning and wrecking of two hospitals, I felt I had to be there to help in any way I can," said Dr. White when asked about his decision to return to the Philippines as a missionary doctor.

Dr. White was born in Norfolk, Va., was a member of the Christian Temple, is a graduate of Elon College and the University of Virginia (M. D.). In the first World War he served from 1917 to 1919 with the U. S. Navy Medical Corps. Upon his return from missionary service in the Philippines in 1935 he was at the Arthurdale Project in West Virginia and following that was Physician-in-Charge at the Fredrickstead Hospital in the Virgin Islands. Two years later he came to Luray, Va., for general practice and was surgeon of the Page Memorial Hospital there, from which post he entered the Navy Medical Corps in 1942.

NEWS AND VIEWS

Dr. J. H. Dollar spent part of the Christmas season with relatives in Alabama.

Rev. and Mrs. H. G. Councill visited relatives and friends in Portsmouth and Franklin, Va., during Christmas.

FROM EDITOR TO EDITOR.

Do please publicize this urgent request from Mrs. LaFell Dickinson, President of the General Federation of Women's Clubs: "Will you cooperate with the Local Committee of the Victory Clothing Collection in a drive—January 7 to 31—to secure 100,000,000 garments, warm bedding, and shoes for overseas relief? If there is no local committee, some responsible person should be persuaded to offer her services to United National Clothing Collection, Inc., 100 Maiden Lane, New York, 7, N. Y.

A PRAYER FOR THE NEW YEAR.

O Thou who art from everlasting to everlasting, without beginning or end of days; replenish us with heavenly grace, at the beginning of this year, that we may be enabled to accept all its duties, to perform all its labours, to welcome all its mercies, to meet all its trials, and to advance through all it holds in store for us, with cheerful courage and a constant mind. O Lord suffer us not to be separated from Thee, either by joy or sorrow, or any sin or weakness of our own; but have compassion upon us, and forgive us, and keep us in the strong confidence of Thine eternal love in Jesus Christ: and to Thy Name shall be all the praise. Amen.

VIRGINIA COUNCIL OF CHURCHES TO MEET AT RICHMOND.

January 8 at 12:30 P. M., Miss Antonio H. Froendt, who has just returned from a year's service as a war correspondent in Europe, will speak to the Council of Church Women at the Seventh Street Christian Church. That evening, the public meeting of the Council of Churches will be held at St. Paul's Church at 8:00 P. M., at which time there will be two special features: the President's first annual report and an address by Dr. Joseph L. Hromadka, a former Professor in the University of Prague, who has just returned from a four month's stay in Europe. Professor Hromadka will speak on "The Material Agony and the Spiritual Challenge of the Churches in Europe."

OPEN HOUSE HELD AT ASHEVILLE PARSONAGE.

An open house party was held Tuesday by the Rev. A. C. Todd, new pastor of the First Congregational Church, and Mrs. Todd at the parsonage, 41 Larchmont Road.

Christmas greens and candies were used in the decorations. The table was covered with a lace cloth and centered with candelabra and lighted red tapers, surrounded with wreaths of greens.

Mrs. William P. Jackson and Mrs. J. Carl Headlee poured tea during the afternoon. Assisting in serving were Mrs. Robert Crane, Mrs. L. C. Merchant and Mrs. Vladimir Hartman.

The new parsonage was recently purchased by the church and a dedication ceremony was a feature of the afternoon. Mr. and Mrs. Todd and the Rev. William P. Jackson former pastor, and Mrs. Jackson took part in the service.

DON'T TEAR UP THOSE CHRISTMAS CARDS.

"Too bad to destroy such beautiful cards—but what can one do with them?" How many of us have uttered such exclamations a week or two after Christmas! Well, the Save the Children Federation can place the pretty cards from friends where good use will be made of them—in remote rural schools where the Federation carries on its service to underprivileged children, and where attractive pictures are rarely seen. For some years the Federation has received and distributed considerable quantities of cards, which have been utilized in many ingenious ways to the delight and cultural benefit of the children. Much larger quantities can be used. Just put as many cards as you like into a package, write your name and address on the outside or inclose inside, and mail to Save the Children Workroom, 8 Washington Place, New York, 3, N. Y. There the cards are assorted and forwarded to area centers for direct distribution. Postage is three cents per ounce. Packages one pound or over may be sent prepaid by Railway Express at a saving.

DUKE UNIVERSITY DIVINITY SCHOOL WILL HOLD ITS FIRST CONVOCATION.

The Divinity School of Duke University has announced plans for a Convocation to be held at the University on February 11, 12 and 13, at which a number of distinguished lecturers will be heard on subjects pertinent to the tasks of the church during years of post-war reconstruction. The program will be under the supervision of Dr. Harvie Branscomb, dean of the Divinity School.

Ministers of all denominations, and all interested laymen, are cordially invited to attend the meeting.

The central figure of the program will be a series of three addresses to be delivered by the Reverend Doctor Henry Sloane Coffin, President-Emeritus of Union Theological Seminary in New York. Other speakers include Dr. Hazen G. Werner, recent pastor of Grace Methodist Church, Dayton, Ohio, now a member of the faculty of Drew University; Bishop G. Bromley Oxnam, President of the Federal Council of Churches of Christ in America; Professor Reinhold Niebuhr of Union Theological Seminary of New York; the Honorable John Foster Dulles, statesman and churchman; and Henry Luce, editor of *Life, Time* and *Fortune*. On February 11 and 12, the Reverend Harold Phillips, pastor of the First Baptist Church of Cleveland, Ohio, will preach to the Convocation.

The afternoon schedules, as arranged for the Convocation, will provide opportunity for meetings of committees or other special groups, and facilities will be provided if notified in advance. Persons wishing to call such meetings may communicate with Dean Harvie Branscomb, giving approximate number expected to be present in order that the place and announcements may be arranged.

Program for the three-day session is as follows:

MONDAY, FEBRUARY 11.

10:45 A. M.—"God's Work for Today," first lecture by Dr. Henry Sloane Coffin.

12:00 Noon—A service of worship in the university chapel with the Reverend Harold Cooke Phillips preaching.

3:00-4:30 P. M.—"Pastoral Counseling." A forum led by Professor G. Hazen Werner.

8:00 P. M.—Address: "Protestantism and the Future of America," Professor Reinhold Niebuhr.

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Compulsory Training Debate Begins

By Glenn D. Everette.

The debate on compulsory, universal military training has begun. For the second time within a generation, the strategists of the War Department are bending every effort to have this nation commit itself to a permanent policy of having every 18-year-old boy trained in the art of war. The hearings which have opened in the House Military Affairs Committee following the President's special address to Congress are just the beginning. Before another six months have passed, the American people are going to be forced to make an important decision.

Security is the key word in this debate. The main argument for peacetime conscription is that it is necessary to render America secure from the ravages of future warfare. At least three approaches are made to this contention. One is the American Legion's, that "It is the best guarantee of lasting peace that we can have," because it will make America so strong that no power will dare attack us. A second is that expressed by certain officers of the State Department, that peacetime conscription is necessary to implement the projected world security organization with sufficient force to back its authority, and to give America "authority behind her diplomacy." A third, and perhaps most popular, concept is to view peacetime training as an "insurance policy," something that will be needed in case collective security fails.

There will be other arguments made about the alleged physical benefits of training, of moral or immoral effects which it will have upon youthful lives, of the education for patriotism and democracy—or the regimentation of minds and acceptance of authoritarianism—which it will breed. Religious leaders are quite properly concerned as to what a year's guidance by the military in peacetime will do to the outlook of idealistic young men, as to the drinking, gambling, and vice with which they will inevitably be brought into close contact. Educators fear its duling effect upon minds and indoctrination of nationalistic lines of thinking which it has seemed to produce in Europe. But all these arguments pale by comparison with the major issue of American security. If peacetime conscription is needed for security, Americans will probably pay the price and adopt it; if it is not needed to render the nation secure, it is doubtful that the Army, the American Legion, or any other pressure group can persuade the American people to permanently assume this onerous burden.

Military training in peacetime is different than in war. There is no glamor or excitement, nothing for the men to look forward to but new days of drill and the end of their year of training. It is hard to stir up an interest in imaginary battles with a non-existent foe. Morale and morals are usually poor. The financial burden of the training, the two to three billion dollars of direct Federal appropriations, and the two billion dollars worth of goods and services which the men involved in training would normally produce if left in civilian life, will seem heavier when political attention is focused on balancing the budget, reducing taxes, and improving the standard of living. It will take a strong, compelling force to persuade the American people to carry such a program indefinitely.

In April, 1920, a similar debate was waged on a much milder conscription proposal, four months' training for 600,000 men a year, rather than twelve months for approximately one million. Sponsored by Senator (now Representative) James W. Wadsworth, of New York, it went down to crushing defeat. Arguments then advanced were the same as now, except that since the Senate had just defeated American participation in the League of Nations, collective security did not enter in. Opponents relied largely upon the resemblance of the training program to the "militarism" of the lately-vanquished German foe and upon the general sentiment in the country against it. This time, however, there does not appear to be a majority sentiment against any military program. Americans are too worried about security in the Atomic Age to be concerned by anything else.

What, then, is the position of opponents of the legislation? For the most part, in the current hearings, they have abandoned emotionalism and theoretical arguments, and have made a direct and effective attack upon the assumptions on which conscription rests.

There are two courses open to America, they contend. One is to attempt to become in military terms, the world's strongest nation—to lead in the next arms race. The other is to resume the leadership which this nation once had in seeking universal reduction of armaments, and to couple it this time with an effective program of collective security and a growing system of international law. The latter position is exemplified by the Martin Resolution, and others, calling for the international abolition of peacetime conscription.

Whatever be America's decision with regard to peacetime conscription, it will clearly mark out her leadership in the world. If the United States seeks to maintain the largest army in the world, the largest fleet, and the largest air force, and continues to manufacture atomic bombs, it will give the other nations of the globe a good idea as to which is the most armament-minded nation in the world.

Should these nations interpret this extraordinary "insurance policy" on the part of the United States to be the evidence of our faith in the peace now being constructed, the path of America's leadership will be all too clear. If powerful America, with her favorable geographic position, finds it necessary to carry such an "insurance policy" against the outbreak of hostilities, how much more necessary it is, they will tell themselves, that the lesser powers, with their land boundaries so vulnerable, must also carry heavy "insurance."

A new arms race appears to be dangerously easy to start. Once started, it would quickly turn the world into another armed camp. Is such force necessary, ask conscription opponents, to support a world security organization?

Obviously, the more force which individual nations, who may be potential aggressors, maintain, the greater will be the amount of force required by the Security Council. But a peace which requires that every young man in all of the major nations of the world be trained for at least one year in the art of warfare against their fellow men would be an unstable peace, opponents contend. Huge armaments breed jealousy, suspicion, and nationalism. They would make a poor foundation for a successful world council to work upon. A police force can operate successfully only in a relatively unarmed community.

What use would UNO have for large levies of armaments? It could, at best, send only token forces to disputed areas. If the token force were truly international, made up from a dozen or more nations, the potential aggressor would invite instant world war by firing upon it.

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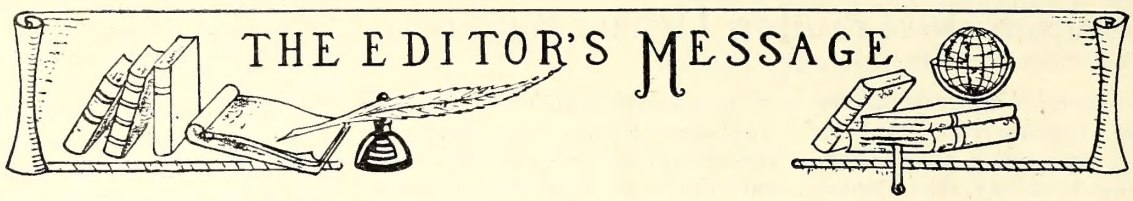


MISSIONS IN THE NEW YEAR.

The opening of the hitherto closed doors to the mission field presages a year of unparalleled opportunity. New sects of the apostles and of the holy spirit will surely be written. The names of Richard and Dorothy Jackson, Angie Crew, Leonard and Agnes Christian, George Shepherd, M. J. W. White, Samuel Coles and a host of others are emblazoned above these open doors. These modern saints and the cause which they represent bring us near the fountain of the Christian religion. This new year of grace should be a glorious year of missionary study, prayer, service and of sacrificial giving.

On every hand the searching question arises: Is there an adequate remedy for the poignantly troubled world situation of today? Is there a door of hope in the Valley of Achor? Is there any physician, anywhere, who is able to heal the awful hurts of our wounded humanity? The missionary has the answer. "He must reign till He hath put all enemies under His feet." One day, ere long, poverty, ignorance and superstition, disease, sin, war and death will be under His feet forever. His words, His works, His character are altogether sufficient to attest Him as the only Savior for all mankind. Who would not wish to follow in His train, in all the swift-changing years of time, and throughout the vistas of eternity?

CHURCH BUILDING IN THE NEW YEAR.

One way in which 1946 may become the Year of our Lord is through a church improvement and building program. Churches which have been architectural liabilities rather than assets may be remodeled. Outmoded arrangements for the work of Christian education may be revamped. Facilities or aids for recreation, education and worship may be secured. Carefully designed church architecture supplements the gospel appeal to the ear gate with that to the eye gate. The total effect of such a program on contractors, workmen, worshippers and spectators should be widespread and stupendous.

Stumbling blocks in the way of such a program include the scarcity of material and the present high cost of construction. Many will be tempted to postpone their venture indefinitely. Churches may hesitate but business will not. Founding of roadsidestand business is expected to reach a rate of 1,000 per day in Spring. Drugstores, says a Washington report, are planning more remodeling than almost any other line and hence are excellent prospects for contractors. Business will not be delayed for five or ten years in the hope of securing cheaper construction. Neither should the church mark time by indulging in the practice of false economy. The church should consider not only the high cost of building now and in the near future, but also the high cost of not building—the loss of money, members and interest which are the inevitable results of delay.

"The Church Beautiful," by John R. Scotford, is a practical study of ways in which the physical equipment of a church may be better adapted to the needs of its congregation. Although primarily concerned with the remodeling of old structures, most of the book is immediately applicable to the planning of new buildings. "Planning Church Buildings" is the title of a new book to be issued by the Interdenominational Bureau of Architecture. It contains plans, exterior designs and interior views of churches to cost from $35,000 to $800,000. These books offer invaluable guidance for those who plan to improve or build.

EVANGELISM IN THE NEW YEAR.

William J. McCullock makes this arresting statement: "Evangelism, and especially individual witnessing, was the primary function of the Early Church. The early Christians made evangelism perennial. We make it spasmodic. They made it vast. We make it variable. They made this their vocation. We make it our avocation. They looked upon the task of witnessing to every creature as a challenge. We look upon it as an impossible ideal. Consequently, the world is unsaved for twenty centuries."

Truly we face a gigantic task in formulating and executing an adequate program of evangelism. After all, the main purpose or drive in the church must be to enlist individuals in the work of the Kingdom. Neither minister nor layman should evade this responsibility. "Let the layman win the layman" is more than a slogan; it is logical and practical and Scriptural. Moreover, be not deceived. God is not mocked, for whatsoever a minister soweth that shall he also reap. Let him sow pious platitudes and promises which are seldom kept and he shall reap a dwindling congregation. Let him sow the seeds of kindness and sympathy in faithful visitation and he shall reap a harvest of loyal members.

It is our hope that we shall focus our attention during the new year on the power of evangelism and realize anew the thrill of the everlasting and inexhaustible power of the Gospel of Christ to meet the needs of men and of our society.

STEWARDSHIP IN THE NEW YEAR.

Having so recently passed through the Golden Season of Christmas, we are conscious of the needed currency of character in the Kingdom. Only the celestial accountant could possibly enumerate and evaluate the total giving of Christendom since the Wise Men first laid their Treasures at His feet. God forbid that we should withhold our Gold of homage, Frankincense of love, or Myrrh of sacrifice. Let us cheerfully utilize our means to re-light the candles of good cheer and cooperative helpfulness for all those who are experiencing privations and restrictions far beyond our power to un-

derstand. Join the ever growing "fellowship of those who care," and walk in the fresh and constant realization that those who are strong are inviolably bound to bear the burdens of the weak. By the glorious exercise of Christian stewardship we help make 1946 truly the Year of our Lord.

R. L. H.

New Testament Conditions of a Spiritual Revival

By Rev. James R. Clinton, D. D.

What *are* the New Testament conditions? I want to sum up what seems to me the New Testament teaching in five sentences:

First: *A Return to the Simplicities—the Fundamentals and Central Things of Our Faith.*—A spiritual revival will demand this return on the part of preachers, deacons, leaders of youth groups, Sunday school teachers and the entire membership. And by the Central Things I mean the love and mercy of God, the suffering love of Christ, repentance, faith, loving obedience and the reality of the eternal world. It will mean what is often called a return to theological preaching. Evangelism must have a theological background. It is what we believe about God, Christ, man, sin and salvation that will make us evangelistic or otherwise in our thought and practice. If we believe that people are lost—and they are—lost in sin and confusion, we shall want to tell them what the New Testament means by saving grace. We shall want what Charles Wesley used to term "a calmly fervent zeal."

Second: *A Return to Earnest Prevailing Prayer.*—It is just folly to expect an intelligent glowing revival in our churches without a whole-hearted return to prayer. When Zion travails in pain children will be born unto her. You can preach a social and ethical sermon without much prayer and without the cultivation of the spiritual life. You can get a man out of the slums without a prayer meeting but you can't get the slum out of the man without much travail in prayer and without the preaching of the transforming insistence of the Gospel of Christ. The New Testament is quite emphatic about prayer as one of the conditions of a spiritual revival. It has been true of all the outstanding seasons of spiritual recovery in the long history of the church. Such seasons have been preceded by prayer on the part of God's people. It is prayer that creates the atmosphere in which the careless and indifferent may be awakened and for the church to be evangelistic.

Third: *A Return to the Belief That Every Member of the Church May Have the Joy of the Lord.*—That is not just a pious phrase. It is the glowing experience of Pentecost. Dr. Stanley Jones asks the question: "Why are churches so shy of Pentecost?" And he answers his own question by saying that Pentecostalism has hurt Pentecost. Well! it may be true, but the real reason why we fight shy of Pentecost is that many of us have never had or we have lost the joy and power and fullness of spiritual experience. The greatest need at this moment in all the churches is a new realization of the presence and power of the Holy Spirit. It would solve all our problems. The fire would consume much that passes for Christian work in these days. The fire would soon create such a stir in our activities as would make the godless open their eyes in wonder and set the world asking: "What is the meaning of this." (Acts 2.) Remember Pentecost came when the church prayer meeting equalled in numbers the church membership!

Fourth: *A Return to Apostolic Methods.*—These early disciples had a personal concern for the people. The classic of this personal evangelism is the way Andrew brought his brother Peter to Jesus. These early Christians scattered abroad through persecution went about everywhere preaching Christ. They had what used to be called "a passion for souls." (J. H. Jowett's book.) They thought they had a message worth telling and that must be told. And the preaching of the good news was not merely the work of the Apostles but the joy and delight of all the members of the church. We need a revival of personal evangelism such as is seen in the ministry of Andrew. We should soon have a revival of religion throughout this country if all our members were on fire with love for Jesus Christ and could not but seek to win the people for the Saviour. We do not need a resolution or even a credential from the Conference to tell us to do this. The love of our hearts for our Saviour and Friend and for those for whom He lived and died ought to compel us to go out into highways and by-ways and compel them to come in. Oh! for a church thus Spirit-filled and Fire-crowned!

Fifth: A Return to the Separated *and Consecrated Life on the Part of All the Lord's People.*—There is no condition of revival more explicit in the New Testament than that which says that God's people are to come out from among the ungodly and be separate. This is not a contradiction of the fact that Jesus was "in the world" and "ate with publicans and sinners." He was "in the world but not of the world." He kept Himself "unspotted." His presence among the worldly and ungodly was purposeful. His very presence condemned their sin and hypocrisy and led them to seek His way of life. The church must be distinctively spiritual. I sometimes feel in certain of our churches that members are more anxious to find a front place in the church for the world instead of finding in the world a front place for the church! There must be a clear line of demarcation between Christians and the people of the world. Changes are welcome if they are for the better. It is much more likely that the world will ruin the church than that the church will save the world by compromising methods. They are not adjustments; they are maladjustments! There are many New Testament conditions of revival but enough has been said to show us all how exacting and definite and spiritual they are.

Are we prepared to meet the conditions? If so, "times of refreshing from the presence of God" are imminent.

CIRCULATING LIBRARY FOR RURAL MINISTERS AT VANDERBILT UNIVERSITY.

By Thomas Alfred Tripp.

Vanderbilt University School of Religion has established a circulating library for rural ministers. Through a gift of $50,000 by Dr. John Louis Kesler, Professor Emeritus of Religious Education, and an equal sum granted by the University, the service is available to rural pastors of all religious denominations in the South.

This circulating library was started in 1936 with grants by the Carnegie Corporation. Over 5,000 books have been purchased and 4,000 rural ministers in 34 states borrowed an average of 24 books each during the 1936-1945 period. A total of 90,000 book-loans were made.

The expanded venture, to be known as the John Louis Kesler Circulating Library for Rural Ministers, was

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

A pecan tree stands in our yard near the dining room window. The recent windstorm blew the remaining pecans from its limbs and scattered them on the ground beneath the tree. Some squirrels have been feasting on the pecans and they could not eat all they found on the ground. So, according to the well established laws, traditions and habits of squirrels, they satisfied their appetites and then got busy laying up in store for the future. No one knows all about these busy, active little animals, but they do not try to eat everything they find, at one time, but they lay up for the future.

One squirrel especially attracted our attention. We watched him (or her) find a pecan, take it in his mouth, test it as to its soundness, and then look for a good place to bury it in the ground. He was busy for several minutes. He usually found a place among the leaves under some rose bushes and shrubs, and quickly dug a nice hole. Then he pushed the pecan down into the hole, pulled some dirt over it until the ground was level, packed the dirt with his front feet and pulled some leaves over the spot, leaving it apparently as he found it. He repeated that several times and then returned to his home.

This is not a scientific discussion of the habits of squirrels. Bringing the matter down to commonplace consideration, one might ask: why did the squirrel bury the pecans? Does a squirrel know that it is good business to save some pecans for a day when there are no nuts to be gathered from the trees? For the lack of a better term, it seems that instinct or nature has taught him to lay by in store for the future. Does man have this instinct, or the experience, or the reason, which tells him that he should provide for the future? Surely he is endowed with a corresponding sense to make this wise provision.

Solomon called attention to the ant, when he said: "'Go to the ant thou sluggard.'' One might well say to this generation: ''Go to the squirrel and learn a lesson on thrift and economy.'' How much this lesson is needed in these days of mixed plenty and want! The thousands of people who are out on strike today are losing money every day they are idle. Millions of people in America have received very high wages for their labor during the recent war. In spite of all the calls to buy government bonds and the laws to prevent inflation, many are spending their money too freely. Many who should be thinking of the future, when work will be neither so plentiful or so profitable, and they should be laying up in store for that time of need.

The great sin of the prodigal son was ''he wasted his substance in riotous living.'' He was a waster. No one likes a miser. But that is not as bad as wasting. This applies to the material, the physical powers, the mental oportunities and the spiritual obligations of all people. The body should be strengthened by taking care of health and laying up strength for the future. The mind should be enriched by laying up treasures from books and observation. The soul should lay up treasures in heaven by cultivating those qualities of heart and spirit by which one may grow in grace and in the knowledge of Jesus Christ. Man has a future and he is going to live in that future. Jesus called this eternal life for those who lay up in store by His grace and blessed saving power. Yes, we may learn a great lesson from the little squirrel. Look out for the future.

I. W. Johnson.

NOW.

If you have hard work to do,
Do it now.
Today the skies are clear and blue,
Tomorrow clouds may come in view,
Yesterday is not for you;
Do it now.

If you have a song to sing,
Do it now.
Let the tones of gladness ring
Clear as song of bird in spring.
Let every day some music bring;
Sing it now.

If you have kind words to say,
Say them now.
Tomorrow may not come your way,
Do a kindness while you may;
Loved ones will not always stay;
Say them now.

If you have a smile to show,
Show it now.
Make hearts happy, roses grow,
Let the friends around you know
The love you have before they go;
Show it now.

—*Anon.*

THE DIMENSIONS OF FREEDOM.

By the time this goes to press we shall have passed through Christmas and into another New Year, a season when we must suddenly change from Christmas tidings, greetings, gifts to make life more cheerful for the unfortunate and thoughts of Him who made the occasion possible, to the idea of taking an inventory of ourselves and making new resolutions for a year in its very beginning.

Now that the most devastating of all wars has ended and the whole world is grappling with the problems incident to winning the peace, may the peoples everywhere resolve to understand, love and relish such a spirit of freedom as they have never known before.

Freedom may neither be said to have four sides nor to be four-square. But we do believe it has its dimensions. Some one has said that ''Man is an anarchist by nature and a citizen by suggestion.'' If that be true, then it is easy to say that all things artificial have a natural origin, and all things natural thrive under artificial development.

Thus we might ask whether language is natural or artificial. Surely, language is artificial; but expression is not, for it is not confined to language. Expression takes in the mannerisms of the voice—the inflexes, reflexes, variations, and the gestures and motions of the body. The Church is artificial, but religion upon which the Church is founded, is natural.

So long as man can exercise his nature through thought, his power of expression, and his religious, moral and social development, without the artificial handicap, he is experiencing the sum-total of his freedom. With that artificial handicap which is a constant reminder of the law, beyond which he must not go, man must confine himself to the outlets of his nature which shall not be, in the least, harmful to his fellow man. Such is the extent of man's freedom. He lives within and above the law, and not beyond the law. His life then experiences the full dimensions of freedom and is attuned to the doctrine of the greatest teacher of all time—the Christ. May our supreme resolve this New Year be for the Christ-like freedom which is the only freedom which can bring peace and brotherhood to war-torn world.

Fred F. Myrick.

Norfolk, Va.

News of Elon College

By President L. E. Smith.

THE NEW YEAR.

The meaning of years is different with individuals and institutions. When an individual reaches three score years and ten, his usefulness is in the twilight. When an institution passes its half-century mark its accumulated records enhance its prestige. It publicizes its years of service as it would lay claim to greater trust and increased patronage.

Elon College is proud of its many years of service to the youth of our church, state and nation. Its contributions to civilization through trained leadership are significant. Homes, businesses and professions have advanced as a result of its labors. With Elon College the years count.

Elon College is now in its fifty-seventh year of service and is proud to face the new year. Nineteen hundred and forty-six presents a full calendar. January and February constitute what the Convention has designated as College Period in the churches. During this period churches are requested to inform their members of our college, the opportunities it offers for our own church young people, and induce them to give serious consideration to the advantages it offers. We are also requested during this period to acquaint our people with the needs of the college and secure, if possible, the amounts apportioned to each church for the support of the College. Fortunate is the church that secures its conference apportionments during this period.

The mid-year meeting of the Alumni Association is scheduled for February 9 and the mid-year meeting of the Board of Trustees is called for February 12. These meetings come within the college period and are most important, particularly this year. The question of inter-collegiate athletics must be decided and plans for the future formulated.

The Christian Workers Conference, a new undertaking for the college and convention, is scheduled for February 11-15 with three nationally known lecturers and prominent members of our own convention to appear on the program. This will be a full week of intensive study and careful planning in the interest of the pastor and his local church program. It is planned that every church should be represented by its pastor and at least one member. The college will provide room and board for all who live at a distance.

In addition to the above, the campaigns are still with us, and doubtless will be until our goals are reached. The Staley - Atkinson - Newman Memorial Foundation has not yet been completed. We are only a little beyond the half-way mark. We had hoped to accomplish this assignment by January 1. We cannot afford to stop until the entire amount is secured. This campaign is a part of the Million Dollar Campaign, which amount is required if our college is to keep pace with the other fine institutions of our country. We are compelled to provide ample facilities for those who come if we are to maintain our high standards of efficiency. These two campaigns could be completed during this year if everyone would do his best.

Nineteen hundred and forty-six brings a note of optimism to our campus. Instead of declining enrollment as has been the case since 1942, our student body is steadily increasing. Since the opening in September we have had around forty registrations to date. There are twelve to fifteen who have requested the privilege of registering immediately that they may have the advantage of the remaining weeks of the present quarter.

The new year will also bring its problems. Adequate and efficient personnel for official and faculty positions present new difficulties. Unfortunately, Miss Kendrick, our dietician, was forced to retire on account of health and other conditions. Miss Kendrick was very efficient and most cooperative. Her withdrawal is a great loss to the institution—students and faculty alike. We are finding it difficult to secure her successor. The college is needing at present an instructor for the Commercial Department and a man with ability and experience for the Department of Business Administration. As the student body increases, demands for new faculty members will be urgent.

The church has stood by the college through the years and I know that it will not forsake us during the year 1946. A new year always brings new opportunities but not without new responsibilities.

FIFTH SUNDAY OFFERINGS.

The second and third Sundays in December we received from the Convention office for the college exactly nothing on the new conference year. The fourth Sunday we received two offerings amounting to $18.00. The same is herewith reported. Of course, reports from the fifth Sunday have not had time to reach the Convention office. It is to be hoped that many Sunday schools will forward their offerings. Contributions made early in the year relieve the local church of the stress of raising conference apportionments that must eventually come. Money received at this time of the year means a very great deal to the college. I trust that many Sunday schools and churches will resolve to send contributions regularly until their conference apportionments have been paid in full. We are grateful for the continued support of a loyal constituency.

Previously reported	$ 256.56
Sunday Schools.	
Eastern N. C. Conference:	
Turner's Chapel	3.00
Churches.	
N. C. & Va. Conference:	
Hebron	15.00
Total	$ 18.00
Grand total	$ 274.56

THANK OFFERING.

The good missionary women of our Convention voted that the Thank Offering for 1945 should be given to Elon College—not to be used for current expenses but to be a part of the permanent funds of the college as an evidence of the Woman's Missionary Society's interest in the college. The goal, as I understand it, was set for $2500. Since the last issue of The Christian Sun a check for $316.83 has been received from Mattie Cox Parker, secretary, as a final payment on the Thank Offering from the Woman's Board of the Southern Convention, making a total of $3,035.39. This certainly is wonderful. The college appreciates this generous assistance. The money will be carefully invested and will be designated as a contribution from the good women of our Convention.

I understand that the Thank Offering this year is to go to our responsibilities with the Shaowu Mission in China and that the goal has been set at $2500. I sincerely trust that the amount will go beyond that contributed to the college. The needs of the college are great but the needs of a war-torn world are greater. I know that our people will contribute generously.

A LETTER FROM THE JACKSONS.

The New Year is just about upon us and like some Chinese of old I must hasten to pay up my debts (in this case, not money but letters). To you readers of THE CHRISTIAN SUN our thoughts have often turned but our pens have been limted to writing lessons in Chinese.

We've had lots of fun though while struggling with *le* and *de*, two troublesome little Chinese particles. One of our charming native women teachers, Mrs. Leng, invited us to her home for dinner one evening. Not only was her Chinese cooking wonderful but she and her husband were such fun we hated to leave. They've only been married a year and are still learning English. You should have heard us trying to figure out what kind of fish—in English—was in the soup. Mrs. Leng said the fish had a lot of "sticks" coming out of it. So for a horrid moment we thought we were eating octapus; but it was really awabi (whatever that is).

The head of the Chinese Language School, Dr. Kennedy, also invited us for a Chinese supper one evening. But one of those unfortunate kitchen tragedies (mold on the pastry) forced the resourceful Mrs. Kennedy to make a last minute change in the menu. So we had an Indian meal from the beautiful lacquer bowls and enjoyed it all—friends, food and chopsticks.

Another memorable social event was the tea Fred Wang gave just before Christmas. A friend of his played a Chinese lute and zither for us, a rare and interesting treat. Dick, at Fred's request, gave a brief amusing talk, a hash of his jokes. Then, after much food (the tea was real Chinese) and pleasant chatter, Fred gave everyone little funny gifts. He had been on a dime store shopping tour, not knowing what half the gifts were that he purchased. There were pencils, shampoo, hair dye, mascara, and little dog houses to pin back drapes. They gave everyone a big laugh and started the Christmas season right merrily.

It's been a grand holiday with a visit to both our families; we hope you all have had a good holiday, too. Dick's sister from Texas even managed to be in Columbus, Ohio, for a joyful reunion. And our Washington stay with the Potters had the usual background of music ranging from the gorgeous new Steinway piano to that wonderful Skinner organ at the church. Yes, I was back in the choir for one whole Sunday!

I hope the Chinese like Bach, Chopin, Rimsky-Korsakoff, and all. Mr. Storrs says the Chinese enjoy singing hymns even when they can't carry the tune; but they're also anxious to learn. They're especially fond of Christmas carols. Won't it be fun—they learning ours and we learning their songs?

The sun has just popped out on the rain-washed capital; so we're off for a family jaunt to some very interesting friends. Good-bye now and happy New Year! Sh-h-h, we're going to see the monkeys in the zoo!

DOROTHY JACKSON.

Washington, D. C.,
December 31, 1945.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 20, 1945.

Sunday Schools.

Second, Norfolk, Va.	$	10.00
Concord, Timberville, Va.		1.46
Total	$	11.46

Individuals and Churches.

Rocky Ford, Fancy Gap, Va.	$	8.00
Rosemont, Norfolk, Va.		42.38
Total	$	50.38

Specials.

First, Burlington S. S., Burlington, N. C.	$	54.63
First, Burlington S. S. Classes, Burlington, N. C. (Loyal Men's Bible Class & Young Women's Bible Class, Christmas Treat, Carroll Co.)		30.00
Total	$	84.63
Total for the week	$	146.47
Previously acknowledged		8,683.01
Total since Sept. 1, 1945		$8,829.48

Gratefully,
MATTIE COX PARKER,
Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 27, 1945.

Sunday Schools.

Liberty Spring, Suffolk, Va.	$	5.00
New Elam, New Hill, N. C.		12.94
Liberty (Va.), Nathalie, Va.		3.59
Durham, N. C.		15.14
Ingram, Va.		12.87
Turner's Chapel, Sanford, N. C.		4.00
Pleasant Grove, Halifax, Va.		16.03
Leaksville, Luray, Va.		5.14
Timber Ridge, Gore, Va.		13.00
Smithwood, Liberty, N. C.		8.92
Pleasant Ridge, Ramseur, N. C.		14.58
Total	$	111.21

Individuals and Churches.

Martha's Chapel, Apex, N. C.	$	5.00
Palm Street, Greensboro, N. C.		15.37
Union Grove, Asheboro, N. C.		2.69
Total	$	23.06
Total for the week	$	134.27
Previously acknowledged		8,829.48
Total since Sept. 1, 1945		$8,963.75

Gratefully,
MATTIE COX PARKER,
Secretary.

A SOLDIER'S QUESTION.

The deployment of our army to the various war theatres throughout the world has helped develop a world consciousness and a conviction of the dignity and worth of every human being. The theology of the cross of Christ has always been that our world is one. In many isolated and unexpected places our soldiers have found the fruits of Christian missions. Native Christian converts often have dramatically assisted soldiers in distress and there are numerous reports of native Christian fidelity under the hard rule of enemy occupational forces.

Our soldiers had opportunities to be ambassadors of good will wherever they have gone in their Army service. An appreciation of our Christian institutions in many lands has been the result of other people's observation of our men and women.

A vital aid to world understanding for us has been the opportunity for observation, evaluation, and appreciation of other peoples whose language, culture, and tradition differ from our own. It is a safe prophecy to make that in this post-war world the men of our nation will be more intelligently interested in and active supporters of missionary causes. A soldier eloquently expressed this idea when, in writing to his father from a Pacific outpost, he asked this question, *"Father, can't you people back home in America do something for these people over here?"—Chaplain Brigadier-General Luther D. Miller, Chief of the Army Chaplains Corps, U. S. A.*

A RENDEZVOUS WITH CHRIST IN CHINA.

(LETTER FROM THE CHRISTIANS.)

On the eve of our new "adventure into the unknown" we want to share with you these lines from John Oxenham's *Bees in Amber* which seem particularly appropriate since we have come thus far on our way to China, not yet knowing the date or port of our sailing:

Not for a single day
Can I discern my way,
But this I surely know,
Who gives the day
Will show the way,
So I securely go.

While we rejoice in the thought of an early return to Foochow and our beloved Chinese friends, as well as to our over-burdened colleagues, there is little danger of deluding ourselves about what lies before us. Letters and reports show up many difficulties and heartaches that must come to us when we can no longer have the wisdom and fellowship of a number of the most spiritually minded of our Chinese leaders who have gone to their eternal reward. And we shall be at a loss, too, without many of our missionary colleagues whose "three score years and ten" have made their retirement necessary. Yet we go "securely" assured that He will never fail to lead us in the way, and that even post-war chaos and calamity are not beyond His love and care. Also we are counting on you in the churches at home to send on the stream of young workers who will be "building temples still undone."

Little did we realize when in 1940 we left our station by circuitous routes to board a small coaster that smuggled us out over Japanese mine fields that nearly six years would pass before we could return to Foochow. Our choice would have been to return much sooner to stand-by with that small and faithful band who held the work together through two periods of military invasion. But we trust that in God's greater purpose He has also been able to use our seventy to eighty thousand miles of travel in the United States for the sake of telling of His kingdom's progress in China to more than a thousand audiences in churches large and small, in colleges, schools and business groups. And as for us, the names of Deoring, Iduhapi, East Bay, Frontenac, Green Lake, Wapsie-Y, Clear Lake, Morom, and Asa Turner Camp, will all the rest of our lives stand for the earnest Christian leaders of Congregational youth with whom we were privileged to share in the work of the summer camps.

We shall be carrying back with us the gifts of love which have been coming from many of you—gifts with much interest and prayer behind them; and we have a big idea as to how God may enable us to make these gifts go very far in re-establishing our church families through the setting up of small groups in Christian Producers Co-operatives on the line of the work of Indusco, which has done such notable service during the war years.

Two days stand out, for us as for you, in 1945—days this generation can never forget: V-E Day which ended the horrible carnage in Europe, and V-J Day which brought new hope to China, that wonderful people who with their backs to the wall "held the line" until we were able to bring the needed relief. Whether we glory in, or depricate the use of the atomic bomb, we are united in giving thanks to our Father that peace again gives the world an opportunity to go forward.

On V-E Day Leonard was in the Mayo Clinic in Rochester, undergoing some much-needed surgery which has made him a "new man" after the three months rest from speaking appointments which followed.

Just about the time European hostilities ended, the Japanese forces which had been holding Foochow for seven months withdrew, and released our workers interned in the Mission Compound since September of 1944; and then we learned how Dr. Dyer and the group of women with her had by their presence even "under durance" been a great comfort to the Chinese Christian, and had saved from looting and vandalism quite a bit of the Mission and personal property. Even so, there has been tremendous destruction, as you can see from the letter the Board has printed from Donald and Katherine Hsueh about Foochow College.

At V-J time we had the great thrill of knowing that Agnes' sister, Louise Meebold, was one of those prisoners released from the Weihsien Internment Camp in Shantung by the coming of American paratroopers. Letters since received tell of the almost incredulous joy with which they welcomed their release, and of the goodwill shown them by the splendid American boys who rescued them, by the Chinese church friends, and even by the Japanese liaison officers and guards. We are thankful that Louise's physical condition proved to be so good that she was permitted to remain in China for another year; though we had been eagerly looking forward to a visit with here here at home. She is to help in Tientsin, bridging over the time until our missionaries now detained in U. S. can get back to the field. Moreover, it looks to us as if Louise would not be satisfied to come home until she has made a visit to Fenchow and her Chinese friends; but that area is still in the civil war zone of North China, and is not accessible at present.

The impelling word which started us out on December 12th from our Decatur home came in the following letter from our Board Secretary: "Today, I want to let you know that a day or two ago another cablegram came from Foochow, urging us to send you out as soon as we can. We hope to have your passport by the first of January, and would want you to be ready a few weeks after your passport comes." After this word, it needed only the generous invitation of a relative to live in Long Beach for a few weeks to bring us thus far on our way. Here we have a more congenial climate to await our sailing day, and at the same time have an opportunity for visiting relatives and friends, and the many Foochow folk in this vicinity.

Our earnest wish for you each one is that you may find in your work for 1946 the Divine constraint of this poem by Herbert Wilkinson:

I have a rendezvous with Christ,
Where shoulders bend beneath the load,
And men fall fainting by the road
For lack of loving, helping hand.

I have a rendezvous with Christ
That He may use this torch of mine
Wherever wrong disputes with good,
And hate makes war on brotherhood.

Wherever Christ has work to do
I have a rendezvous with Christ
Nor shall I fail that rendezvous.

May God's richest blessings attend your rendezvous.

LEONARD J. CHRISTIAN,
AGNES M. CHRISTIAN.

P. S.: If it should be possible for you to take an added share in the rehabilitation work to which we are returning, a check sent to us by January 10, 1946, would surely reach us at the following address: c/o Miss Dorothy Himes, 383-B Gladys Ave., Long Beach, California. After this date, letters may be sent to us addressed to American Board Compound, Foochow, China, for five cents postage as in prewar days. But until conditions are more settled across the Pacific, gifts should be sent to China via the American Board Treasurer, 14 Beacon St., Boston, Mass., and should be marked "Special" for use of L. J. Christian, Foochow Mission.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A NATION IN THE MAKING.

The First Quarter's Sunday School Lessons comprise the general topic: A Nation in the Making. Beginning with the first chapter of Exodus, they conclude with the tenth chapter of Samuel, and the calling of the first King of Israel.

The First Lesson of the Quarter is "God's Concern for the Oppressed," or

A PEOPLE OPPRESSED.

Lesson for January 6, 1946.

Memory Verse: *"And he said, Certainly I will be with thee."*—Exodus 3:12.

Lesson Text: Exodus 1-5.

Devotional Reading: Psalms 9:1-4, 9-11.

Under the Egyptian Kings that knew Joseph, the children of Israel had prospered and multiplied. Now a new dynasty had come to the throne and these kings "knew not Joseph." Indeed, they were opposed to anything that would have been in favor of Joseph. Not only this but the fact that the Israelites were growing in numbers and in influence and wealth was causing concern to the ruling class of the nation. Indeed, the king frankly told his people, "The children of Israel are more and mightier than we."

In an effort to curb their power, the king set over the Israelites taskmasters, and caused them to "serve with rigor," making their lives bitter with hard and unjust service. Yet we are told that "the more they afflicted them the more they multiplied and spread abroad."

Seeing that their effort to oppress the Israelites failed in its objective of reducing their numbers, Pharaoh finally ordered all midwives to destroy the new-born male children of the Israelites. In many instances this was done, but in some the midwives contrived to avoid the carrying out of his orders. Then came the specific instructions to throw all male children into the Nile River.

It is at this point that Moses is introduced into the picture. The story of his birth, of his being hid by his sister in the rushes by the river-side; his discovery by Pharaoh's daughter, and his adoption, his rearing by his own mother until he became large enough to go to the palace, his education as a prince of Egypt, and his flight to the wilderness, are all a part of the story, though not part of the printed text. These incidents are part of the plan which leads to the second lesson of the quarter:

A PEOPLE DELIVERED.

Lesson for January 13, 1946.

Memory Verse: *"I will trust and will not be afraid, for the Lord, even the Lord, is my strength."*—Isaiah 12:2.

Lesson Text: Exodus 6-18.

Devotional Reading: Isa. 41:8-13.

The child Moses has become a man of many years, schooled not only in the arts and sciences and laws of the Egyptians, but in rigorous school of nature in the great out-of-doors of the desert lands. For impulsively taking the part of a burdened countryman and slaying an Egyptian taskmaster, he had been compelled to flee the life of luxury as a prince of Pharaoh's household. He had become a shepherd in the very wilderness through which it was his destiny to lead the people of his race. God needed a leader, and unwittingly on his part, he had been prepared in every detail to become that leader.

God called him to that leadership and commanded him, "Wherefore say unto the children of Israel, I am Jehovah." That was first and most important. The people of Israel should know beyond the shadow of a doubt who was speaking to them. Then comes the promise: "I will bring you out from under the burdens of the Egyptians, and I will rid you of their bondage, and I will redeem you with an outstretched arm." "I will be to you a God; and ye shall the role was accepted, he acted his part as a man.

The results were assured, for God had promised, and God never fails. Pharaoh "let the people go," and God "led the people about, by the way of the wilderness by the Red Sea."

It was with great hesitation that Moses assumed the role which God had designated for him. Indeed it was only after he had the assurance of his brother Aaron's help that he finally consented to accept the leadership of the Israelites and to meet Pharaoh in his own palace. Yet once know that I am Jehovah."

We are told that Jehovah went before them by day in a pillar of cloud, and by night in a pillar of fire. He departed not from before them.

Thus we see the beginnings of the story of "A Nation in the Making." As you study these and subsequent lessons, it will be a good idea if you will also study the history of your own country—its beginnings, its development and particularly the part it is playing and must play in the world events of today. Never forget the fact that God has given us a task to accomplish as individuals and as a nation. God will not fail—will we?

J. T. K.

THE WORLD MISSION OF TOMORROW.

The western hemisphere has come to the end of the war relatively unscathed, but our brothers in the eastern hemisphere have endured incredible destruction to their material possessions and such spiritual suffering as we cannot ever expect to comprehend. The basic teaching of our Lord, that the strong must help the weak, draws us irresistibly to a new Christian mission in Europe and Asia.

The Protestant churches of Europe —our mother churches—hold the future of that continent in their grasp. Their leaders in many cases were at the heart of the resistance movement to totalitarianism. Their faith and courage have brought them through that ordeal in new power. Spiritually we can teach them nothing; materially we can shoulder much of their burden of rehabilitation, helping to rebuild churches, re-establish theological education, and provide personal relief to Christian families who have lost everything. A spiritual rebirth of Europe is possible if the Christian men of America respond to these needs.

The gratitude and friendship of the Philippine people for liberation through America will be repeated across East Asia as other lands find release. The American missionary will find an open door everywhere. Devastation is unbelievable in extent and it is a gigantic task to rebuild Christian schools, colleges, hospitals and churches, and to undertake new projects of evangelism and service. *Two great resources will be needed:* thousands of new missionaries and millions of new missionary dollars. Laymen of the American church alone can undergird the enterprise with adequate financial support. If they do, unquestionably the next decades can be the greatest in all missionary history.—*Dr. William N. Wysham, Secretary, Presbyterian U. S. A. Board of Foreign Missions.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

Did you have a "white" Christmas? We certainly did! There was snow on the ground Christmas morning and a sheet of ice covered Larchmont Road. Old Santa had a very hard time getting gifts to the little folk on this street. He almost fell on his face when he was trying to get Oliver's see-saw to his house.

Our only guest for Christmas dinner was Sgt. Robert Blaney from Massachusetts, who is stationed with the Communications Center here. His only sister married my first cousin, so my aunt wrote me about Robert. He had such fun watching Oliver open his gifts and seemed to enjoy having Christmas in a home.

Many of you sent me lovely Christmas cards and greetings. It wouldn't seem like Christmas without the lovely greetings that we get. I do not know how your family feel but ours get so very much joy from Christmas messages. Every year I think that ours are lovlier than the last. We have looked at them many times and will do so many more times.

Oh! I was about to forget to tell you that the ice melted off our street in time for us to have many of our church members with us for our annual Christmas tea. Our parsonage here was dedicated during the tea.

Now we have started upon another new year! I hope that to each of you it will bring some new and thrilling adventure in your home, school, church and community, yes, and a greater adventure even than that. I earnestly pray that this may be the New Year in which each of you will find his place in God's family; that your work may reach out across the mountains, plains and seas to bring healing love to many world children who hate us because they do not truly know and understand us.

Sincerely,
DOROTHY TODD.

TODDLE TALK.

Jonathan Weldon House was one year old on December 13. Jonathan is a big boy—thirty inches tall which is half his mother's height. He can climb the stairs and says seven words including "tick tock."

* * *

The Bowden family of Elon College hung up three stockings this year also. "The Bowden Bombers," Douglas, Charles and Bruce in a picture made a handsome Christmas greeting for your editor. Douglas is very much his father's son. Charles looks more like his mother. Young Bruce, who completely fills his high chair now, is a combination!

* * *

There were three little stockings on the Ritchie's fire place this Christmas. Sidney, the oldest, truly enjoys the beautiful Christmas story and enjoys the Santa Claus game that the family play. Jane is very busy adding new words to her vocabulary. Her cheery smile and affectionate hugs are an inspiration to the other members of her family. Baby Pegi Ann ate her first Christmas dinner in the "family" high chair.

* * *

Rebecca Todd was thrilled to have a congratulations card from Miss Angie Crew all the way from Talas-Kayseri, Turkey. (Miss Crew is teaching in the American School there. She says that her work is interesting but she is restless to return to her more loved work in Japan.) Rebecca had a surprise visit from her Grandmother Grigsby, Aunt Clara and Uncle Hollis Loveday and cousin Hugh Richard Loveday on the day after Christmas.

* * *

"Why don't I have a Christmas tree like all of my little friends?" young David asked his father, the Rabbi.

"They have Christmas trees because they are Christians."

"Well, then, I want to be a Christian!" replied young David.

IMPORTANCE OF GOOD MANNERS.

By MABLE-RUTH JACKSON.
Issued by the National Kindergarten Association.

"David, don't hold your knife and fork that way," I said to my small son. He was holding each implement with his whole fist and trying to force the meat fibers apart. "I've shown you the right way many times, but I'll show you again, if you wish."

"I know how, Mother," he said, with an air of humoring an unaccountable grown-up. "When we have company I will do it that way, but why do I have to when there's just us?"

I could have insisted that he eat correctly or be banished from the dining room. He would probably have complied, but with a sense of being unjustly treated; he might have turned stubborn and preferred to go without his meal. It didn't seem wise to take this course.

I thought if I could explain to him just one reason why I felt good manners were important and make him understand, he would see my point of view.

"You want to be able to drive a car some day, don't you, David?" I asked.

"I'm going to," he stated simply.

"Do you expect to get right in and drive off without knowing how to release the clutch or handle the shift and brake?

He gave me a look of pity for my ignorance. "Of course not," he said.

"Would you say that it is important to know so *well* how to do these things that you would not need to think about them when driving and could give all your attention to the road and to watching other drivers?" Maybe this was a little involved for him, but I hoped David could understand.

I needn't have worried. Every small boy seems somehow to have acquired minute knowledge regarding a motor car, and of course, he daily has traffic in front of his eyes.

"Well, I should say it is," he declared importantly. "You have to watch the red and green lights, an' kids on bicycles, an'—an' all kinds o' things."

"Very well, then," I smiligly continued, "do you think if we had company—someone to whom you liked very much to listen—you would be able to give him all of your attention if you had to be thinking whether you were holding your knife and fork correctly? Don't you think, too, it might be easy to forget and spread a whole slice of bread instead of a mouthful at a time?"

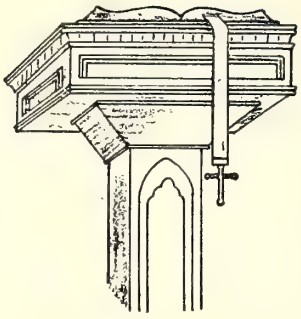
"Aw, he wouldn't notice," David said rather uncomfortably.

"Perhaps not," I agreed mildly. "But I know that if *I* were visiting in a home where the children didn't practice good manners, I should think their parents hadn't taught them properly."

"You mean somebody might blame *you* if I didn't eat the right way?" asked David.

"Yes," I replied.

David looked thoughtful, then picked up his glass of milk with exaggerated nicety, curving his little finger. His grin was infectious, and there was no more said on the subject of manners just then. But after that, David was more careful, I noticed. I'm sure I shall not need to be ashamed of him.



THE HEAVENLY VISION.

By Rev. John G. Truitt, D. D.

[Broadcast over WLPM the morning after Christmas Day.]

"Whereup, O King Agrippa, I was not disobedient unto the heavenly vision."—Acts 26 : 19.

How inspiring it would have been to have looked in on that courtroom that day! It must have been beautiful, for in those days, as today, there was a solid splendor about such a courtroom. In my mind's eye, I can see the splendor of that occasion. Here was the courtroom of the Roman judge of all Judea. The attendants were all in place, and the score of servants with their air of importance. But today it was more alert and splendid than ever before for one of the Herods was to appear on the regal bench with Festus. Herod Agrippa was the great-grandson of Herod the Great. And he was made king of one of the Roman realms. He would be attended by quite a retinue of important persons, and many servants. The stage was all set for a great session of the court.

There was another good reason for the interest in this particular occasion. Paul, a noted prisoner, was to appear in court. Paul, a learned follower of a new movement that was creating quite a place in the world at that time; Paul, a learned, former great young judge himself; Paul, now, a preacher and a missionary; Paul, who with followers like himself, though none so great as himself, had turned the world upside down. He had been arrested, and had made an appeal to the highest court in the Roman Empire, even to the Cæsar at Rome, himself. He was to be tried in this court today, to see whether or not his appeal should be sustained. The king would sit with the noble judge Festus on the bench. The common people must have crowded the courtroom. It was a great day in their city. Many of them perhaps knew something of the case, and something also of the prisoner. Some of them, no doubt, believed in the Paul, and the strange free message which he preached. Many of them would be the enemies of Paul, for having upset their businesses.

There is not time to go into detail as to the goings on in this particular case. Sufficient to say that Paul was an able—a most able defender of himself, and an orator and speaker of the first rank. When he was through with his defense we are told that "the king rose up, and Festus, the governor, and Bernice, and they that sat with them; and when they were gone aside, they talked between themselves, saying: This man hath done nothing worthy of death or of bonds. Then said Agrippa unto Festus: This man might have been set at liberty, if he had not appealed unto Cæsar." It was indeed, a great man, in the right, telling the truth. It cleared him, but for the fact that having appealed to Cæsar as a citizen of Rome, he had a right to be heard by the Emperor himself in Rome.

One line in his great defense sticks in my mind. I should liked to have heard him utter it. It is a word I should like very, very much to be able to say. It is a word sublime, and one we should all take seriously to heart in these days—especially now that we have just observed the birth of Jesus Christ, especially now that we have seen again as it were the angels in the sky, heard the songs from the heavenly host, seen the star in the east, watched the shepherds walking in that strange light in the manger door, and more especially since we have seen again the Babe in the manger, and watched afresh the Wise Men from the east bring their gifts and worship Him. How convincingly Paul the prisoner must have said those words! They are: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision!"

What has gone with your noblest dreams? Where now are your fairest visions? What has happened to the beautiful air castles of your soul, which in your best, holiest moments you have seen? Where is the man that in boyhood you dreamed you would be? Where is the work you thought you for humanity's sake you should do? What has happened to your vision? The heavenly vision, which only a contemplation made your step a bit lighter, your joy a bit sweeter, your courage and hope a bit stronger? Can you say with Paul in the test, even in the very shadow of death, I was not disobedient to the heavenly vision? There is something that stirs my soul in those words. They deserved a great setting, for they were the truth the convincing, stirring, unforgettable truth, from a mighty soul! Governor and king and those who sat with them might confer, but they could not forget the truth of the brave little soldier of the cross. They knew he had something in his soul to which he was, and had been, at all odds true. It is a page in the New Testament I can never forget. I hope I never shall. "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision."

You and I have had a vision of Jesus. We have had the challenge in our churches, in the beautiful music, the sweet prayer, the glorious scriptures, the joyous congregations, the friendly fellowship, and the strange heavenly glory of the Christmastime. What will we do with it? Will we let this vision fade as the Christmas candles burn out, and the lights are turned off? Will we go back to the old way? Or will we, like the Wise Men of old, when they had seen the Babe in Bethlehem, go back by another way? Paul says, "I show unto you a better way." Will we take it to duty and to service to our Christ and His world now?

How about re-capturing the best visions of our best selves, and laying them at His feet? How about turning over a new leaf, and really loving the highest and best, and leaving off the little, and the low; or even the half-good, and trivial? Is there not a heart-hunger within each of us to be really and truly God's child, fulfilling God's mission in our lives; and the being the brave men, women, and children we could be with His help? Do we not look longingly upon the good, straight, and true, who follow bravely the path of right and yearn to be better ourselves? Have we had no gentle stirring in our breasts to be brave and courageous in keeping up the way of life that we know is good? The prayers that we know we should daily pray, the good that we know we should daily do, the worship of Him which we know is just and right from the best depths within us? The heavenly vision that flashes like an angelic host before our hearts, what are we going to do about it? Will we not, by the grace of God, by the help of all the agencies about us for good, rise up and be true to the heavenly vision? "Where there is no vision the people perish." Have you gone through the happy days without getting a vision? Are we so perished within our best selves as to fail to see again what we ought to be? No, God has left within us all the spiritual eyes to see the finer, and higher way; the work we might do; the child we might train; the life we might bless; the song we might sing; the influence

we might exert; the wrong we might right; the soul that we might lift out of darkness. Some vision is before us. Some good, heavenly vision. The vision of a better home, a better church, school, job, community, state, nation, world. God grant, that you and I may be able to say, as once was so nobly said before the king: "I was not disobedient unto the heavenly vision." Let us begin even now to be true to our best.

COMPULSORY TRAINING DEBATE BEGINS.

(Continued from page 3.)

"Conscription is the taproot of militarism," Jan Christian Smuts has declared. Without it, modern mass armies which threaten the peace of the world cannot be built. An international security council with a covenant *against* conscription would appear to enjoy much more likelihood of success that a council accompanied by what would amount to an international agreement *for* conscription.

"But what if collective security does fail?" conscription advocates ask. "Then, at least, with peacetime training, you are prepared."

"Are you?" challenge the opponents. They point out that if the United States ever should be attacked by an aggressor, the aggressor will undoubtedly be located in either Europe or Asia. That means that in order to counter-attack the aggressor we will have to go across either the Atlantic or Pacific Oceans. While it is true that oceans no longer give us security from war, now that V-2 rockets and super-bombers have appeared, it is still true that they constitute formidable barriers to land armies. To send a 40-pound atomic bomb over the ocean, and to send a 5-million man army across, are two entirely different things.

America's reserve will not be fully trained, particularly if the four-month substitute proposal should be adopted, they will merely have been subjected to military indoctrination of very doubtful value. Further, the reserves would be demobilized and would be subject to individual call under Selective Service. General Marshall, under even his most optimistic estimate, concedes that it will take at least 12 months to put the reserve force on the field. Meanwhile a lot could happen.

Aggressor nations, indeed, might see three excellent chances of defeating the United States, even if this nation were armed to the teeth with peacetime conscripts:

1. The aggressor could reasonably gamble on so destroying this nation's centers of population and industrial power in one sudden blow that we would never be able to recover and wage successful war.

2. This failing, the aggressor could still bank on "atomizing" our slow-moving transports, either air or water, as they ply across the ocean carrying our troops to fight on another continent.

3. With even this failing, the aggressor might still feel that he had a good chance of stalemating the American attack on the actual battlefront, perhaps coming up with new weapons that would render land armies obsolete, or at least doing enough damage to force the issue to a draw where we would have to negotiate and return to the Western Hemisphere.

Thus, peacetime conscription would fail, from the practical point of view, to achieve any of its goals. It will not render this nation secure from attack, nor insure victory if we do engage in war, and it is not an appropriate measure to undertake in connection with a world organization. The alternative, opponents are contending, is a far more practical course. This alternative is to secure international agreement to the outlawing of military training, along with vigorous international prohibition of atomic weapons and a growing organization for the enforcement of international law. Such a policy would give this nation far more security than any unrealistic program of reserve training, which in the event of an atomic conflict might prove to be America's invisible and useless "Maginot Line."

A lot is at stake in the present debate in Congress. Far more than the lives of the youths is involved. It is a profound question of national policy. Many Christian leaders feel that the future course of the world is bound up in this decision. If the nations of the world, with the United States in the lead, revert to their old paths of armament building and training for war, man, they say, will be worshipping again at the altar of "might makes right" and will be heading, with certainty, for another armed conflict which will destroy most of man's remaining civilization. On the other hand, if the United States rejects as impractical and outdated the present military training proposals, they feel that the ground will be laid for a real attempt at international brotherhood and the founding of an enduring, Christian peace; one in which men will lay down their arms and really deal with each other as friends, without threat of sudden violence.

These are questions for Christian people to ponder. The debate, which promises to continue for several months, is one that needs the attention and the thoughtful contribution of the Christian citizen.

CIRCULATING LIBRARY FOR RURAL MINISTERS.

(Continued from page 5.)

launched during a dinner held in Nashville on November 20th. Chancellor O. C. Carmichael of Vanderbilt spoke of the importance of the rural church in the South and the possibilities of the library as an adult education service to the rural pastor. Dr. A. F. Kuhlman, Director of the Joint Library of Vanderbilt, Peabody College for Teachers and Scarritt College, spoke of the rural minister's plight in which he has a high potential for community leadership but who lives in isolation and on small income without adequate resources for continuing education. "In the South, the rural pastor has been especially handicapped because there are practically no rural libraries—less than 20 per cent of the rural population having access to library resources," according to Mr. Kuhlman.

Dr. John K. Benton, Dean of the School of Religion, announced the circulating library as available to the graduates of all theological schools and to that majority of southern rural pastors who have not had college and theological training. He said, "A library for rural ministers is of particular significance in the field of theological education, for at least three-fourths of the graduates of theological schools begin their ministry in country or small town parishes. Ministers who are unable to attend theological schools will find the circulating library of even greater value in their efforts at self-education."

Rural church leaders in the South may obtain the services of the circulating library by applying to the Vanderbilt University School of Religion, Nashville, Tenn. Books will be sent postpaid. The borrower pays only the return postage. Announcements and bibliographies will be issued from time to time by an advisory committee under the sponsorship of the Joint Library and the School of Religion.

We cannot honor God more than by believing what he says and acting under that faith in all our requests at his throne.—*George Muller.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Our large family of children at the Orphanage had a very happy Christmas. Several churches sent in a present for each child in the Orphanage. A number received presents from their people. Business firms and some of our church organizations donated oranges, apples, tangerines and candy, which was divided so that each child received its share. Candy was something the children had not had much of for several years. It looked good to them.

Christmas Day was cold with the ground covered with snow, and the trees and shrubs covered with ice and a cold rain following. We had the buildings kept warm and comfortable and the children opened the games they received for Christmas and they had a happy day indoors.

In behalf of the children and the management of the Christian Orphanage we want to express to each and every one who had a part, our many thanks.

This report closes our work for the year 1945. Our churches, Sunday schools and many friends in our churches, and many who are not members of our churches have been so mindful of our work here that it has made our work here a happy work.

They have made it possible for us to reach our goal and pass it. They were mindful of our twenty-ninth birthday as Superintendent and through Thanksgiving offerings they gave liberally and made us have a very happy twenty-ninth birthday as Superintendent of the Christian Orphanage.

The year 1945 has been one of our happiest years in the Orphanage work, and the little children here have been cooperative. Not only in our church but many friends of other denominations have sent us nice donations to help us.

It is the needy, dependent child that we try to reach and help. We all love little children. The hearts of people go out in sympathy to a little dependent child who needs a home and care, and they are willing to contribute that they may have care.

This has been fully demonstrated in all the church orphanages in North Carolina during the year in every denomination.

Our churches and friends in our churches have contributed this year the sum of $20,049.33. Quite a portion of this sum was made up by special gifts of our church people which have allowed to be counted in the amounts contributed by the churches and Sunday schools through conference apportionments.

We have received from friends of little dependent children from California to Maine and from the Atlantic to the State of Iowa the sum of $23,061.98. You can see that we received more from outside the church than from our own church people. We hardly think a single dollar of this amount would have gone to any department other than the Orphanage.

We are grateful to our friends outside of our church as well as to our own church people for the offerings they have sent us during the year 1945.

Chas. D. Johnston,
Superintendent.

REPORT FOR DECEMBER 31, 1945.

Amount brought forward		$18,436.96
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Martha's Chapel	$ 10.00	
New Elam	16.24	
Pleasant Union	26.94	
Sanford	5.00	
Turner's Chapel	3.00	
Wake Chapel	13.57	
		$ 74.75
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Rosemont	25.00	
Union, South	22.00	
		54.00
N. C. & Va. Conference:		
Bethlehem	$ 16.20	
Burlington	95.70	
Durham	21.83	
Greensboro, First	50.50	
Pleasant Grove	16.04	
Reidsville	15.00	
Rocky Ford	6.00	
		221.27
Western N. C. Conference:		
Hank's Chapel	$ 10.55	
Mt. Pleasant	18.00	
Smithwood	2.44	
Union Grove	3.00	
		33.99
Va. Valley Conference:		
Leaksville	$ 4.49	
Newport	11.26	
Timber Ridge	10.50	
		26.25
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Pope's Chapel	$ 13.50	
Wake Chapel	456.80	
		470.30
Eastern Va. Conference:		
Cypress Chapel	$ 54.50	
Johnson's Grove	15.00	
Christian Temple	81.17	
Shelton Memorial	25.00	
Union, Surry	45.50	
Windsor	69.53	
		290.70
N. C. & Va. Conference:		
Apples Chapel	$ 50.00	
Bethlehem	5.00	
Concord	27.00	
Greensboro, First	75.00	
Ingram	60.00	
Lebanon	39.00	
Long's Chapel	28.01	
Pleasant Grove	23.25	
Shallow Ford	100.00	
		407.26
Va. Valley Conference:		
Timber Ridge		10.40
Christmas Offerings.		
Eastern N. C. Conference:		
Hope Mills		10.00
N. C. & Va. Conference:		
Elon College S. C. A.		13.45
Regular Offerings		$ 410.26
Thanksgiving Offerings ...		1,178.66
Christmas Offerings		23.45
Total income from churches this week		$ 1,612.37
Grand total income from churches this year		$20,049.33

DUKE DIVINITY SCHOOL CONVOCATINON.

(Continued from page 2.)

Tuesday, February 12.

10:00 A. M.—"God's Word for Today," second lecture by Dr. Henry Sloane Coffin.

11:00 A. M.—Address: "Ethical Issues Which America Faces," Henry R. Luce.

12:00 Noon—Service of worship in the university chapel with the Reverend Harold Cooke Phillips preaching.

3:00-4:30 P. M.—"Pastoral Counseling," a forum led by Professor G. Hazen Werner.

8:00 P. M.—Address: "United Protestantism Faces a Changing America," Bishop G. Bromley Oxnam.

Wednesday, February 13.

10:00 A. M.—"God's Word for Today," third lecture by Dr. Henry Sloane Coffin.

11:00 A. M.—Address: "The Church and International Order," J. Foster Dulles.

12:00 Noon—Address: "The Church and International Order," Bishop G. Bromley Oxnam.

THINK HIGH THOUGHTS.

Keep your mind on the great and splendid things you would like to do, and then, as the days go sliding by, you will find yourself unconsciously seizing the opportunities that are required for the fulfillment of your desire. Picture in your mind the able, earnest, useful person you desire to be, and the thought you hold is hourly transforming you into that particular individual you so admire.—*Elbert Hubbard.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

FEATURES OF THE JANUARY SHORT TERM UNION THEOLOGICAL SEMINARY AT RICHMOND, VA.

"The Church in the International Scene," by Dr. J. Earl Moreland, January 2, 3, 4.

"The Church and Pressing Social Problems," by Dr. J. H. Marion, January 9, 10, 11.

"Great Books: The Preacher's Self-Education," by Dr. Harris E. Kirk, January 16, 17, 18.

"Preaching Today," by Dr. Theodore F. Adams, January 22, 23, 24.

SERVICE OF DEDICATION.

The following is the program of the dedication service of the First Congregational Manse, 41 Larchmont Road, Asheville, N. C., held on Christmas Day, 1945:

Ministers: Come ye, and let us walk in the light of the Lord. And he will teach us of his ways and we will walk in his paths.

People: Send out thy light and thy truth, that they may lead me.

"Hymn for a Household," written by David Henderson. (Sung by all.)

Lord Christ, beneath thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng
Uplift our prayer and evensong.

Dost thou, with heaven in thy ken
Seek still a dwelling-place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our guest.

Responsive Reading—

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.

For He hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?

He that hath clean hands, and a pure heart. Who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

Reading of Scriptures.

Act of Dedication:

Minister: To the glory of God our Father, Jesus the Christ, and the Holy Spirit, Source of life and light:

People: *We dedicate this house.*

Minister: That the blessings of God may sanctify our ministers and their families who shall live here:

People: *We dedicate this house.*

Minister: That the children who live here may be guided rightly:

People: *We dedicate this house.*

Minister: That this house may be a place of fellowship and cheer for all who care to enter it:

People: *We dedicate this house.*

Minister: That Christ may be the head of this house, and that his spirit may be shown forth from it:

People: *We dedicate this house.*

The Gloria Patri.

The Dedicatory Prayer and the Benediction.

FOR SOBRIETY'S SAKE!

By ETHEL HUBLER, *Editor of National Voice.*

A new Liquor Ad Crusade has been started. Annual Conferences of Church bodies have endorsed it. It is simple. It is easy. It is effective. Every temperance-loving friend may take part in this Crusade. All one has to do is clip from his local newspaper the liquor ads, and write across the top, "I object to liquor ads in your paper"; sign your name, and mail in an envelope to the publisher of the paper, from which the ads were clipped. That is all there is to it. This is something all can do. Christian leaders from coast to coast are enthusiastic over the plan. Bring the matter before your group.

Los Angeles, Calif.

REV. W. WILDER TOWLE SELECTED AS CONGREGATIONAL LEADER IN MISSOURI.

The Rev. W. Wilder Towle, for eight years minister of the First Congregational Church of Springfield, Ill., was recently called as minister of the Congregational Christian Churches of Missouri and as Superintendent of City Missionary Society of St. Louis. Mr. Towle succeeds Dr. C. C. Burger who is retiring after 18 years as Congregational leader in Missouri.

Mr. Towle comes to his new post with a rich pastoral experience and a forward-looking attitude for our cooperative work in the City of St. Louis and throughout the State of Missouri. He will begin his duties the first of January. For the past several years Mr. Towle has served as President of the Board of Trustees of the Congregational Christian Churches of Illinois, which shows the high regard with which the people in Illinois hold him. His work among young people has been outstanding.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

AN ANNOUNCEMENT

The Board of Publications wishes to announce its decision to offer a 20% commission on all new subscriptions, and 10% commission on all renewals beginning January, 1946. The campaign announced early in the autumn for new subscriptions netted, up to December 20, ninety-four new subscribers. From the Eastern Virginia Conference, 43; North Carolina and Virginia Conference, 25; Eastern North Carolina Conference, 14; Valley of Virginia, 5; Western North Carolina, 3; and others, 4—making a total of 94.

The Woman's Missionary Societies of all our Conferences have as one of their standards of excellence the having of at least one fourth of their members subscribing to "The Christian Sun." In many instances this is not met, unless the society counts all who have a chance to see "The Sun" as being meant by this "standard." It is hoped that with this announcement of the policy of giving commissions many Missionary Societies, and other organizations of the churches will see to it that their "Christian Sun" standard is met in full. The commissions made are to be given to a church organization for the carrying on of the enterprises of the church, and not to individuals for their own personal use. Send all subscriptions to: Supt. F. C. Lester, Elon College, N. C., after having deducted 10% from renewals, and 20% from new subscriptions.

JOHN G. TRUITT, Chairman,
Board of Publications.

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, JANUARY 10, 1946. NUMBER 2.

Mrs W C Wicker 1-1-46

"If You Were God"

And bless that nation again next year?
If you were God and God were you,
And He were given a holiday
To go to church to praise and pray,
And then He feasted and stayed away
Without a thought of God or prayer,
Or thanks for all your loving care—
If you were God and God were you,
Say—what would you do?

If you were God and God were you,
And a nation set the day for prayer,
But only ONE had time to spare
For every HUNDRED that didn't care—
Would you believe they were sincere,
And bless that nation again next year?
If you were God and God were you,
Say—what would you do?

If you were God and God were you,
And millions professed a faith in you
As giver of all good gifts and true,
But never said "Thanks" or thought it due,
But when trouble came their way,
Expected your help without delay—
If you were God and God were you,
Say—what would you do?

—J. H. L. TROUT.
—Log of The Good Ship Grace.

NEWS AND VIEWS

Drs. Wm. T. Scott, W. B. O'Neill, H. S. Hardcastle and John G. Truitt attended the Virginia Council of Churches in Richmond on Tuesday of this week.

A Week of Prayer is being observed during the current week by the churches of Winchester, Va. Rev. R. A. Whitten is the speaker for the services on Thursday evening.

Miss Mary Jeanne Hook, daughter of Registrar Alonzo L. Hook of Elon College, we understand, has accepted a position with our Newport News Church as a director in the Department of Religious Education.

Dr. James R. Clinton, who is well known to readers of THE CHRISTIAN SUN, will be in Winchester, Va., for a week of religious services at the Congregational Christian Church from February 3 to 10, inclusive.

On Sunday evening, December 30, the First Church of Greensboro, N. C., showed slides of the post-war program for Congregational Christian Churches. An offering totaling $526 for victims of war-torn countries was received.

The Bay View Congregational Christian Church remembered its pastor this year at Christmas with a gift of money. The Woman's Fellowship gave the pastor and his family $25.00. These two remembrances occur annually. The pastor is really grateful for the gift and especially the thoughtfulness.

A new out-door, electrically lighted bulletin board has been installed on the lawn of the Bay View Church. It is a Dr. Court, Jr., model—white, with black and white changeable letters. Ffty dollars of the approximate one hundred dollars cost was given by a member of the church, Mr. S. T. Foster.

Chaplain Kimball, who previous to entering the service was serving churches in New England, preached at the First Congregational Christian Church, Greensboro, N. C., on the first Sunday evening in January. He is now stationed at Camp O. R. D. The church is giving a reception for returning servicemen and their wives on January 18.

NEWS ITEMS FROM ALAMANCE COUNTY.

By W. MILLARD STEVENS.

The Sunday morning services from the Burlington Christian Church will be broadcast over Radio Station WBBB, Burlington, during the month of January.

* * *

Union Church, Route 2, Burlington, has recently installed a furnace in the parsonage. This adds greatly to the comfort of the pastor and family. Kenneth Register is the efficient pastor of this strong rural church.

* * *

Concord Church, Caswell County, is making plans for the construction of a new church building as soon as conditions will permit. This church, along with Bethel and Mt. Zion, is making good progress under the ministry of Walstine Snyder.

* * *

Providence Church, Graham, is going forward under the effective leadership of its new minister, Bernard V. Munger. This church recently prepared an inclusive budget for the year and the membership subscribed it without difficulty. This is quite an achievement and all of us rejoice with these good people in this good sign of of progress.

* * *

The whole Burlington area has suffered a severe epidemic of "flu" during the past several weeks which has been felt in all our churches. All the churches were severely handicapped in their Christmas plays and pageants, because of this epidemic. Miss Kathleen Miles, office secretary of the Burlington Church spent her Christmas holidays in bed nursing a deep cold—not a desirable Christmas present.

* * *

Special Christmas services and programs were conducted in most of our churches in this area. These added much to the observance of Christmas by the people of the churches. The Burlington Church had two special services. One, a service of carols and candlelighting on the afternoon of December 16, and a pageant, "Why the Chimes Rang," on the afternoon of December 23. Both services were most attractive and well attended.

* * *

The C. M. A. officers and the Home Mission Committee of the North Caro-

(Continued on page 14.)

THE CHURCHES OF THE EASTERN VIRGINIA CONFERENCE.

By WM. T. SCOTT, *Sec'y.*

The statistical report of the conference year 1944-45 has gone to the Convention Superintendent for inclusion in the *Annual*. There are certain observations which may be of interest to the readers of THE CHRISTIAN SUN in the light of these reports:

1. *Churches.*—There are forty-four churches in the conference, including the "Epworth Mission" in Dover, Delaware, in charge of Rev. W. C. Moore. This is one less than in 1943-44, because the Ivor Church disbanded and turned its assets over to the conference. In regard to the number of churches it is tragic that only one church has been organized since 1927. That new church is Little Creek, organized in 1936. In the past 18 years there has been but one new church organized! Only six have been organized since 1912. Nothing to brag about. Yet there are unlimited resources and people within the area of the Eastern Virginia Conference. Several of the churches now in existence have grown weaker within the past twenty years. It is time that we take stock and chart a new campaign. It is not the belief of the writer that new churches will be started by "experts" or people employed for that purpose. He would venturee the guess that 90 percent of our churches were started as an "overflow" or interest of some neighboring pastor or laymen.

2. *Membership.*—There were 10,794 (by error the *Annual* reported 10,778) in 1943-44, whereas there were 10,665 reported for 1944-45—a loss of 113 members. Much of the loss came as a result of revision of rolls. During 1944-45 a total of 295 were received on Confession of Faith from 30 churches, 14 churches receiving none on Confession.

3. *Sunday School Enrollment.*—In 1944-45 there were 6,526 members in our Sunday schools (43), whereas in 1943-44 there were 5,944, or a gain of 582 in 1944-45 over 1943-44. Sunday school enrollment, however, is slightly more than 50 percent of the church membership. If the Sunday schools are "feeders" for growth of churches, it would seem Eastern Virginia should take serious stock of the future.

4. *Members of Young People's Organizations.*—In 1944-45, 28 churches reported a total of 1,167 in the young people's organizations of the church, a gain over the previous year. Six-

(Continued on page 6.)

Southern Convention Office

REV. F. C. LESTER, *Superintendent.*

HAPPY NEW YEAR.

It is a happy New Year that all of us want, and that we wish for each other. From the Convention Office go good wishes to ministers, churches, and all who have a share in the work of our churches. We are anxious for happiness to fill the hearts of all people.

Happiness is not a thing to be received by wishing. It may come by work. In part it is a gift.

Work is the way to success that brings the kind of happiness that we need this year. New members coming into the fellowship and work of the church will bring us happiness. We can get them by working to that good end. More beautiful church grounds and structures will bring us happiness. These we can have by working for them. Friends who understand and appreciate us bring us happiness. The cultivation of friendship is a work of love. The consciousness of God's presence, love and leadership brings us happiness. God is anxious for us to have this blessing. If we miss it the fault will be ours, because we did not work for it.

Of course, some of the happiness that comes to us is the result of the conditions under which we live. Good people make it easier for us to be free from difficulties and enjoy the blessings of this earth. This sort of happiness is a gift. And God also adds happiness beyond our just deserts when he sees that we are working for his glory. This is a gift.

May every day of this year bring to each of you who read these lines the joy of work well done and of fellowship with men and God.

BOARDS TO MEET.

The Board of Christian Education is called to meet at the Christian Church, Henderson, N. C., at two o'clock in the afternoon of January 14, 1946. That is Monday of next week. Anyone having business with this board is requested to communicate with the chairman, Dr. W. T. Scott of Franklin, Va., or with the writer, or to attend the meeting.

The Executive Board of the Convention will meet at the Christian Church, Henderson, N. C., January 15-16, 1946. The meeting will open at two o'clock Tuesday afternoon. It is hoped that the business will be completed by noon of Wednesday. Those who wish to present matters to this Board are invited to communicate with Chairman W. E. Wisseman of Greensboro, N. C., or with the superintendent, or to attend the Board meeting.

These are very important meetings for planning the work of this year, and it is hoped that all members will be present.

CHRISTIAN WORKERS' CONFERENCE.

A conference for Christian workers is being planned for February 11-15, 1946, at Elon College, N. C. The first sessions will begin at two o'clock on Monday afternoon, and the work will continue through Friday afternoon.

Dean Emeritus Charles R. Brown of the Divinity School of Yale University will speak twice daily—at nine in the morning and at seven in the evening. Dean Brown is one of America's outstanding ministers and lecturers. The Yale men of a few years ago are especially delighted that Dr. Brown is to come to Elon for a series of lectures.

Dr. Wofford C. Timmons, secretary of the Department of Evangelism and Devotional Life of our denomination, will speak daily. Since we are to emphasize evangelism in our churches this year it is fortunate for us to have this leader of our church to direct our thinking along this line.

Rev. Phillip M. Widenhouse, associate director of the department of City Work for our church, will lead discussions daily on how to extend the church into new areas. He is a specialist in this field, and he knows our churches in North Carolina and Virginia.

In addition to these visitors several of our ministers will share in the program.

There will be work shops daily for officers of Sunday schools, Sunday school teachers, church officials, and for ministers.

It is hoped that ministers, Sunday school and church officials will come to Elon for that week and share in serious study of our church program. This is the chance many superintendents, teachers, and church officers have been wanting.

Elon College will entertain by furnishing room and board. The College, the Board of Christian Education, and the Convention Office are sponsoring this conference, and they are all anxious that every church shall be represented at the very first meeting. Success this year will assure another meeting next year, and through the years. This can become a very great help to the leaders of our churches.

This conference is to be on a non-profit basis, but those attending will need to pay for room and board and a small fee for the expense of getting leaders. The exact amount will be announced later.

Now is the time to plan for your church to be represented by one or several people who hold office in the church or Sunday school.

PLANS FOR THE YEAR.

Have the leaders of your church, Sunday school, youth group, and all organizations of the church made plans for this year? Have those plans been presented to the church for revision and adoption? If so, you are off to a good start for the New Year.

It takes planning in order to succeed with any kind of work. The farmer who plans rotation of crops, selection of fertilizers, the time for planting, cultivation, harvesting and marketing is the one who has the greatest success. So with all business. And the business of the church is no exception. Without faith it is impossible to please God, and without plans it is impossible to do his work successfully.

SUPERANNUATION.

Previously acknowledged November 30, 1945	$2,423.59
Interest	2.43
Auburn, Raleigh, N. C.	17.25
First, Burlington, N. C.	60.15
Mt. Lebanon, Shenandoah, Va.	3.00
Elk Spur, Fancy Gap, Va.	2.00
Wood's Chapel, New Market, Va.	3.00
Mrs. M. Graham, Burlington, N. C.	5.00
"A Supporter"	25.00
Rocky Ford, Cana, Va.	2.00
Mt. Carmel, Walters, Va.	20.00
Bethlehem (Nans.), Suffolk, Va.	60.00
Mt. Pleasant, Cameron, N. C.	10.00
Hebron, Nelson, Va.	10.00
Fuller's Chapel, Henderson, N. C.	10.00
Second, Norfolk, Va.	30.00
Palm Street, Greensboro, N. C.	18.00
Total	$2,701.42
Paid 16 beneficiaries Dec. 20, 1945 ... $1,440.00	
Gift subscriptions to "The Sun" ... 14.00	
	1,454.00
Balance in bank December 31, 1945	$1,247.42

BOARD OF SUPERANNUATION,
Mattie Cox Parker, Sec'y.

VERSUS ANONYMITY.

A letter from Mrs. J. H. Fleming, a subscriber in Portsmouth, Va., brings an interesting observation and revelation. The issue of January 18, 1945, carried a poem, "Unanswered Prayer," and was listed as anonymous. Mrs. Fleming calls attention to the fact that the poem was written by Dr. Oliver Huckel, a minister and author, whom she had heard preach. Personal acquaintance almost invariably adds to one's appreciation of a writer. Now go back and read the poem. It will mean more.

How much more interesting biography must be back of every so-called anonymous article! It has been remarked frequently that this man Anonymous was a prolific writer. But his fame is false. He is an impositor, and should be branded as such.

In our carelessness we have allowed the names of many writers to perish and their works to slip into the shades of anonymity. Now, at every opportunity, we must reverse the process and rob this man Anonymous of his ill-gotten fame. To do so is a moral obligation, a Christian privilege and a literary achievement.

One poem suggests another. Here is one, written by Dr. Albert C. Bower, veteran missionary to China, which should be kept alive and in circulation:

The Ideal.

This brings man to the goal
Of his immortal soul:
Ideal of his life to be,
His hope of immortality,
And vision of reality.

The truth in God concealed
By Jesus was revealed;
And not in part, but perfectly,
"The Light of Life" eternally,
That man in Him might perfect be.

Without it, all would be
Illusion, vanity;
Through time and all eternity
Perfect peace and love would be
Unending-long-futility.

Our Christmas songs would cease,
For there could be no peace
On earth, or hope of man's good-will;
And wars would never cease to fill
The world with all their tales of ill.

'Twas Jesus said the word,
"Be perfect, as your Lord
In heaven is perfect." Let us praise,
And, even as angels, let us raise
Our songs to Him throughout our days,
And Christlike be in all our ways.

LIFE'S TIME TABLE.

After carefully scanning life's time table, the Psalmist cried: "So teach us to number our days that we may apply our hearts unto wisdom."

The average life span suggested by the Psalmist is still applicable. "The days of our years are three score years and ten," or seven decades. There are not very many ten-year spans in anyone's life, are there? Certainly there are none to spare. The first is spent in getting the tools of livelihood and usefulness (education). The third is spent usually in establishing a home and starting a family. The fourth and fifth are normally those in which one makes his real mark in the world. This is the creative period.

The hour glass plays no favorites. The years pass with equal speed for us all, however they may seem. We cannot escape the calendar's verdict. How humbling to feel that one has not accomplished more! How gratifying to feel one has accomplished so much! How much has the last year or decade done for you? How much have you increased your spiritual efficiency, your religious knowledge?

How much each of us needs to pray: "Lord, teach me to so number my days (and years) that I may apply my heart unto wisdom (tested knowledge)!" The aerial trysts of air pilots offer a lesson in the stewardship of time. Point X is the objective. One instant the sky is vacant. Thirty seconds later, as if traveling along the spokes of a giant invisible wheel, roaring bomber squadrons converge on a pre-designated point. If the rendezvous is not kept with virtual split-second precision, a vital mission may be spoiled, a triumphant blasting of enemy installations turned into a costly and bloody failure. A fighter group which arrives at a rendezvous too early must circle restlessly about, burning precious gasoline which will be worth its weight in blood later on, while waiting for the bombers to arrive. If the fighters get to point X too late, they may find that the bombers have chosen to proceed to their objective unprotected rather than reduce their own gasoline supply in idle waiting. Every second that one aerial group has to circle about waiting for the other amplifies the danger that enemy reconnaisance may prematurely discover the mission. It is required therefore that pilots arrive at a certain point at a certain time without margin either way. The pilot's prayer may well be: "Lord, so teach me to number my seconds, that I may apply my heart unto wisdom."

A keen appreciation of the value of time is essential to the full development of life. There are great gains for those who properly allocate and use their time. Like St. Paul, we must consciously redeem the time. This new year of grace may be spiritually productive if we apply our hearts unto wisdom. It should be used for self-improvement, for service to society and for the work and worship of God.

"Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work our hands establish thou it."

R. L. H.

TRANSLATORS COMPLETE NEW TESTAMENT.

By Frances Dunlap Heron.*

[An introductory article dealing with the Revised Standard Version of the New Testament to be followed by a series of four articles on "The WORD in New Words."]

The world's consistently best selling book will establish a new anniversary in literary and religious history on February 11. On that date the Revised Standard Version of the New Testament, over which eminent American Bible scholars have labored for fifteen years, will go on sale in bookstores throughout the nation.

Authorized by the forty Protestant denominations that compose the International Council of Religious Education, which holds the copyright, the new version attempts to translate the original Greek text into the everyday language of Americans of today. Dean Luther A. Weigle of the Yale Divinity School, who heads the revision committee, will exhibit the first official copy at the annual meeting of the International Council in Columbus, Ohio, on February 11. Receiving it will be Capt. Harold E. Stassen, former governor of Minnesota, and the active president of the International Council.

The Revised Standard Edition is a revision of the American Standard Version, published in 1901, which was in turn a revision of the King James Version, published in 1611. In ordering the new translation in 1930, the denominations recognized that much of the archaic language of the King James Version is difficult to understand today, whereas the stilted literal word order of the American Standard Version lacks beauty and force. Further stimulus to a new translation came from the discovery of ancient manuscripts throwing new light on the Bible text, and from the unearthing of quantities of papyri revealing new rules of translation.

Members of the revision committee were asked to prepare a version that would eliminate the archaic language and inaccuracies of the King James Version, at the same time retaining its simple, classic English style. They have worked in two sections, one dealing with the Old Testament and one with the New Testament. All changes in the translation of the New Testament were voted upon by both sections.

The translation of the Old Testament will take about four more years. Throughout its research and revision, the committee has consulted with an advisory board composed of representatives of the different denominations.

Each book of the New Testament was assigned to one or two committee members for initial revision. After this individual work, the whole section met for group discussion. Much additional work was done by correspondence and in meetings of smaller groups.

The publication of the new version marks the end of 31 meetings of the New Testament Section, covering 145 days, usually in morning, afternoon and evening sessions averaging three hours each.

When a member had completed his initial revision of a particular New Testament book, a typed copy of his draft was sent to each member of the section for study. When the section met, the draft was discussed, verse by verse. A new draft, prepared by the late Dr. James Moffatt in the light of the decisions reached, was then mimeographed and distributed for further study.

At later sessions of the section, the mimeographed draft was discussed once more, verse by verse. Suggestions of the Advisory Board and others were considered. A revised set of the mimeographed drafts was next submitted to members of the Old Testament Section.

At a meeting in Northfield, Mass., August 15-29, 1943, the manuscript of the entire New Testament again underwent scrutiny, with consideration being given the votes and comments of the Old Testament Section. Finally the revised manuscript was placed in the hands of a small editorial committee to prepare for publication.

Now the Revised Standard Version awaits the most important test of all —that of the everyday American citizen. The Committee hopes that in his hands it will become not only the best seller but the best *read* book of this and succeeding years.

*Homewood, Illinois, editor of "The Family Circle," "The Christian Advocate;" editor of "The Family Page," "The Christian Evangelist."

Love stoops to conquer. Stiff necks and stiff knees, no matter what rigidity of righteousness produces them, always are the product of something a little less than love. The fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—are all natural and normal reactions of a healthy soul. It is the fruits of evil that are unnatural and abnormal.

Strong and bitter words indicate a weak cause.—*Victor Hugo.*

PHARAOH'S CURSE LEGEND.

The death of Alfred Lucas, Egyptian government archeological chemist, revives interest in the famous curse which was supposed to fall upon any and all persons who dared to trespass in the tombs of the ancient pharaohs. Undoubtedly, the threat of swift destruction was invented to scare away thieves tempted by the treasures known to be interred with the mummies. It proved effective in some cases, was futile in others. A new and exceedingly vigorous credence developed around it because of certain accidental circumstances connected with the opening of the mausoleum of Tut-ankh-Amen.

November 4, 1922, was the date of the discovery of the steps leading down to the tomb by Howard Carter. The sepulchral chamber was unsealed on February 16, 1923, and the actual sarcophagus of the youthful monarch found on January 3, 1924. Meanwhile, the Fifth Earl of Carnarvon, sponsor of Mr. Carter's work, was bitten by a poisonous insect, fell ill of pneumonia and finally died on April 5, 1923. The story ran 'round the world that the celebrated curse had claimed another victim.

But those who circulated the superstition forgot that Lord Carnarvon had been making excavations from 1906 onward and had uncovered dozens of royal tombs of the twelfth and eighteenth dynasties in the Valley of the Kings. If the vengeance of the pharaohs were as valid and powerful as the gullible believed, it was a long time getting started. Mr. Carter lived until March 2, 1939, and Mr. Lucas until December 9, 1945. The last principal survivor of the group was seventy-nine when eventually he succumbed to a heart attack in a Luxor hospital. Considering that Lord Carnarvon was fifty-seven when he died and Mr. Carter sixty-six at the moment of his death, the average age attained by the three men was sixty-seven—rather above the experience of the generality of their contemporaries.

Let it be added that because of their labors King Tut enjoys a popularity and an immortality which otherwise never could have been his. Mr. Lucas' contribution to his revival was that of providing for the preservation of the delicate tomb furniture, decorations and trimmings which gradually would have fallen to pieces without such intervention.—*Editorial in Washington "Evening Star."*

The weakest spot in every man is where he thinks himself to be the wisest.—*Nathaniel Emmons.*

CONTRIBUTIONS

SUFFOLK LETTER.

This afternoon we attended the funeral service of a prominent physician in Franklin, Va. Dr. R. H. Cobb died at the age of 82 years in the town and community where he had practiced medicine for more than half a century. In this long term of service he ministered to many hundreds of patients in that community. A large crowd of neighbors and friends gathered at his former home to pay respect to his life and memory.

This was no unusual experience in the life of a minister. Attending funerals is a part of a minister's duty and opportunity. But the funeral today caused us to think of the significance of a life spent in a community where a man is available, night and day, to respond to the call of the rich and the poor in their affliction. Think of how many times the kind-hearted physician hears the first cry of a new born babe! Mothers and children think of their family physician with tenderness and devotion. Think of the multitudes of young people who have a better chance of good health because a thoughtful physician instructs them in the laws of better health. Aged people, leaning towards the golden sunset, find comfort and relief in his ministry to aid human suffering.

A young man who prepares himself for a career in medicine, and selects general practice as his field, chooses a life of great usefulness. If he is wise, courageous and industrious he can make a high mark for usefulness in fields outside the practice of medicine. Physicians learned many years ago that the administration of medicine and the performing of surgical operations constitute only a small part of the task of helping patients back to good health. Talking to a patient may be worth more than the actual giving of medicine. This makes it necessary for a skilled physician to have a knowledge of the laws of mind as well as the laws of chemistry. The majority of physical ailments are closely allied with the mental attitude or condition of the patient. Therefore, a physician must have some knowledge of psychology and apply this information when it is useful in his visitation with patients. Cheerfulness in the sickroom, an air of confidence and faith is helpful to the doctor and his patient. This leads to the inevitable conclusion that a physician should be a genuine Christian. Pity the patients of a physician who swears more than he prays. In the first year of our ministry a physician who attended our church said: "I have an understanding with my patients that I am not to be called during the hour of service in my church, except in emergency cases." That made a deep impression on the mind of a young minister.

The art of healing the body, the mind and the soul is worthy of our highest praise and commendation. The life of a good faithful physician is to be commended and appreciated. It is fitting that we should pause and pay our respect to such a man when he passes on to his reward. We would rejoice if we could find suitable words to pay tribute to the faithful and conscientious family physician. In life he fills an important place in making this a safer world in which to live. He labors to relieve human suffering and to prevent serious illness. When old age or illness overtakes him, and he is no longer able to perform the usual duties of his profession, he is entitled to the respect and gratitude of humanity. The world is richer because such men have lived, and poorer when they pass to their reward. God bless the physicians of our land.

I. W. Johnson.

CHURCHES OF THE EASTERN VIRGINIA CONFERENCE.

(Continued from page 2.)

teen churches reported none. There is doubtless a lot of confusion in reporting on this item. It ought to be simple if one would report all the young people in Sunday school classes (ages 12-24), in societies such as "Christian Endeavor" or other Sunday evening or week-night societies, young people's missionary society, Boy Scouts, etc. Care should be taken not to report the same young people several times, for then the figures become wholly unreliable. Pilgrim fellowship is confusing to some people. It ought not to be confusing. It is simply *the young people's department of the church.* It is not ordinarily conceived of as a single group or society but the whole lot of young people of the church. A young people's Sunday school class is a part of Pilgrim Fellowship. So are young people's missionary societies, "Christian Endeavor" or like organizations. In some churches one society—often the Sunday evening group formerly called "Christian Endeavor" or some like name—takes the name "Pilgrim Fellowship." There is no law against such taking the name but it makes for confusion.

5. *Missions and Benevolences.*—In 1944-45 the 44 churches of the conference paid $25,822.00 to apportionment items as against $23,603.00 paid in 1943-44, or a gain of over $2,000.00. Total paid to benevolences and missions in 1944-45 was $40,050.00, as against $37,756.00 paid in 1943-44. The difference being accounted for largely in the "other benevolences and missions" column, which possibly is not altogether accurate.

6. *Pastor's Salary.*—1944-45, $51,649.00; 1943-44, $50,010.00.

7. *Total Current Expenses of Churches and Auxiliaries.*—1944-45, $119,432.00; 1943-44, $166,247.00. Again, one suspects there is a lot of guessing in this item because most churches do not have a unified treasurer and many expenses are not reported.

8. *Paid on Indebtedness.*—1944-45, $8,983.00; 1943-44, $18,848.00.

9. *Grand Total Raised.*—1944-45, $224,114.00; 1943-44, $204,003.00.

10. *Indebtedness on Property.*—1944-45, $15,900.00; 1943-44, $5,000.

11. *Property Valuation.*—1944-45, $1,367,942.00; 1943-44, $1,125,340.00.

The writer has completed one year as conference secretary and two years as a pastor. He is impressed with the strong and substantial citizenship of Eastern Virginia, and the devotion of many laymen and ministers. Potentially the Eastern Virginia Conference has great possibilities, but one feels she has in no way extended herself.

The same need as exists elsewhere for a deepening of the devotional life exists in the conference. In several instances good and devoted pastors are extended over too large a pastorate. Great dividends would be paid to the kingdom by more concentrated efforts, but with the shortage of ministers one has to admire the heroism of the minister who carries on his good work in a larger field than otherwise he would if there were plenty of ministers. Let us pray and seek to direct fine young men and women into Christian service. The Eastern Virginia Conference is capable of doubling its membership and its Christian stewardship.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

Today I had a letter from Miss Angie Crew. Since many of you knew her and love her I think that all of you would be interested in her work and the mission field where she is working. Therefore I am going to quote her letter here:

"Dear Friends, so far away from Turkey,
To you I'm sending annual greetings!

"Here in this land where now I'm living,
Here in the center of New Turkey,
In the Province Anatolia,
Many civilizations flourished,
Then passed on, but left their footprints
In the Sands of Time to tell us
Of their customs, life and doings.
In ages past the Hittite people
Built a great and mighty empire;
(Today beneath the dust of ages
Can be found their ancient writings,
Carved in stone, to tell the story
Of those fascinating people.)
In later days the Persians ruled here,
Still later came the Greeks and Romans,
Numerous are the carved inscriptions
Which are unearthed in these valleys.

"Here, surrounded by high mountains,
In these plains there lies a city
Named by the Romans, 'Cæsarea';
(The Turks today say, 'Kayseri'.

"And near this city on a hill-top
Is the school called 'Talas College.'
(Really it's a Junior High School
But in Turkish it's called 'College.')
If here, you on this hill-top
Could see a great stone building;
This serves as dwelling for five teachers,
The home, too, of eight dozen students;
Also classrooms, dining hall and sickroom,
All are included in this building.

"The students come from distant places;
Most are Turks, but some Armenian
Here they fit themselves for college,
(Our specialty's the English language.)
Here these frisky, live-wire boys
Engage in sports (and do some study!)
And make things 'hot' for all the teachers.

"Mr. Nilson's the Director;
He is also an instructor;
Mrs. Nilson's the math teacher,
While I and Mr. Fukuyama
Teach the boys 'English only.'
Then there're several Turkish teachers,
Teaching various Turkish subjects;
Thus, American and Turkish,
We are working here together;
All are working to train students
In the rudiments of knowledge
Also making the endeavor
To help them understand Life's Meaning.

"Quite recently we celebrated
The founding of the Turks' republic:
Everywhere there was rejoicing,
And proud, patriotic speeches
In honor of the great occasion.
Then one day our school was honored
By a visit from the Governor;
(So it seems the school's well thought of
By those 'high-up' in the country.)

"The people here are quite a mixture,
And so are customs, art and language;
A strange blending of the Eastern
With the Western, marks New Turkey;
One minute they are European,
Then again they are Oriental.

"The land around looks bleak and barren;
(Water here is very precious.)
Many vineyards dot the landscape.
Donkeys furnish means of travel;
Sheep and goats give meat and clothing.
Over all these fields and mountains
And everywhere, great stones are scattered
They even pave the hilly roadways;
They also furnish the material
For the homes and other buildings.

"As for religion, most are Moslems;
Though there're signs of its decaying.
(Not unlike our Christian Churches
In some of our greatest cities!)

"Teaching Christ's Way in this country
Meets with many difficulties;
More than a century have we worked here
With the hope of Christian converts.
But it's hard to measure progress
In this land claimed by Mohammed.
Now the government prohibits
Any teaching of religion
(Not only Christian but Moslem!)
In the public schools or private;
But it does encourage building
Characters both strong and noble.
So, perhaps it's now 'our inning'!
For how else can men be noble
But by the wonderful example
Of the Christ, our Lord and Master!

"Now I hope this gives a picture
Of my new and strange surroundings.
I am longing for the moment
When I'll greet you each in person;
Then I'll tell of my adventures
In this quaint old land of Turkey.
Until then, here are my greetings
For a very merry Christmas
And a happy, prosperous New Year.

"Most sincerely,

"Your friend,

ANGIE."

RESOURCES WITHIN.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"I'll show you how to do it, Timmy. Place the blocks like this."

I looked out of my apartment window and saw my young neighbor, Helen Morris, playing in the back yard with her small son. What a pleasant voice, I thought, and what a devoted mother!

That little scene was repeated on every fine day of the summer. They made a pretty picture—the fairhaired mother and the sturdy baby boy. Their voices came in through my open window, but I was busy with my own affairs and did not pay much attention to what the mother was saying. At length, however, I realized that she was always telling the little fellow what to do. "Throw the ball over there"—"Put your little car here"—"Pile the blocks the way I do" were constantly repeated directions. Small Timmy was never allowed to do any thinking for himself.

The back yard of our apartment house is small and fenced-in. Around the edges of the yard are trees and shrubs. In the center is a stretch of lawn where a baby could play safely by himself. Timmy was young enough to need watchful care but not so young as to need continual atten-

(Continued on page 11.)

Missions
The World for Christ

FRIENDS FAR AWAY.

As we begin this new year it may help for us to think of friends far away. In recent years we have had the pleasure of visiting missionaries attending our conferences and other meetings. Where are they now, and what are they doing?

Mrs. Joseph Moulton has gone back to India to work with her husband. Miss Pattie Lee Coghill is also in that great country as a guest for a few months. News of her arrival reached New York some time ago. It took her just a month to make the trip. These are two of our friends in India, the country that for long years has been dominated by the British and is now wondering if there is really to be freedom in the new world for which her soldiers fought and died.

A recent letter from Rev. Johnson Griffin, an Army chaplain, came from Japan. He had visited in the northern part of the Islands where the McKnights once worked, and hoped to see Kobe College where Miss Angie Crew taught for so long. He was doing some missionary work among the church people of Japan. When he returns he can tell us much about that island country that went down in defeat by the might of America. Bits of good news have come from Japan. The president of Kobe College wants the American comrades to return as soon as possible. We have friends in Japan.

Today, January 5, a letter came from Miss Angie Crew who is teaching in the American School for Boys in Talas, Turkey. The letter was written November 17. That school has mail only twice per week. Angie is thinking of the many friends in America who are surrounded by luxuries. We must not forget her when we say our prayer.

Scattered all over the world are friends of ours. This year we must be real friends of theirs, and find ways to express that friendship.

WHAT DO YOU THINK OF THIS?

Rev. and Mrs. R. L. Jackson are trying hard to learn Chinese so they can be our missionaries in Shaowu, China, sometime this year. It is likely that they will be commissioned as missionaries when the Convention meets the first of May. It will cost about $10,000.00 to support the mission for a year when it is restaffed by having a minister, doctor, nurse, and two women evangelists.

I think it would be fine for us to lay on the altar at the time they are commissioned enough money to run the mission for a year. What do you think of this idea? You think we can't? Of course we can! There are 30,000 of us members of the churches. Some money is already in hand. More is coming. Many could easily make contributions. The Jacksons are presenting their lives. Surely we can give some money.

There is a fine way for us to know what can be done. We can try. Why not send me a note saying what you think of the idea, and about how much you will have ready to give by May 1, 1946. We must match their lives with our money. This applies not only to the Jacksons, but also to the 300 who are already serving as missionaries.

F. C. Lester.

CHINESE MILKSHAKE.

By Dorothy P. Cushing.

From damp, cloud-ridden Chengtu, China, where "the sun shines so seldom the dogs bark when it does come out," according to a Chinese saying, Harold W. Robinson has just reached Boston, Mass., telling of a strange, but nutritious milk shake made of soy bean milk and ground bone; the transplanting of a large and vigorous Christian school from Peking, Occupied China, to Sian, Free China; of nearly two years as comptroller in a Chinese refugee college, and of many meetings with American G. I.'s in China.

Mr. Robinson, who is a native of Warren, Vermont, has been working in China as a Congregational missionary since 1916. He is now reunited with his wife and residing at 144 Hancock Street, Auburndale, Mass.

His last trip back to China was a circuitous one. In 1942 he sailed from the United States to Rio de Janeiro; thence to Durban, South Africa; then to Suez; back to Colombo, Ceylon; thence by train to Calcutta, India; and then by plane over the "hump" into China.

The matter of the soy bean and bone milk shake came up when Mr. Robinson remarked that while in Chengtu he lived for some time with the students of Yenching University in a Confucian temple. Breakfast consisted of thin rice and salted peanuts. Lunch was generally rice, cabbage and perhaps some beans or carrots. Therefore, to supplement this restricted diet and supply needed calcium, the soy bean and ground bone drink was concocted.

"Yes," he said, "you *could* buy fruit, eggs and other things *if* you had money enough, but the students could not do this and I had no desire to fare better than they did." Speaking of inflation, Mr. Robinson said, "We needed a bicycle and the only one we could buy was made in Shanghai. It cost us $10,000.00 Chinese currency, or $500.00."

The limited diet, the strain of life among struggling students in an inflation-ridden city quickly brought Mr. Robinson's normal weight of 160 pounds down to 130. From Septem-

(Continued on page 13.)

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 3, 1946.

Sunday Schools.

Bethlehem (Nans.), Suffolk, Va.	$ 3.16
New Lebanon, Simmerfield, N. C.	14.00
Elm Avenue, Portsmouth, Va. ..	25.00
Union (Southampton), Franklin, Va.	18.51
Linville, Va.	9.16
First, Reidsville, N. C.	13.00
First, Norfolk, Va.	27.17
First, Greensboro, N. C.	23.44
Waverly, Va.	10.00
Dendron, Va.	6.36
Antioch, Harrisonburg, Va.	9.81
Bethlehem, Broadway, Va.	4.08
Total	$ 163.69

Individuals and Churches.

Albemarle, N. C.	$ 24.00
Winchester, Va.	7.89
Total	$ 31.89

Specials.

Lynchburg Junior Christian Endeavor Society, Lynchburg, Va.	$ 15.00
Rev. and Mrs. H. Allan Gleason, Jr., Greenwich, Conn.	25.00
Total	$ 40.00
Total for the week	$ 235.58
Previously acknowledged ...	8,963.75
Total since Sept. 1, 1945 ...	$9,199.33

Gratefully,

Mattie Cox Parker,
Secretary.

News of Elon College

By President L. E. Smith.

ELON COLLEGE HISTORIAN WINS BARUCH AWARD.

●

DR. HAROLD S. SCHULTZ WRITES DISTINGUISHED WORK ON SOUTH CAROLINA.

The 1945 Baruch University Prize of $1,000.00 has been given to Dr. Harold S. Schultz, naval ensign on leave from the Elon College department of history. The award is for his study of "South Carolina and National Politics, 1852-1860."

The Baruch University Prize is an annual award given by Bernard Baruch, famous philanthropist and adviser to Presidents Wilson and Roosevelt, in memory of his mother, Mrs. Simon Baruch. Mr. Baruch is the son of a physician who served in the Confederate Army.

Judges for the contest are a committee of professional historians. Those acting in 1945 were Dr. Mathew Page Andrews, of Baltimore; Dr. Arthur Jennings of Bedford, Va.; and Dr. Ralph Betts Flanders, professor of history at New York University.

Dr. Schultz, whose home is in Memphis, Tenn., came to Elon in 1942 after completing his graduate studies at Duke University. He has been in naval service for the past two years.

This study is chiefly concerned with the causes of the movement for southern independence. It is the result of a number of years of independent research among the newspapers and original documents of the period 1852-1860 in the state of South Carolina. The work deals chiefly with the centralization and concentration of political power in the years of Calhoun's ascendency, and with the gradual disintegration of that power.

One of the unique conclusions reached by Dr. Schultz is that the growth of disunion sentiment in South Carolina was in response to political changes in the North, and in other southern states, rather than to local economic and political influences. The increasing power of the Republican party after 1854, the agitation of the anti-slavery movement, and the concerted action of the states of the lower south were the paramount factors in creating opinion in South Carolina after Calhoun's control of the situation began to falter.

Narrative history, which the author considers the best medium for revealing the concurrence of important events, is the form used throughout the greater portion of the manuscript. Presidential policies, legislative and judicial issues, and significant personal altercations are thus treated. Final preparation of the manuscript for publication is under way. The work was originally approved as a dissertation at Duke University. It ends with an interesting discussion of the leaders, policies, factional groups, and questions to the fore in the decade prior to the outbreak of the war for southern independence.

HOUSING IS PROBLEM FOR VETERANS ENTERING ELON COLLEGE UNDER G. I. BILL OF RIGHTS.

The following appeared in the Burlington *Daily Times-News*, Wednesday, January 2, 1946. Mr. Plybon's conference with government officials was most satisfactory. The matter in question will be decided Monday, January 7:

"Paul Plybon, acting field secretary for Elon College, left today (January 2) for Atlanta, Ga., where he will confer with John P. Broome, director of the regional office of the Federal Housing Administration, in an effort to secure additional housing facilities for veterans seeking to enter school at the Alamance institution.

"Dr. L. E. Smith, Elon president, said that the college is expecting twenty-two additional veterans to enroll at the school in January and that at present there are no housing facilities available. He said Elon will attempt to secure one hundred housing units for married veterans and one hundred units for single veterans.

"Plybon will present Elon's case to the regional director and endeavor to secure the units as soon as possible. The units, which are of the prefabricated type, are reported to be available to all college institutions showing a good percentage of veteran enrollment. Between fifty and sixty veterans are at present attending classes at Elon.

"Commenting on the veteran enrollment at Elon, Dr. Smith said 'The presence of the veteran on the Elon campus has done a great deal towards getting the school back on a peacetime footing. In 1944 Elon had three girls on the campus to every boy, but this year with the return of many veterans to classes we have girls in a three-to-two majority.' Smith further revealed that the average peacetime enrollment of school was 661 and that the present figure of 460 students comes nearer to approaching the peacetime level than at any time in the last four years.

Elon College resumed classes today for the first time since December 14, when the school adjourned for the Christmas holidays."

FIFTH SUNDAY OFFERINGS.

Not withstanding the fact that the first fifth Sunday in the new conference year came during the holidays, a number of our Sunday schools remembered the college and received an offering for its support. This is a fine custom on the part of our schools. It acquaints our young people with our college and calls attention to its program and purpose. If our own church people knew the college and could understand the value of being trained in our own church institution, the patronage from our own church would increase greatly. At Elon College young people become acquainted with young people outside of their church congregation. Fewer still are acquainted with young people outside of their own church congregation. Fewer still are acquainted in our church beyond the bonds of their own conference. The college campus is a fine place for the young people of the church to know each other. These are to be the leaders of our church in the days that lie ahead. Personal acquaintance and mutual understanding such as are possible on the college campus will give the church a leadership with personal interest and a feeling of solidarity in facing the problems of our church. I cannot appeal too strongly to the parents and young people of our church to patronize their own college. When a church has a number of its own young people in its own college, its members will respond more willingly and more generously to the appeal of the college for support. It would be a fine thing if our churches and Sunday schools at the beginning of the New Year would resolve to support their college by sending their sons and daughters to their own college for training and a rightful portion of their earnings for its support.

The college is most appreciative of the support given by churches and Sunday schools during the year 1945

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

GOD'S DELIVERANCE OF THE OPPRESSED.

Lesson II—January 13, 1946.

Memory Selection: *I will trust and not be afraid; for the Lord, even the Lord is my strength.*—Isaiah 12:2.

Lesson: Exodus 6-18.

Printed Text: Exodus 6:6-8; 13: 17-22.

Devotional Reading: Isaiah 41:8-13.

A People With a Long History of Oppression.

The people of Israel had suffered long and severely under Pharaoh. He through his taskmasters had made their lives miserable and unbearable by the insatiable demands made upon them. They were overworked, underpaid and underfed. In last Sunday's lesson we learned that God was not unmindful of His people, however, and had promised to deliver them.

The Jews as a people have suffered long and much at the hands of oppressors. Their history is a shocking story of oppression, persecution, suffering and bondage at the hands of other peoples. The most recent, and in some senses the worst and greatest experience was the action of Hitler and his callous co-workers in their almost unbelievable treatment of the Jews. Here is a people who have suffered much through the centuries. And even today, he is not free from prejudice and persecution.

A Covenant Keeping God.

"I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm and with great judgments." The Lord is not slack concerning His promises as some men count slackness. He had promised and He would perform. To be sure He does not always move as fast as men expect Him to move, but He moves on His divine time-table. A thousand years are in his sight as a day or a watch in the night. Enslaved peoples can take hope—the mills of the gods grind slowly, yet they grind exceeding small. And God keeps His promises to individuals as well as to nations. We can take Him at His word.

His People.

"And I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians." Of all the peoples and nations, God chose the despised Hebrews as His people. Egypt was a great and mighty and cultured nation, but God passed over it to call the Hebrews. They had a special genius for religion. Through them He could best reveal himself and fulfil His purpose. It was not, of course, because He loved them more than He loved other people—He is no respector of persons. But He knew that through them and from them would come His Christ — His Anointed. The Jews have made too much over the fact that they were the "chosen people." And because they did not live up to their privileges they forfeited them. But the fact remains that they were God's people; He chose them for His own.

Jehovah, He Is God.

Today's lesson includes the long story of the plagues that came upon the Egyptian people and their Pharaoh. It is a dramatic way of showing that the God of the Hebrews was superior to and stronger than the god of the Egyptians. It is also a striking illustration of what might be called gospel-hardening. Every time Pharaoh refused the revealed will of God, God hardened his heart —Pharaoh himself made his heart more adamant and unresponsive to God. Obedience is the organ of spiritual knowledge. Finally the scourge touched Pharaoh's house and home and he reluctantly granted permission for the Hebrew children to go.

The Long, Hard Way Round.

"God led them not by the way of the Philistines, although that was near." It was the shortest and the quickest way, geographically speaking. It would not have taken long for them to go directly into the land of promise, that is if the Philistines had not stood across their path. But God was concerned with something more than simply getting His children into a piece of land; He was concerned with getting something into them. He was more concerned with personality than with possession. They were undisciplined, unorganized. They had not learned to lean on Him. Consequently He bade them take the long, hard road into the wilderness which eventually required forty years. This is in keeping with God's plan and purpose. There are no short-cuts to character. We think we could improve on God's work and God's way of doing things. But for the purpose God has in mind this is the best possible kind of world. The curse of many a life is a short-cut.

Sentiment in Spite of Suffering.

"And Moses took up the bones of Joseph with him." That good and gerat man, with prophetic insight had envisioned the day when his people would go up from the land of bondage, and he enjoined them not to leave his bones interred in a foreign land. Thus it was that in spite of the press of other things, Moses remembered the promise on the part of others to Joseph and as they went along the way, they carried his bones with them. It is a bit of sentiment that warms the heart and gives wings to the spirit.

By Day and By Night.

"The pillar of cloud by day, and the pillar of fire by night, departed not from before the people." Here is the writer's way of saying that their God went before them by day and by night they did not lack guidance. It was a symbol of the divine presence and guidance. And their God was leading them, not driving them. The meek will he guide in judgment and the meek will he teach his way. God guides those who will be guided.

Note—This lesson, written by Dr. Hardcastle, was received at the office of publication too late for inclusion in last week's Sun. We gave a very short review of the lesson last week, but believe it worthwhile, nevertheless, to include Dr. Hardcastle's notes.—Mg. Ed.

A certain South Arican tribe considers long speeches injurious both to the orator and his audience. To protect both there is an unwritten law that every public speaker must stand on one leg while addressing his hearers. As soon as his other foot touches the ground, his speech is brought to a close by force of necessity.—*The Safer Way.*

"There came into this world with Jesus Christ a new, fresh and incomparable moral power to recreate the lives of men. No one is equipped to help others unless something of this inward power that was in Jesus is in him also. For it is only life that can touch life."—*Calkins.*

Pilgrim Fellowship

"Youth at Work in the Church"

AN INTRODUCTION.

At the invitation of the Editor, I have assumed the duties of editor of the Pilgrim Fellowship Page. I hope I shall be able to make it as helpful to you as my predecessor, the Rev. R. L. Jackson. This is *your* page and I want to have on it those things which will stimulate greater enthusiasm for your young people's work.

At times I shall have articles concerning your part in the social and religious program of our larger fellowship. In addition, I hope you will use this page to let others know what your young people are doing.

If you are working on a special project or, if you are having programs of unusual interest, drop me a paragraph, or two, telling about them. Address your correspondence to: Rev. J. Everette Neese, 2212 Sturgis St., Norfolk, 3, Va.

A RESOLUTION.

As I write this message to you there is only about one hour left in the old year of 1945. It has been a good year—the year in which peace came—bringing to an end the world's worst war. As we reflect upon the past year I wonder if each of us can honestly say that we have done our best? Have we made the most of every day, every opportunity, every duty? For instance, in our Pilgrim Fellowship work, have we really put forth every possible effort to get other young people to attend our meetings? Have we been present ourselves? Have we put a lot of prayer and work into our programs in the hope that some young person will be helped, spiritually. These and many more questions we need to ponder as we face a new year. After thinking upon these things let us resolve to make this year of 1946 the greatest our fellowship has ever known.

SECOND CHURCH, NORFOLK.

The young people of the Second Congregational Christian Church, Norfolk, Va., have been busy, as usual, during the Christmas season. On Sunday evening, December 23, a beautiful Christmas pageant, "The Light of the World," was presented by them and was well received by the congregation.

A Junior, Intermediate, and Senior group of our youth presented a program on Friday night before Christmas, at which time we had the largest attendance during the Christmas season. Our young folk are looking forward toward a good year in 1946.

J. F. Morgan.

MILLION HOUR PLAN.

The Pilgrim Fellowship of the Bay View Congregational Christian Church has been quite active for the last two months. We have started work on the Million Hour Plan. Fourteen members signed to do ten hours of Christian work as soon as possible. To date we have a total of sixty hours. Three members have completed their apprenticeship. The members due for promotion are: Robert Sydenstricker, Martha Ellen Vandevender and Taska Overman.

We gave a Christmas pageant at the Sunday evening service, December 23. It was enjoyed to such an extent that we were asked to repeat it. This made us feel very proud, for the members participating had given quite some time and effort in preparing it. We have had two new members to join recently.

Taska Overman.

LET'S HAVE IT!

Come on, some of you other young people's leaders and ministers, and let's have a couple of paragraphs telling what your young people did during the Christmas season. If they had any parties, tell us about it. If they are working on the Million Hour Plan, let us know about. Tell how many are participating and how many hours they already have. Come on let's have some news!

FOR THE CHILDREN.

(Continued from page 7.)

tion. What sort of a boy would he become, I wondered, if he were given no chance to develop any resources within himself? How could he take his place among other boys at school and later among other men in the world, if he must always turn to his mother for guidance?

I wanted to go right out into the yard to tell Helen Morris that she was crippling her child by her constant attention, but I couldn't very well do that. I was wondering how I could bring some good books on child care to the notice of my young neighbor, when the baby's grandmother took the problem out of my hands and solved it to everybody's satisfaction.

There were three happy people in the back yard on the day that Helen's mother came to visit her. Now, I thought, while they talk, Timmy will have a chance to play by himself, but I had underestimated the mother's mistaken devotion. Timmy was still guided in his play, while his grandmother looked on with love and admiration in her eyes.

One hot afternoon, after Mrs. Benson had been with her daughter for about a week, I was sitting beside the kitchen window, peeling peaches for canning.

"What would you think, Helen," I heard a gentle voice say, "if I should tell you every step to take and every move to make while you are getting dinner ready this evening?"

The voice that answered showed surprise. "Why, Mother, I'd feel like asking you if you'd forgotten that I've been keeping house by myself for three years!"

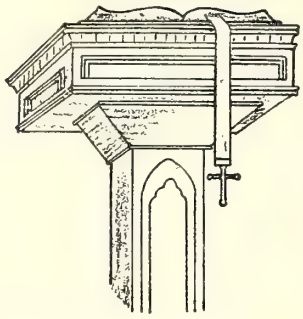
"You'd be justified, Helen," the gentle voice went on, "but do you know that you are treating Timmy in much the same way as I'd be treating you if I did insist in dictating? I believe you are directing his play too much and not giving him enough chance to develop his own intitiative."

"Oh, Mother, do you think that?" There was distress in my young neighbors voice. "I've tried so hard to be a good mother!"

"You have been—and you are—the best of mothers, Helen." There must have been a comforting arm around the daughter's shoulders as her mother's voice continued. "I made the same mistake with your brother until I realized that the tiniest baby will one day be a grown person with his own way to make in the world."

Helen Morris was silent for a few moments, and then she said, "I'm glad you came, Mother. I've been almost smothering my baby with attention. I'll give Timmy opportunities to do more things for himself."

If money is all that a man makes, then he will be poor—poor in happiness, poor in all that makes life worth living.—*Herbert N. Casson.*



THE MEEK INHERIT THE EARTH.

By Rev. Joseph W. Fix.

"Blessed are the meek, for they shall inherit the earth."—Matthew 5:5.

In the third beatitude spoken in the Sermon on the Mount, Jesus portrays a bit of prophesy in beholding the meek. He foresees the time when the meek shall be in power, rather than the haughty and forward persons. Jesus had often seen the false pride and failure of Judaism's hatred for other races, He had known of the pride of the Romans for power; and of the extreme exhaltation of the Greeks in their love for high culture. He also knew that such pride would some day be done away and that the meek would inherit the earth. In His reflection on meekness, He beheld men of His own day, who possessed rare qualities that always accompany the virtue of meekness. Jesus thought of the meek person as one whose life embodied an inward calmness and tranquility of mind which was expresed in an outward and friendly attitude toward God and man. By meekness, we think of that element of character which makes a man to become lazy and lowly, unworthy and without initiative. Jesus thought of the meek as one who was the greatest of all men—as one who would come to inherit the earth. Such a person truly possessed the ability to overcome and be happy, whereas the person of a haughty nature was so full of pride that he could not attain the world for his inheritance. Some of the reasons for the superiority of the meek are apparent when one makes a study of the person whose life embodies the rare virtue of meekness.

1. Slow to anger. When Jesus said, "Blessed are the meek," He said the same thing as the modern translation gives us today, "Happy are the meek." That which makes a person happy is being able to control his temper. The meek person possesses that seemingly lost art more so than any other type of person in all the world. The meek man realizes the folly of the outbursts of anger. He knows that such rampages are foolish and accomplish nothing whatsoever. In the epistle of St. James, we read his words of warning in the very first chapter. "My beloved brethren, let every one of you . . . be slow to wrath, for the wrath of man worketh not the righteousness of God." And now turning to the Old Testament, we hear the wise man exclaim: "He that is slow to anger is better than the mighty; he that ruleth his spirit, bethan he who taketh a city" (Prov. 16:32). The man of meekness is happy because he knows how to abstain from quarrels and trouble. He does not easily become irritated, provoked or annoyed.

A missionary was teaching the Sermon on the Mount to a group of native children. She then had various ones to repeat certain verses, and give the meaning contained in each. When she called for Matthew 5:5, the little black boy said, in his own language, "Blessed are the meek." The teacher asked what was meant by "Blessed are the meek"? whereupon he replied, "It means a person who gives soft answers to rough questions." So it is that "a soft answer turneth away wrath, but grievous words stir up anger" (Prov. 15:1).

On the occasion when the prodigal son returned and there was joy in the heart of the old father, the happy event was soon brought to an end when the older son neared the house, became angry and would not go in. He lost control of his tongue, his temper and his real senses. Pride and haughtiness elevated his head and he would not go in. In contrast to this picture is that of the Christ, who never became unruly but was always meek, humble and gentle. In losing His life in service, He never resorted to periods of outbursts of anger and temper, but became the Friend of the world.

One experiences a very unpleasant atmosphere when, in the presence of a person who is easily provoked and quick to anger. One never knows what to say, lest he stir up wrath. Indeed, it is dangerous to be around a person who loses self-control and is quickly given to seiges of madness; but, oh, the person who is meek and humble is a delight unto all who are in his presence. Every one feels at ease, for there is no fear of trouble, for the meek and humble are always peaceable and kindly.

2. Blessed are the meek, because they have many friends. Friendship is a rare possession. All of us crave companionship. I went to see a man in the county jail last week. He said the thing that hurts so badly is the loneliness. One who is always away from friends is doomed to endure bitterness beyond expression. Sir Joshua Reynolds was once told by Samuel Johnson that if a man does not make new friends and acquaintances as he advanced through life he would some day find himself without friends. He then advised him that "a man should always keep his friendships in repair."

Too often we fail to make friends because we fail to be friends. Worthwhile friendship costs dearly. It demands sympathy, sacrifice and service. It requires love and good will. It must always be accompanied by cooperation and meekness. Pride and selfishness break up friendship. No one cares to be around the person who thinks too highly of himself. One refrains from the presence of the overbearing, self-assertive individual. His or her friendship is not much of a credit to life's stock of good things. An incident that illustrates the meekness of character over against that of pride and forwardness occurred when a group of tourists were visiting the house of Beethoven, in Bonn. One of the tourists, a girl of about twenty years of age, rushed forward and sat down at the master's piano and played the "Moonlight Sonata." This she did none too well, for it was the work of a genius in composition. Nevertheless, she had attained her glory by playing Beethoven's composition, in his own room and on his piano. When she had finished, she looked up and saw the caretaker of the house, to whom she loudly asked, "Don't most of the world's famous musicians come here and play on this piano?" To this question the caretaker said, very gravely, "Well, Miss, last year Paderewski was here and his friends urged him to play, but he shook his head and said, 'No, I am not worthy to play on the master's piano.'" True friendship feels itself meek and unworthy. Like love, it is not boastful, envieth not itself, vaunteth not itself, is not puffed up and doth not behave itself unseemingly. True friendship is not easily provoked and thinketh no evil. It rejoiceth not in iniquity, but in the truth. True friendship never fails.

The meek of the earth have many friends. These they are enabled to have because of their kindly disposition and unassuming nature. Meekness is characterized by quietness and simplicity, which is far more attractive than pomp and loudness. The great friendships of all times have been between men and women who were meek and humble. One easily recalls the happy relationship be-

(Continued on page 13.)

CHINESE MILKSHAKE.

(Continued from page 8.)

ber, 1944, however, until he started back to America, Mr. Robinson was in Sian and it was here that he re-established the vigorous Christian school called LuHu, formerly in Peking. Here, also, he acted as contract Chaplain for the American 14th Air Force.

It took five days journeying to get from Chengtu to Sian, four by truck and one by train. Sian is the nearest important city to the Communist area and is so extremely anti-communistic in sentiment that anyone coming from Yennan, or elsewhere, suspected of even a pink tinge was liable to find himself in jail.

The Chinese have a housing problem, too, and Mr. Robinson lived not only in the Confucian Temple mentioned above, but here, there and everywhere with friends until finally up in Sian, he managed to secure a house where he could entertain American G. I.'s and help them meet cultured Chinese.

"Most American soldiers return home after seeing only the worst elements in China," he points out. "They have been up against the poverty, dirt and graft and have had little opportunity to meet other types of Chinese people."

Of the political situation, Mr. Robinson returns with the conviction that Chiang Kai-Shek is sincere in his desire to bring more democracy to China. No government in a time of crisis is perfect," he points out, but adds that he does not trust the Communists and regards them as opportunists who change their slogans and their actions to fit the situation of the moment.

Mr. Robinson traveled much in China by Army planes. He made a brief stop at Weishien, the spot where nearly 2,000 Americans and other civilian prisoners of war were interned in the Presbyterian mission compound.

He visited Tunghsien to check on the condition of American Board houses, schools and hospitals. In Tunghsien he found the place stripped of radiators, door knobs, plumbing and almost everything moveable. The hospital, however, was in fairly good shape. The Taiku hospital had been looted by the Chinese Communists. He found his Christian Chinese associates in good spirits and learned that most of them had been through deep waters. The Christian work for the most part had been kept going in many places.

Mr. Robinson, who was born in Warren, Vermont, was educated at Dartmouth College and Union Seminary. He began his work as a career missionary in China at a time when much of his traveling had to be done by Peking cart, on foot or on a bicycle. Periods of war, floods and famine are mixed in with years of peace and he had a great deal of relief work to do. For months, during the early part of the Japanese invasion of China, before America was involved, Mr. Robinson served as a pastor-at-large to Chinese ministers and laymen working in an area which was a veritable No Man's Land because of the war.

Mr. Robinson has two sons, both doctors, in the U. S. Navy Medical Corps.

FIFTH SUNDAY OFFERINGS.

(Continued from page 9.)

and earnestly hopes for a more generous support during 1946.

Sunday Schools.	
Previously reported	$ 274.56
Eastern Va. Conference:	
Bethlehem (Nans.)	$ 6.10
Dendron	3.20
Newport News	18.75
Norfolk, Second	15.00
Union (South.)	3.27
Waverly	12.79
N. C. & Va. Conference:	
Durham	19.90
Greensboro, First	32.11
New Lebanon	5.30
Pleasant Grove	5.35
Va. Valley Conference:	
Antioch	14.94
Bethlehem	6.33
Leaksville	3.99
Linville	10.44
Newport	8.53
Winchester	8.87
Churches.	
N. C. & Va. Conference:	
Greensboro, Palm Street	14.29
Western N. C. Conference:	
Albemarle	15.00
Total	$ 204.16
Grand total	$ 478.72

MEEK INHERIT THE EARTH.

(Continued from page 12.)

tween Jonathan and David, Ruth and Boaz, Tennyson and Sir Arthur Hallam, Whittier and Emerson.

3. The meek shall inherit the earth. In the thirty-seventh Psalm, David declares that the meek shall inherit the land. In this statement he has refrence to the land of Canaan. But years after, when Jesus made a similar statement, "that the meek shall inherit the earth," He was not thinking of a particular country or section of the earth; rather, He thought of the meek as being those of the world who would become conquerors over hardships, discouragements, and failures, and therefore inherit happiness and success to a much greater degree than the haughty Pharasic type of person. Jesus reckoned that the meek would inherit eternal life as their reward for faithfulness and humility. Indeed, we read that Jesus says, "He hath put down the mighty from their seat and exalted the meek." Our Lord's brother, St. James, says, "Receive with meekness the word that is able to save your souls." Again Jesus declares that "Whosoever shall exhalt himself shall be abased and he that shall humble himself shall be exalted."

The meek shall inherit the earth by regarding diligently the true mission of Christian service to which he, in the footsteps of the Master, quickly turns. He hears Him say, "He that is greatest among you shall be your servant," for "one is your Master, even Christ the Lord, and he that is greatest shall be your servant. And he riseth up from supper and laid aside His garments, took a towel and girded Himself, poured water into a basin and began to wash His disciples' feet. So that after He had washed their feet and was sat down again, He said unto them, 'Know ye what I have done unto you'? Ye call me Lord and Master, and so I am; if I, then, your Lord and Master, have washed your feet, ye ought to wash one another's feet, for I have given you an example, that ye should do as I have done unto you. If ye know these things, happy are ye if ye do them" (John 13).

ONE STEP AT A TIME.

In accomplishing your day's work, you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or the trial thereof. There is not a child of God in this world who is strong enough to stand the strain of today's duties and all the load of tomorrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our Heavenly Father for strength equal to the day; but we have no right to ask him for one extra ounce of strength for anything beyond it. When the morrow comes, grace will come with it sufficient for its tasks or for its troubles.—*Theodore L. Cuyler.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The year 1945 is now in the past. The year 1946 has been ushered in. It reminds me of a verse I read one time, "I said to the man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown' and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be better to you than a light and safer than a known way.' "

We know what the year 1945 brought to us but no one can foresee what the year 1946 has in store for us. The best thing and the only thing we can do about it is to put our hand in the hand of God and walk with Him and talk with him in prayer, and have faith that He will bring it to pass. The writer has always been a great believer in prayer. The Bible tells us to pray without ceasing.

God does answer prayer. In this, the beginning of 1946, we want to ask you to pray for the Christian orphanage and its success. Pray for the little children there that they may develop into fine men and women. Pray for those in charge of the institution that they may have wisdom given by God, and the understanding that they may guide the children in the right paths to travel.

If you will remember us in your daily prayers this year we feel that the Lord will bless us in the work. To know that you are holding us up before the throne of mercy inspires us to do our best every day. If you are interested in the orphanage we know you will contribute to help us feed, clothe and care for the little children in our care.

On the first day of December, 1945, we finished our twenty-ninth year of service as superintendent of the Christian orphanage. All through those years our friends in the church have been loyal and true for which we are very grateful.

We have many friends who are not members of our denomination, at all, but who are interested in the little dependent children who want to help and they give liberally and loyally and have been true all through the years. In fact we received from this source during the year 1945 more than we received from the Congregational Christian Church. We are grateful for these loyal friends and supporters who have been one of our strong arms of support since we have been in this work.

May God bless all of our friends in our church who have been so kind to us through the years and also to these loyal friends who are members of other denominations who have been interested in our work all these years.

Thirty years is a long stretch of time in our life. If we live to the first of December this year we will have served thirty years as superintendent of the Christian orphanage.

We have set goals from time to time and you have helped us reach them. We think it will be fitting to set our goal for 1946 at thirty thousand dollars. Our slogan will be this year: "Thirty Years of Service as Superintendent of the Christian Orphanage and Thirty Thousand Dollars." Pray that we might reach it. Give to help us reach it, and may God richly bless you in every way, and may He prosper you during 1946 is our prayer.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 10, 1946.

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Auburn	$ 11.47	
Wentworth	12.90	
		$ 24.37
Eastern Va. Conference:		
Bethlehem	$ 15.84	
Dendron	16.00	
Mt. Carmel	16.88	
Norfolk, First	32.62	
Oakland	29.36	
Union (South.)	18.51	
Waverly	11.25	
		140.46
N. C. & Va. Conference:		
Burlington (Additional)	$ 2.00	
Elon College	10.00	
Greensboro, First	25.83	
New Lebanon	14.00	
Union (Va.)	60.00	
		111.83
Western N. C. Conference:		
Albemarle		15.00
Va. Valley Conference:		
Antioch	$ 9.85	
Concord	2.87	
Linville	10.26	
Winchester	7.61	
		30.59

Thanksgiving Offering.

Eastern N. C. Conference:		
Sanford	$ 75.00	
Wentworth	27.45	
		102.45
Eastern Va. Conference:		
Bethlehem	$ 2.00	
Norfolk, First	56.00	
		58.00
Western N. C. Conference:		
Grace's Chapel		110.00
Va. Valley Conference:		
Dry Run	$ 9.00	
Winchester	6.05	
		15.05
Total Regular Offerings ...		$ 322.25
Total Thanksgiving Offerings		285.50
Total Offerings received from Southern Convention ..		$ 607.75

NEWS ITEMS FROM ALAMANCE COUNTY.

(Continued from page 2.)

lina and Virginia Conference met December 20, and made appropriations of aid to Long's Chapel, Providence Memorial, and Winston-Salem Churches for the year 1945-46, and a conditional appropriation to the Asheville Church. In order to meet these appropriations it will be necessary for the C. M. A. to receive additional gifts from the people of the churches of the conference. Any church or individuals having membership dues for the C. M. A. are asked to send them at once to Rev. Walstine Snyder, treasurer, Route 3, Burlington, N. C. Memberships are $5.00 each year.

* * *

The Burlington Church is laying plans for an "Improvement and Expansion" program which will include a new parsonage, an activities building, and improvements in the present church building. This will involve an estimated cost of $100,000.00. A planning committee has been appointed by the church and this committee is already making progress in its work. The church has voted to conduct a campaign in the early part of 1946 to raise $25,000.00 as the first step in financing of the program. Voluntary gifts amounting to about $5,000.00 have already been received on this.

SEVENTY-NINTH ANNIVERSARY.

Mr. and Mrs. W. T. Dunn held open house Wednesday, January 2, in favor of his father, Mr. Arthur Shuble Dunn, who celebrated his 79th anniversary at his home, 4873 Fort Avenue. Mrs. Floyd H. Dunn, Mrs. Frank Layne and Mrs. Roy Dunn assisted the hostess in caring for the guests. Forty-six people called during the day to extend their wishes.

Refreshments were served in the dining-room where a birthday cake with 79 candles was used as a centerpiece.

Mr. Dunn has been a resident of Lynchburg since 1918 and is a charter member of the First Congregational Christian Church.

Mr. Dunn has six Children, eighteen grandchildren and three great-grandchildren. All of his children except one were present for the occasion.

Tomorrow is a promissory note, and yesterday is a cancelled check. Act today!—*F. D. Amburg.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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Managing Editor.....J. T. Kernodle
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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

JOYNER.

The death angel visited the home of Mrs. Effie Hargrave and took therefrom the soul of Mrs. Nancy Monroe Joyner on July 9, 1945. She was the oldest member of Bethlehem Church, being 102 years and 28 days old.

Therefore, be it resolved:

1. That we bow in humble submission to God's will.

2. That we, as Christians, emulate her Christian spirit, her sweet disposition and her trust in a heavenly Father's care.

3. That we express our sincere sympathy to Mrs. Hargrave, her only daughter, who so lovingly administered to her every desire for the last 17 years of her life.

4. In her going Bethlehem has lost one of its most faithful members. She had been a member of this church since 1858; a regular attendant until too feeble to attend. She was also a faithful member of the Ladies Aid Society.

5. That a copy of these resolutions be sent to the family, one recorded on the church records, one on the Ladies Aid record and one sent to "The Christian Sun" for publication.

Mrs. T. M. SAVAGE,
Mrs. OCIE L. MOORE,
Mrs. R. E. BRITTLE,
Committee.

BRITTON.

Mrs. Sarah Anne Britton, wife of Mr. John T. Britton, passed away at Lakeview Hospital, Suffolk, Va., on July 19, 1945, after a long illness. She was a faithful and loyal member of Holy Neck Christian Church. She was one of the oldest members of the woman's missionary aid society, and to this organization she was most faithful. She is greatly missed in the church, the missionary society and the home.

Therefore, be it resolved:

1. That the woman's missionary aid society has lost a loyal and generous member.

2. That the unselfishness of her long life and her steadfast faith will continue to be an inspiration to all of us.

3. That we extend our heartfelt sympathy to her family and pray God's blessings may comfort them.

Respectfully submitted,
Mrs. J. O. DAVIDSON,
Mrs. ALLEN PILAND,
Mrs. W. JOHN NORFLEET.

HARRIS.

Our hearts were made so very sad when we were called over long distance telephone November 24 and told that John H. Harris had gone home.

Brother Harris was born January 9, 1852, and lived to nearly 94 years old. Early in life he accepted Christ as his personal Saviour and united with Spring Hill Christian Church. Later in life he moved his family to Wakefield, Va., and transferred his membership there. In both of these churches he served in the capacity of deacon and Sunday school superintendent.

On December 2, 1874, he was married to Lucy Ann Cox. To this union was born eight children. His wife and five children preceded him in death. He is survived by three children, Harry L.; Kate of Wakefield and Mrs. J. J. Temple (Mary) of Petersburg, Va.; five grandchildren and two great-grandchildren.

The funeral services were conducted from the home by Rev. Dumville and the writer, with interment in the Wakefield Cemetery.

He was deeply interested in the spiritual and financial life of his church and did what he possibly could for the promotion of the same.

To know, to associate with or to touch the life of such a man as John H. Harris was a joy, inspiration and a benediction.

To his relatives we extend our congratulations for having such a lovely father and sympathy in his going home.

C. E. GERRINGER.

LANGSTUN.

God in his infinite love and wisdom saw fit to take from our midst Mrs. Nelle Langstun, on November 9, 1945, after a short illness. She was a faithful member of Holy Neck Christian Church, the woman's missionary aid society and teacher of the woman's Bible class. Always interested in the work of the church, she attended services regularly and contributed to the work. This example of loyalty and devotion will not soon be forgotten by members of the church and its organizations.

In recognition of her faithful and consistent life we offer the following resolutionn:

1. That we bow in humble submission to our Father's will.

2. That the church, Sunday school and woman's missionary aid society has lost a valuable member and a devoted friend.

4. That a copy of these resolutions be sent to the family, one to "The Christian Sun," and one placed on the records of the society.

Mrs. J. O. DAVIDSON,
Mrs. ALLEN PILAND,
Mrs. W. JOHN NORFLEET.

CLARK.

On February 8, 1945, God, in His infinite love, saw fit to call from her earthly labors to His heavenly reward Mrs. Maudie Clark, of Greensboro, N. C. Her life was one of Christian beauty. The light of Jesus shown on her countenance. It can truly be said that a Godly woman has been called h me. To know her was to love her. Her place in the church, missionary society, and the community is vacant, and our hearts are saddened. In recognition of her faithful and consistent life, we offer the following resolutions of respect to her memory:

1. That the women's missionary society of Palm Street Church wishes to express our deep sense of loss, and our gratitude for a beautiful life lived in our midst.

2. That we extend our heartfelt sympathy to her devoted family, who ministered to her so faithfully during her illness, and commend them to our heavenly Father for comfort and peace, realizing that His grace is sufficient for all our needs.

3. That a copy of these resolutions be sent to the family, "The Christian Sun," and entered on the records of our missionary society.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

A SABOTEUR.

He has been a member of the church for many years, and always a generous contributor. He is in his place in the house of worship regularly, and lives a life of unquestioned moral quality.

He can always be relied upon to be at meetings of the board, and in matters of doctrine, and belief he is altogether orthodox. He will lead in public prayer when called upon to do so, and no man surpasses him in private helpfulness to the widow and the orphan. He puts his church ahead of his lodge, his committee duties ahead of his own personal business, and his missionary pledge ahead of his club dues.

But he is guilty of sabotage!

Among his business friends who are not churchmen, he complains about "the way the church is run"—and thus alienates them further. He criticizes the preacher and the Sunday school teachers in the presence of his children—and thus incites them to rebellion against the Church. He stirs up strife and spreads discontent among the people if he cannot have his own way at the board meeting—thus sinning against the fellowship. He complains about "the apportionments," declaring that "the overhead is too high." He becomes the center of a little group of malcontents and "fights for a principle" until the life of the entire congregation is disrupted.

His generosity, his dependability and his moral character entitle him to a place of honor in the life of the Church.

His spirit of criticism, his disposition to peddle gossip, and his devisive attitudes, combine to make of him a dangerous saboteur.—"The Christian Advocate."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, JANUARY 17, 1946. NUMBER 3.

A Hymn For Any Church

By ROBERT FAUST SHEAFFER.

Through ageless cycles moves our sphere,
A boundless space traversing.
With God there is no hour, no year,
No temporal rehearsing.
The light and dark are one.
The eve is as the dawn.
God knows no night, no day.
His strength abides alway.
Our God is the Eternal.

Elon College Library 3X

Although a human flesh we wear,
Immortal songs are raising
A joyous psalm in chant and prayer,
Hear Thou, O God, our praising.
We thank Thee for thy grace
That led us to this place,
This church—a living Word
With truth and service gird.
Our God is the Eternal.

For all those lives whose strength has been
These stately portals building,
For all the loyal friends and kin
Whose faith has been unyielding,
We give Thee thanks this day.
O may their power stay
Within these sacred halls.
Their strength within these walls
Shall be, O God, eternal.

And when our songs, O God, are stilled,
No more our prayers ascending,
Still may Thy earthly church be filled
With strong souls God-ward wending.
May Christians rise and claim
The power of Thy name.
Thy love shall never wane.
Forever shalt Thou reign
As God, our King Eternal.

—The Protestant Voice.

NEWS AND VIEWS

Miss Susie Allen attached this interesting comment to her report: "I am submitting the best report since I have been the treasurer, and I am very proud of it." And so are we!

The Eastern Virginia Pilgrim Fellowship will meet at the Suffolk Christian Church on February 17, at 3:30 in the afternoon; fellowship supper (forty cents) at 6:00, followed by 7:30 program in the main sanctuary of the church.

Mrs. W. J. Andes of the Winston-Salem Church presented a study of the mission study book: *Daughter of Africa,* before the combined missionary groups of the First Congregational Christian Church at a supper meeting on Tuesday, January 15th. Palm Street women were invited to join them.

Rev. Robert M. Kimball, formerly of Manson, N. C., entered the Navy Chaplaincy in August and is now stationed at a Naval Ammunition Depot in McAlester, Okla. Before entering the chaplaincy he was the minister of the Congregational Church in Cliffside, N. J. His family are now living with Mrs. Kimball's sister in Norristown, Pa.

The Franklinton Winter Institute has been in progress this week and last week. Dr. James R. Clinton has been the guest preacher. An important meeting was held last Friday to set up plans for a full-time director. The following representative leaders were present: Drs. E. M. Halliday, C. M. Keith, R. W. Woodward, W. T. Scott, J. G. Truitt. Rev. R. L. House is dean of the Institute.

CAPTAIN HAROLD E. STASSEN TO BROADCAST.

Captain Harold E. Stassen, thrice governor of Minnesota and president of the International Council of Religious Education, will speak over the Columbia Broadcasting System on Friday, February 1, at 5:45 to 6:00 P. M. (Eastern Standard Time) as part of the nation-wide observance of 1945 Youth Week, January 27-February 3. Introducing Captain Stassen will be Harvey Lord, national chairman of the United Christian Youth Movement, sponsors of Youth Week.

On Columbia Church of the Air Sunday, February 3, at 10:00 to 10:30 A. M. (Eastern Standard Time) Mrs. Leslie E. Swain, president of the National Baptist Convention, will speak on "Youth Unafraid" as part of the observance.

POST-WAR EMERGENCY FUND.

By Dorothy P. Cushing.

The first church to pay its full quota in the $4,500.00 Post-War Emergency Fund being raised by the Congregational Christian Churches of America, is the little Finnish church in Issaquah, Washington. This church of only fifteen members sent in a contribution of $200.00, or $13.33 per member. On World Communion Sunday, and the days immediately following, the First Congregational Church of Long Beach, California, raised $15,000.00 while Prospect Church, Seattle, Washington, raised $8,135.00 on a $6,000.00 quota in fifteen minutes at a church dinner. The Valley City Congregational Church of North Dakota went beyond its quota in a single effort.

The Congregational Christian Churches are pushing toward their $4,500,000.00 Post-War Emergency Fund with renewed vigor since the cessation of hostilities has made available information regarding the appalling needs in Europe and East Asia for relief and reconstruction far in excess of what had been anticipated. It is hoped by church leaders, therefore, that Congregational Christtian Church members will exceed this initial $4,500,000.00 goal by at least another million.

MORE INFORMATION FROM THE ANNUAL.

I was very much interested in Dr. W. T. Scott's statistics of the churches of the Eastern Virginia Conference. One would think that these statistics are more or less true of all the conferences of the entire convention. Some of these figures are encouraging, and show some progress, but it seems to this writer that Dr. Scott stopped short of the statistics that should alarm every minister and layman in the convention and that is the comparatively few converts that are won to Christ. I am not very good in figures but after looking over the report of 1943-44, the latest *Annual* that is available, I arrived at this conclusion. Checking the statistical reports of the conferences as they appear in the *Annual* I found that in the Eastern North Carolina Conference it took thirty-four persons to win a convert. In the Eastern Virginia Conference it took forty-seven to win a convert. In the Valley of Virginia Conference it took twenty-seven to win a convert and in the Western North Carolina Conference it took thirty-seven to win a convert. There surely is something wrong with our preaching, our praying, our devotion or some unknown reason. Will someone please give a solution? And will some one tell why we do not organize and build more churches?

Guy H. Veazey.

STEWARDSHIP INSTITUTE IN THE VALLEY OF VIRGINIA CONFERENCE.

There will be a Stewardship Institute held at the Winchester Church beginning at 10:30 A. M., Tuesday, January 22, with Dr. Warren H. Denison, instructor. Dr. Dennison will give an address in the forenoon. Lunch will be served by the ladies of the local church and there will be a round table discussion in the afternoon. All ministers in the conference with at least one layman from every church are urged to be present and every Sunday school superintendent. It is indeed a great opportunity to have Dr. Denison, who is a recognized authority in the field of stewardship, with us.

Guy H. Veazey, *Ch'm'n,*
Stewardship Committee,
Valley of Va. Conference.

MECKLENBURG PRESBYTERIANS PURCHASE CAMP SITE.

Mecklenburg Presbyterians have launched an expansion program which will provide a summer conference camp for the programs of the Presbytery. A site of 50 acres has been purchased and the title rests with the trustees of the Presbytery. The property is ten miles east of Charlotte on an all weather road. It is estimated that the cost of developing this site will be $50,000. The first phase of the campaign has the goal of raising $25,000 by March 1, 1946.

The action of the Presbyterians is in line with that of many other denominations. The North Carolina Conference of the Methodist Church conducted an extensive campaign in December for the establishment of several camp sites in eastern North Carolina. The Evangelical and Reformed denomination has purchased for the use of the entire denomination a large camp in the area of Blowing Rock.—*C. N. S.*

THE "WORD" IN NEW WORDS.

I. FOR A RUSHING GENERATION.

By FRANCES DUNLAP HERON.*

[First in a series of four articles on the Revised Standard Version of the New Testament.]

To Americans now graying, the scene was a familiar nightly rite around the living room stove. Father in his red hickory rocker with the checked gingham cushion read a chapter from the Bible, after which the members of his family knelt at their chairs to hear him talk things over with God. All who grew up in that routine (which not even the presence of less devout overnight guests could disturb) look back upon it as a highlight of family faith and unity.

In their reminiscences, however, they see another picture. They see young Johnnie and Lucy nodding in their chairs as father's special Bible voice intoned mysterious words ending in "eth" and "est." Even mother occasionally had to be nudged when it was time to kneel. The children of that day, while they learned to revere the Scriptures, did not necessarily form the habit of reading them.

The King James Version, falling beautifully on the ear, nevertheless sounded strange and far off to Missouri or New York. Those children have grown up into a world of radios and machines which allows small opportunity for the leisurely contemplation and interpretation enjoyed by their fathers. Thus for many the Bible is still only a book to be venerated. For their own sons and daughters they have not instituted a family altar.

To help parents re-establish family devotions; to bring the message of the Bible to Missouri and New York in the everyday language of Americans of 1946—such is the purpose of the Revised Standard Version of the New Testament, due to go on sale in bookstores on February 11. That same evening, in Columbus, Ohio, at the annual meeting of the International Council of Religious Education, Dean Luther A. Weigle of the Yale Divinity School will present to Capt. Harold E. Stassen, former governor of Minnesota, and now president of the International Council, the first official copy of the new version.

Representatives of the forty Protestant denominations composing the International Council will share this historic occasion. They will applaud the fruition of fifteen studious years of translating and revising by noted American Bible scholars, of whom Dr. Weigle is chairman. The annual meeting delegates will see the completion of half the task they commissioned for the International Council in 1930. Another section of the Revision Committee expects to finish its work on the Old Testament in four years.

This effort to translate the Bible into the language of the people who will read it is not a new idea. In fact, nearly all of the New Testament was written in the speech of the ancient Greek market place understandable to all. Most English translators have tried in the same spirit to make it clear to every worshipper.

When in 1611 the scholars appointed by King James announced the completion of their revision of the Bishops' Bible, they said they had striven "to make a good one better." Their masterpiece of prose and poetry, the King James Version, was indeed the best for seventeenth century England. The church "authorized" it for public worship.

Almost three hundred years later, in 1901, the American Standard Version appeared as a revision of the King James Version. The scholars of that day succeeded in eliminating archaic expressions and correcting errors of the older version, but their slavish word-for-word translation of the original Greek lost much of the majesty of the King James. Tongues cannot glide rhythmically over such sentences as: "And they ate and were all filled; and there was taken up that which remained over to them of broken pieces, twelve baskets."

The scholars of the International Council's committee were asked, therefore, to prepare a revision "to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version." With that stipulation in mind, they have reworded the above quotation, for example, to read as follows: "And all ate and were satisfied. And they took up what was left over, twelve baskets of broken pieces."

Reasons other than changes in the English language since 1611 called for a new version of the Bible. Within the last fifty years scholars have found manuscripts throwing more light on the original text. More important is the unearthing of a flood of Greek papyri in Egyptian ruins. Those scraps of paper, private letters, business accounts and wills of people who lived nearly two thousand years ago, revealed that the Bible was written in that same everyday Greek. Translators who had been applying the rules of classical Greek had often not achieved the proper shade of meaning.

The current revisers have not changed any doctrine of faith. But with resources undreamed of by previous scholars they have translated that doctrine from the original Greek text into accurate, lucid, idiomatic English. Gone are "thou," "thee," "thy," "thine" and the verb endings "est" and "edst" except in language addressed to God. Gone are "on this wise," "haply," "privily," "thereabout" and "divers," all replaced by modern equivalents that boys and girls sitting in the family circle can understand.

*Homewood, Illinois, editor of "The Family Circle," "The Christian Advocate;" editor of "The Family Page," "The Christian Evangelist."

College Period: January-February

GOALS: EVERY MEMBER INFORMED; EVERY MEMBER CONTRIBUTING. ELON COLLEGE SERVES THE CHURCH. IT DESIRES TO SERVE MORE COMPLETELY AND MORE EFFICIENTLY. WE NEED MORE TRAINED WORKERS FOR PULPIT AND PEW. THE COLLEGE WAS FOUNDED TO DO THIS TRAINING. TO THIS END IT SEEKS YOUR AND YOUR CHURCH'S SUPPORT. TELL YOUR PEOPLE ABOUT YOUR COLLEGE—ITS PURPOSES AND NEEDS. INFORM THEM, GIVE THEM A CHANCE AND THEY WILL DO THEIR SHARE.

L. E. SMITH, President.

WANTED: MANPOWER.

"Children grow up so rapidly," we frequently hear it said. True, and so did Jesus! The greatest mistake of life is to think of Jesus as a Babe and not to think of Him as a Man grown to maturity. It is not the birth of Jesus that makes Him the answer to the greatest questions of man, but it is His growing, vicarious and victorious life.

There is a conspiracy abroad in our day to keep Jesus a baby and to surround Christianity with all the sentimentalism associated with the cooing and helplessness of a little infant. There are those who adore the Christ Child, who sentimentalize over the Babe of Bethlehem, but who do not recognize the Babe grown to maturity. Religiously, they are willing to keep Jesus wrapped in swaddling clothes lying in a manger.

The Epiphany Season which follows Christmas should be used to emphasize the personality-developing and responsibility-assuming Jesus. Modern Wise Men who are worthy to be called "wise" are those who make the long and difficult journey to the cradle of religious truth, who bow before it in sincere adoration, but who rise again to follow the Babe grown up to maturity, walking with Him through the market places, the legislative halls, the hospitals, the slums, the churches and the homes, and who seek, with Him, to make all of life a King's Highway to real abundant living.

Jesus, let us remember, followed a clearly defined pattern of developing manpower. "He grew in wisdom and stature and in favor with God and man." Allen Eastman Cross has given us a highly imaginative but altogether reasonable description of this development:

The hidden years at Nazareth! How deep and still they seem,
Like rivers flowing in the dark or waters in a dream!
Like waters under Syrian stars reflecting lights above,
Repeating in their silent depths the wonder of God's love!

The hidden years at Nazareth! How clear and true they lie,
As open to the smile of God as to the Syrian sky!
As open to the heart of man as to the genial sun,
With dreams of vast adventuring, and deeds of kindness done!

The hidden years at Nazareth! How radiant they rise,
With life and death in balance laid before a lad's clear eyes!
O soul of youth, forever choose, forgetting fate or fear,
To live for truth or die with God, who stands beside thee here!

The Temptation of Jesus which follows the silent years conclusively indicates that all this spiritual manpower might have become frustrated and diverted. Jesus, like each of us, was a free moral agent. He, too, like the rich young ruler, might have made the great refusal. Only through spiritual tenacity and persistence was he able to arrive at that maturity which has given him eternal preeminence among the sons of God. With all this in mind we may read his words with renewed meaning and application: "I am the way, the truth and the life."

Secretary H. A. Wallace has been writing with eloquence and wisdom concerning "Sixty Million Jobs." He has some trenchant things to say about the tragic loss of manpower, or "the high cost of failure." Here is his revealing and suggestive analysis. "In the '30's, we paid our heaviest costs of unemployment. In this ten-year period, it cost 70,000,000 man-years of production. Estimating one man's labor for one year as contributing an average of $3,500 to the value of our total production, these 70,000,000 lost man-years in the decade of the '30's meant a loss to the nation of around 250 billion dollars. The mind of man reels under the impact of such a sum. It is enough to pay for 50 million homes at $5,000 each. It is enough to build 300 river valley authorities the size of the TVA. It is enough to pay off, through the current fiscal year, the increase in the national debt due to war. Obviously we must develop a practical means of preventing such ruinously costly unemployment."

Does this vivid and arresting picture not suggest to us the parallel situation in the work of God's Kingdom? Who can estimate or compute the appalling sum of lost man-years in the Church of Christ! Consider the inexcusable unemployment at the eleventh hour in God's vineyard. (Matthew 20: 1-15.) View the pathetic plight of babes in Christ vainly endeavoring to carry the maturity requiring burdens of the Kingdom. The loss of Kingdom manpower in pulpit and pew is the tragedy of our age. The drastic leakage must be stopped. There is no substitute for manpower in God's Kingdom.

How may we turn the tide and develop the needed manpower for Kingdom service? By giving spiritual influences the fullest opportunity for development. By reenforcing all indications of spiritual interest among young people with sympathetic and magnetic cooperation. By setting challenging examples of heroic endeavor in the realm of the Kingdom. By prayer and persuasion, by precept and example, by enlistment and investment, manpower essential to the world-wide task of God's Kingdom may be gloriously realized.

R. L. H.

Christ is the great central fact in the world's history; to him everything looks forward or backward. All the lines of history converge from him. All the march of providence is guided by him. All the great purposes of God culminate in him. The greatest and most momentous fact which the history of the world records is the fact of his birth.—Spurgeon.

The entire object of true education is to make people not merely to do the right thing, but to enjoy the right thing; not merely industrious, but to love industry; not merely pure, but to love purity; not merely just, but to hunger and thirst for justice. Education does not mean teaching people to know what they do not know—it means teaching them to behave as they do not behave.—Ruskin.

The Significance of the Worship Movement for the Non-Liturgical Churches

By S. Arthur Devan.

Address given at the meeting of the Commission on Worship of the Federal Council of Churches, Richmond, Va., October 9, 1945.

When a Christian worships, he is for the moment placing himself against the whole universal background of life. Most of his days he is immersed in the transitory affairs of daily living, but occasionally—once a week perhaps—he has the opportunity to be lifted out of this narrow and immediate context. A creature of time to whom ordinarily hours and minutes are important, he is transported by a divine relativity into life's background of eternity. Limited pitifully by his weakness, his ignorance, his sinfulness and his helplessness, he is now for a brief moment in effective contact with omnipotence and omiscience. A mere insignificant item in the world's history, he is permitted to recognize himself as an important participator in the divine drama of creation and redemption. Self-centered in his struggle for a livelihood in a competitive world, he becomes aware of his fellows, the whole family of the children of God. His becomes for the moment the experience of Moses catching sight through the cleft of the rock of the glory of God; of Isaiah seeing God high and lifted up and hearing the voice which says: "Whom shall I send, and who will go for us;" of St. Peter crying: "Depart from me for I am a sinful man, O Lord." In worship "we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

After such an experience a man may well "go down to his house justified." He has a new vitality for every spiritual, moral, intellectual and physical problem, for he has been for one high moment in living contact with the great Reality of the universe and of life. He has met God in the sanctuary.

Should not this be the normal experience of the men and women who gather week after week in our churches? It does happen more often than perhaps we think. I do not mean, of course, that the worshipper is always exactly conscious that this is what has happened, or would express it in these terms, or that the ordinary man's experience is as complete as the experience of Moses or Isaiah or St. Peter. But if not for this, or for the hope of it, why do people keep on going to church? We often ask why people do not go to church more. Sometimes we do well to ask why they do go to church so much. It is something of a miracle that, millions of people coming to church, Sunday after Sunday, month after month, year after year, generation after generation. Surely it can not be explained simply by saying that they like to hear sermons!

Now we ask the next question. Is it posible to bring about this experience in worship more frequently, more universally and more fruitfully than is now the case? Is it possible for us to facilitate, encourage, pave the way for the spiritual experience which ought to be the outcome of worship? Or is the experience entirely out of our power, capricious, entirely unconnected with any care or activity or arrangement of ours?

I have wondered much over this passage in the Gospel of John: "The wind bloweth where it will and thou hearest the voice thereof, but knowest not whence it cometh or whither it goeth: so is every one that is born of the Spirit." At first sight this seems to mean that spiritual experience are wayward and unpredictable following no law. If that is the case then it does not matter what we do in worship. We can reason like the Calvinist Baptist who tried to repress the eager missionary impulse of William Carey. "Sit down, young man," he said, "When the Lord gets ready to convert the heathen he will do it without your help or mine." Fortunately young Carey was not convinced, and proceeded to India to inaugurate the modern movement for foreign missions. The present-day evangelist is no more convinced than William Carey was. He believes in the law of cause and effect when he sets out to win people to Christ, and sometimes sets the stage very carefully for his proceedings, with an excellent technique of drama and psychology. Surely fatalistic acquiescence in our inability to assist the worship experience or to hinder it, is not justified by the passage in the Fourth Gospel which I quoted. Indeed the whole Bible is against such an assumpttion. God acts by law and not by wilful whim. All the divine promises are based on the certainty of God's responses. Action on our part brings reaction on his. "Him that cometh to me I will in no wise cast out" is an exceeding precious promise, for example, but it would be meaningless were not God's answer to a human cry of need something to be depended upon. There is cause and effect, action and reaction, stimulus and response, in the spiritual world as in the physical.

Whatever the text I have quoted means or does not mean, it certainly does not constitute a barrier to our seeking the most effective ways of achieving the great experience of worship, a meeting with God in the sanctuary. We are at liberty to inquire what causes will produce or tend to produce this experience and what will hinder it. We can study human history, comparative religion, Christian theology and biography, church history, philosophy, contemporary experience and aught else that we think may offer us aid.

I take it that such a search is the real meaning of what has been known during the last decade or two—rather vaguely — as "the worship movement." It is really a movement, not a propaganda. It arose spontaneously in many quarters. It is confined to no denomination, not even to Protestantism or to America. The Roman Catholic Church, static as it is supposed to be in such matters, has its own re-study of worship going on; it is rather startling to learn that English is used sometimes where only Latin was before, and that side-altars are being removed from churches.

The worship movement has no particular program. We who are interested in it do not know where we are coming out. We are exploring. This Commission, which was instituted about fifteen years ago, is simply committed, in the language of its leading spirit, the Methodist Bishop Thirkield, to study the *what*, the *why*, and the *how* of Christian worship—three things which, he used to insist, most church members and even ministers, know nothing about.

It is possible there are those who fear that the worship movement is trying to cram a stiff, dry, wadding of traditional liturgy down the throats of sturdy non-conformists. I think more familiarity with the work of the Commission, with its publications and its seminars, will show how roundless is this fear. But we do confess to a desire to raise the standards of worship, of church architecture and of church music in American Christendom. The aim is not aesthetic, or liturgical, or theological, but spiritual.

(Continued on page 6.)

CONTRIBUTIONS

SUFFOLK LETTER.

Many people believed that the end of the recent war would bring a very desirable period of peace and goodwill to the world. That idea of humanity is undergoing a very rigid test. Before the representatives of the nations were notified to meet in a peace conference, other serious disturbances arose to threaten the peace of our country. The leaders of labor and industry are struggling with some of the problems of employment. The issues are momentous and the crisis is serious.

This situation is a challenge to the church. For months the church leaders have been receiving mail dealing with both sides of the controversy. We have received and read many articles from the leaders of industry and labor organizations. The object of such literature is to create favorable sentiment by the presentation of apparent facts and plausible argument. Advocates of both sides want the people to think and talk about the present trend in economic and industrial life. Therein lies the challenge to the church. Ministers and other church leaders read the newspapers, magazines, pamphlets and books about current events. They form opinions, enter into private and public discussion and reach conclusions. Environment, education, experience and temperament affect and help to formulate individual opinion and give some direction to personal action. Consequently there will be many differences in the attitudes taken in the church on these current and recurring problems.

It has been openly charged that the churches in the United States are inclined to take sides with so-called capitalism, or the leaders of industry. Many ministers have been charged with being in sympathy with the people who make the largest contribution to the support of the church and its enterprises. Others have the reputation of leaning towards labor and giving their support to its program. There are ministers who take definite positions on these matters and openly advocate the cause of their respective groups. There are ministers who champion the cause of the labor leaders, and there are others who lend their voice and influence to the cause of industry. These influences have been exerted from the pulpit as well as in private contacts. A divided ministry means a divided church. If the present tendency to enter into controversies of this kind continues the church will face a difficult situation in the days ahead.

Every person who has any money or property is a capitalist. Every one who works is a laborer. Everybody should be both a capitalist and a laborer. That means that all able bodied people should work and should be able to save a small amount from their earnings. Industry depends upon capital and labor for its development and progress. Therefore the present disagreement in the industrial world should be recognized as having two sides, and the public should be interested in fair play and justice by and towards both parties. As a minister I cannot conceive that it can possibly be my duty to take a partisan position on either side of the controversy.

Indeed, it is our duty to understand the fundamental principles of justice in such matters, for that would involve more than the areement upon a suggested scale of pay per hour, or hours per week of labor, in a manufacturing plant. There can be no justifiable partisan interpretation of justice in a society where righteousness is to be the basis of living. The church should not become one sided in its approach to social, industrial, economic, political and moral problems.

I. W. JOHNSON.

SIGNIFICANCE OF THE WORSHIP MOVEMENT.

(Continued from page 5.)

Of course the Commission, by simply raising questions, has sometimes rushed in where angels might fear to tread, and disturbed the minds of brethren who feel that all such matters should be governed by tradition. We are all naturally traditionalists, and none more so often than those who think they are against all traditionalism. It is usually a question of how far back you like your tradition to go. Most of us are apt to resent innovations in worship more than innovations in other area of life. The associations of our own personal religious experience always seem final and determinative, and we incline to think anyone who likes anything different is definitely wrong-headed. It is hard for us to realize that there are other ways to God than those in which we were brought up. Your liturgical churchman and your non-liturgical churchman, are alike in resembling the Scottish elder who opposed the newfangled practice of singing hymns. He insisted that the kirk should stick to David's psalms and David's tunes.

While we are talking of liturgical and non-liturgical churches, let me pause to observe that neither kind of church exists—that is, not in a complete form. No churches are completely liturgical and none completely non-liturgical. Differences are in degree, not in mind. Churches which employ a fixed ritual most of the time, do allow for a considerable amount of latitude, and churches which have no fixed ritual often have a good deal more than they think they do. I occasionally attend an Episcopal church in my neighborhood, and the things the rector there does to the prayer book would astonish you. On the other hand my Baptist pastor uses quite a good deal more ritual than either he or the congregation suspects; for example he pronounces a formal benediction over the congregation in set terms at the end of the service, which is a bit of priestly ritual if there ever was one. My great seminary teacher, Walter Rauschenbusch, used to tell about a Quaker meeting he attended in London. Everything there was as drab and colorless as a Quaker meeting-house should be, only on the window-sill was the reddest red geranium plant that ever grew in England; the human instinct for color could not be denied. All we can say is that the distinction between liturgical and non-liturgical churches is a convenient one, because some churches follow predominantly a prescribed and channelized form of worship, and others a predominantly fluid and variable one. It is purely a matter of degree, however, and differences of degree do not constitute conflicts of principle. Tastes, association, prejudices and judgments may differ, but conscience is not at stake in the differences. It is a good thing for each of us as Christian groups to find out why other Christian groups do what they do. We will learn from them. We do not have to copy from them. That, I think, is the philosophy of this Commission in the matter.

We study our procedure not only to find out what practices will aid people to find God, but also what practices may have the effect of separating people from God. You recall that St. Augustine once complained that his prayers were interfered with

and his pious thoughts distracted if he happened to look up and see a lizard creeping over his wall. I suppose the saint was outdoors in his North African garden. But we have all seen lizards crawling around within the four walls of a church on a Sunday morning. I mean metaphorical lizards of course, equally disturbing to our devotions. Some *gaucherie* on the part of minister or choir, some bad church manners in the pew, some ugly decorations, some ineptitude in the order of worship, some inanity in the long prayer—or for that matter the biggest lizard of them all, a spiritual failure on the part of those providing and leading the worship to sense the nearness of the Divine Presence.

Now by your leave I would like to ask a great many questions, such questions as a committee from Mars visiting our churches might ask, or better still, such questions as a group of wide-awake high school boys and girls might ask of the "Go-to-Church Campaign Committee" in Smithville. "You are asking us to give up our precious hours of leisure by going to church. Why? Why after all, should we go to church every week?" This is the first question.

The Campaign Committee has some answers ready of course. It may say, "Because there are nice people there and it will help your standing in the community; because you will be entertained by finely trained choirs; because the minister is a first class platform man; because you will get converted; because you will learn about God; because the church needs your support; because you will hear current questions discussed from a religious viewpoint; because it will make it easier for other people to go who presumbably need it more than you do; because it is restful; because it is stimulating; because you were brought up to go by your parents; because it sets a good precedent for the children; because you promised your dying mother." These and similar answers are actually given. Some of them have merit. Some are unsatisfactory. Some are dishonest. The trouble is, that all of them evade the issue. Sometimes indeed the real answer is given: we want you to come to church so that you can worship God. But this answer raises a great many other questions such as the committee from Mars or from the local high school might ask, such questions as this Commission seeks to explore.

What is worship? Is it the same thing as praying? Is it the same thing as listening to a good sermon? Is it the same thing as hearing religious music?

Is worship an obligation? An obligation to whom? Is it wrong not to worship? Are we free not to worship if we choose? If we do not think the worship will do us any good, are we free not to worship? If I do not think I will enjoy a motion picture I do not know of any reason why I should go to see it; is it the same with going to church? If not, why not? If public worship is an out-and-out religious duty, why are Protestant churches so meek about saying so?

Is worship an action? Who does it, the minister or the people? Does any objective transaction take place? What happens? Do we go to church to give God something or to get him to give something to us? What can we give him in addition to the collection?

If worship is so important, why are we not taught more about it in Sunday school? What are people expected to do? What is the minister for in connection with worship? If the minister is only the leader with the function of coordinating the worshipping activity of the people, why does he not let the people do more? If he does not only the preaching but the praying, too, are we not bound up with his limitations of vocabulary and religious experience and interests? How has the minister been prepared for his function? In view of the conspicuousness of his place in worship, what special departments and professors in the theological seminaries are available to train him in this subject?

When the minister prays we understand he is speaking to God, when he preaches we understand he is speaking for God, when he reads the Bible we understand he is reading God's word to us; why is he the only one who can do such things? We know how to read, too, and I know more about what I need to pray for than he does. Moreover I have at home some religious books that are far superior to anything I ever heard him say; why can I not stay at home and enjoy them?

How did we get our customs of worship? Why do we do what we do? Has worship a history? When did it happen? Did our grandfathers worship the way we do now? Did Jesus and his disciples? How did the Jews worship? If our worship derives from the synagogue, what makes it Christian?

What came into Christian experience in the Upper Room? Why did the first disciples break bread whenever they met, while we do it only once a month or even less often?

What changes have taken place in Christian worship in the last 1900 years? Did Christ command these changes? If not, who did?

How did Christians worship in the apostolic days? How did they worship in the next 300 years? In the 1000 years after that? What did they do at the Reformation? Were the Reformers interested in worship or only in doctrinal matters and evangelism? Did they agree? What did Luther think? What did Calvin think? What did the Anabaptists think? What did the English reformers think? Why did Calvin want the Lord's Supper observed every week? Why did his followers reject the idea? What influences have affected the practice of American churches?

Why are church buildings different from other auditoriums? Is there any psychology about this? Why should a church be different from a theatre? Why do some churches have a divided choir and some a center pulpit? Why do some churches put the communion table on the floor and others at the highest point in the building? Are such matters merely questions of convenience, or is there some meaning to them? Why do churches have towers? Are church bells archaic?

Why do some ministers and choirs wear special garments? Is it to show their importance? Where did these garments come from, historically?

Is there any connection between beauty and holiness? Why are so many church buildings ugly even when they are expensive? What can we do about it?

Why do some church buildings abound in symbols? Is there any value in this? What do these symbols mean and what is their history? Are there sometimes too many? If so, why? What is the symbolism of a divided pulpit? What is the significance of a row of organ pipes? Why are there usually three thrones behind the pulpit desk, one higher than the rest?

Why did Calvin forbid singing of hymns? Why do some denominations object to instrumental music? What is an anthem? Is there any doctrinal reason for singing a Gloria after a reading from the Psalms?

When a choir sings, are the singers performing to please the audience or are they singing to God? What makes trashy music? Why do we have music at all? What various

(Continued on page 15.)

Missions
The World for Christ

NEWS FROM THE JACKSONS.

New Haven, Conn.,
January 12, 1946.

Life here is just one round of Chinese after another. We no sooner begin to feel a bit acquainted with some form of sentence construction and grammar than something new comes along to puzzle us. One of the most difficult things to learn is the construction of sentences. For instance in English we would say, "Before the war, there were lots of people in Nanking." The Chinese equivalent is: "Fighting before, Nanking inside city, people very many"; or the sentence, "The best thing you can do is to see fewer places and more people," becomes "Best good, you few-see some place, many-see some people." You see we actually have to learn to think differently, but it really is very interesting, and we enjoy our language study even though it is sometimes trying. We began the study of characters on Wednesday, but I won't attempt to give any of them. I do them very poorly and it would require Mr. Kernodle to get a new set of type. They say that after about thirty years' practice, one can become pretty good in that field (providing he begins when a child, devotes full time to it, and is naturally artistically inclined).

I have had two interesting experiences during the past week. Last Sunday I began teaching a class of seven eighth-grade boys. When the class convened, we had nine present; but in a few minutes, I discovered two were seventh-graders who had come up to see what the new teacher was like and to see if they couldn't get in with the older boys. With the help of the superintendent, we finally got them back where they belonged.

Then the fun started. The boys in my class informed me that they were a pretty bad lot—they had already gone through three teachers in one year. They were a bit boisterous, I'll admit, but they seem like typical well-meaning, good-hearted boys, and I'm really pleased to be their teacher. We planned to go ice skating today (Saturday), but the warm weather has melted all the ice. I'm very sympathetic to active mischievous boys, I guess, because I was no angel myself when that age. When in Waverly, I enjoyed working with the Boy Scouts and I'm glad to have this opportunity also to be with boys. We've been attending a small neighborhood church on the edge of town. There is a young minister, George Riggin, whom we like very much.

Another experience of interest during the past week was a lecture I attended on "Atomic Energy." It was given by Dr. William Watson, head of the department of Physics of Yale University. He had been of those called upon by the government to help in the construction of the atomic bomb. His lecture was somewhat technical and I was in a fog most of the time, but I do recall several things which I think might interest. Dr. Watson said that since the two bombs obliterated Hiroshima and Nagasaki, improvements have been made to make them 1,000 times more effective. He said also that elements to make them are more generally distributed over the earth's surface, in small quantities, than was at first realized. The two largest deposits of uranium are in the Belgian Congo and in Canada, but there are also small deposits the earth over. Another element, thorium, now being used, is to be found in large quantities in India. It is also possible that in time other elements also will be broken down. The atomic age is just beginning.

It was not very comforting to be told by a scientist that there is absolutely no defense against this type of weapon. Bombs could be planted by fifth columnists in all the important cities of a nation, and at a single instant, by remote control, the entire industrial power of that nation could be completely destroyed. It is almost incredible. Furthermore, Dr. Watson said that this secret is not a secret at all. It was a German physicist, making a report to a group of scientists in America in 1939, who gave information which resulted in the atomic bombs which wrought so much destruction in Japan. The principles involved are known; only a few details in manufacture are still secret, and they probably will not remain so long. The government tried three different ways to separate the uranium from the ore, and *all three methods worked.*

"That's why the scientists for the first time in history," says Dr. Watson, "are beginning to take an interest and active part in the solution of social and political problems. The end of civilization is in sight unless the peoples of the world learn to live together in peace and harmony, without war. Atom energy will be of great benefit to the human race in fifty years, if the human race is still here."

It's not a very promising picture, is it? We, who are Christians, must do our level best to promote peace, justice and goodwill among men and nations, and we must strive to make people world-minded. I'm glad we are going as missionaries. To a small section of China, we will be ambassadors of goodwill from the Southern Convention of the Congregational Christian Churches of the United States of America. Everything we do and say must somehow be geared into the great task of unifying and Christianizing the world. It is a tremendous responsibility, but an important one. The world must never know again what atomic warfare means. There is so much to do and so little time in which to work, that it frightens me sometimes, but also makes me realize how reatly we must rely on strength, help and guidance from above, that our lives may be truly effective in helping to realize God's great plan for the world that shall be.

RICHARD L. JACKON.

MISSIONARY OFFERINGS.
WEEK ENDING JANUARY 10, 1946.

Sunday Schools.

Auburn, Raleigh, N. C.	$	19.00
Hank's Chapel, Pittsboro, N. C.		7.32
Mt. Olivet (G), Dyke, Va.		9.81
Happy Home, Ruffin, N. C.		5.90
New Hope, Harrisonburg, Va.		5.57
Cypress Chapel, Suffolk, Va.		10.40
Total	$	58.00

Individuals and Churches.

Mrs. T. N. Lowe, Hopewell, Va.	$	5.00

Specials.

First, Reidsville S. S., Reidsville, N. C. (Madura School)	$	79.00

Conference Collections.

Valley Va. Conference:		
Home Missions	$	20.00
Foreign Missions		19.57
Total	$	39.57
Total for the week	$	181.57
Previously acknowledged		9,199.33
Total since Sept. 1, 1945		$9,380.90

MATTIE COX PARKER,
Secretary.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

WORLD DAY OF PRAYER.

The World Day of Prayer is observed on the first Friday in Lent, which comes this year on March 8. It is important that materials for this day be ordered in advance, for in these days of paper shortages they only print as many programs as they think will be used. In the last few years many of our women's societies have failed to secure copies of the programs, for they ordered too late.

Prices of the materials are the same as in former years: Call to Prayer, free; Program, 2c each; Poster, 5c each; Handbook for Leaders, 10c each.

This material may be ordered from the United Council of Church Women, 156 Fifth Avenue, New York, 10, New York, or through the Southern Convention Office, Elon College, North Carolina.

As women of all denominations around the world meet in united services to observe the World Day of Prayer, we will want to have a share. Plan your program early in order that those who take part can do so in a meaningful way. If there are churches of other denominations in your vicinity, you are asked to meet with them for its observance. This may be your opportunity to begin interdenominational cooperation in your local community.

FRIENDLY SERVICE PROJECTS.

Mrs. Herbert P. Harrell, chairman of our Friendly Service Projects, announces the following plans for the year:

1. Christmas gifts for overseas sent in October.
2. Migrant Camps:
   a. Comfort articles for children, as towels, tooth brushes, etc.

Send to Mrs. Alice M. Morgan, 518 S. Road St., Elizabeth City, N. C.

3. Carroll County Mission Work:
   a. Books and magazines.
   b. Athletic equipment.
   c. Supplies for Sunday schools and Vacation Bible Schools.
   d. Games and toys.
   e. Money to install electric lights in the church.

Send to Rev. H. A. Gleason, Jr., Fancy Gap, Va.

4. Clothing for people of Europe and Asia:
   a. Clothing and shoes.
   b. Bedding.
   c. Household utensils and small tools (do not send glass or china).

Write to the Congregational Christian Service Committee, 20 Warren Street, New York, 7, New York. They will send you addressed shipping tags and labels for your packages.

In the Plan Book it is suggested that gifts for the migrants be sent in March, perhaps brought in connection with your World Day of Prayer program, perhaps at your regular meeting when you will study about them.

The Plan Books also suggest that the gifts for Fancy Gap be sent in June. Mr. Gleason has been ill and is now in Connecticult recuperating. Therefore, it will be best to send such things as books and games to the Convention Office for the time being. Money for the electrict lights and money for magazine subscriptions and books may be sent to Mr. Gleason at 47 Lafayette Place, Greenwich, Connecticult. By spring it is hoped that the Gleasons will be back in Carroll County and ready for any gifts our societies may wish to send.

MESSAGE TO SUFFOLK DISTRICT.

Greetings and every good wish for a happy and successful New Year to you—the more than 857 faithful women enrolled in the eighteen missionary organizations of the Suffolk District.

While we are in the mood to make resolutions, may we add this one: "Resolved that with the help of our Heavenly Father, we are going to try to make this year the best in the history of the District."

Your achievements as a District in former years merit commendation, but, in addition may we strive this year for these:

1. Every society make a thank offering. (If this was not done in November, please, it is not too late.) Rev. and Mrs. Jackson and the Shaowu Mission are counting on us.

2. At least one life membership or memorial in every society.

3. Every society attain the Standard of Excellence. (Please begin now to check your list of requirements.) We are looking in THE SUN each week for your news items. How about holding your public services before the last minute rush? Dr. Lester will appreciate the receipt of your SUN subscriptions. The *Missionary Herald* is a "must" among our collection of missionary materials.

4. Every society on the honor roll of churches. How about organizing your young people, children and cradle rolls, if no such organizations exist at present in your respective churches? Your departmental superintendents are ready to help.

While the business world is taking inventory, may we, too, pause at the beginning of this New Year and take inventory of our missionary business, ascertain where we stand, and then resolve to press forward, God being our helper.

MRS. J. ROLLIE GAYLE, *Sup't,*
Suffolk District, Eastern Va.
Missionary Conference.

THANK OFFERING AT PORTSMOUTH.

This is rather late to be writing about our thank offering service, but wish to say that the Woman's Missionary Society of First Church, Portsmouth, Va., felt very happy and thankful when on Sunday night, November 18, we observed our thank offering program in the church auditorium, at eight o'clock.

The program sent to us by the thank offering committee was presented by our pastor, Rev. R. L. Mason, to a well numbered audience, with the president, vice-president and secretary of the society assisting. The worship center being the communion table, on which were placed a cross, candles, a large globe of the world and two collection plates. An offering of $35.00 was received when each person came forward and presented their gifts to the standing ushers. We feel grateful indeed for the splendid offering received, which was $11.00 more than that received the year before. Thus an evening of spiritual fellowship, inspiration and giving was enjoyed by all present.

MRS. B. F. COLLINS.

CHRISTMAS MEETING IN RALEIGH.

The Woman's Association of the United Church, Raleigh, N. C., had a dinner meeting on the evening of December 12, 1945, honoring their husbands, the members of the choir and all new members of the congregation. The tables were beautifully decorated in keeping with the Christmas season and a delicious turkey dinner was served by the ladies of the church.

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

HITCH YOUR SOCIETY TO A STAR.

A frequent quotation to high school graduating classes is the ever familiar phrase, "Hitch your wagon to a star; keep your seat and there you are." Somehow I have come to believe that there is something to it. You, perhaps, have heard of men and women who "dreamed dreams and saw visions" as they looked toward the future. And as you know those people now—they are successful as society acclaims success. However, it took work along with dreams.

Is there reason why the same familiar phrase cannot be applied to your Pilgrim Fellowship group or any other young people's organization in your church I have a feeling that if our young people's work is not successful it is because we haven't "Hitched our Society to a Star." We haven't made great and far-reaching plans. We haven't worked tirelessly to bring to pass our "dreams and visions" our young people's activities at their best. If your society lacks the sparkle that gives it real life, then "Hitch it to a star, keep your seat and there you are." By the way, do a little extra work, too.

HOW ABOUT A VISITING SPEAKER.

To vary your evening young people's meetings, bring in a speaker. If you'll only look about for a while you'll discover many who would make an interesting contribution to your meeting.

For instance, invite some service man who has returned from the Pacific and ask him to speak on some of the interesting things he saw while out there. This would cover many things—Pacific islands, native life, the natives' religion, customs, etc. If the service man is from Europe he might relate things concerning trips he took, people with whom he talked, cathedrals he saw, etc.

If he is from another theatre of war, he would have something equally as interesting to tell. Captain Howard F. Todd, of the Bay View Church, has recently returned from India. He spoke to the Pilgrim Fellowship group Sunday night, January 6. His talk was really interesting. He told of interesting and humorous incidents; of his visit to a Buddhist Temple; of seeing the Temple Jewels and his conversation with the High Priest; of the animals he saw and encountered, etc. The young people asked questions and the evening was most enjoyable.

PREPARE FOR YOUTH WEEK.

Youth will receive the spotlight in thousands of churches and communities in the United States and Canada during Youth Week, January 27-February 3, 1946. Young people of 40 denominations will hold special worship services, scrutinize the working of their communities, air feelings at public forums, and arouse the interest of their companions who are outside the church, according to Dr. Isaac K. Beckes, executive secretary of the United Christian Youth Movement.

Observance of 1946 Youth Week is brought to focus in the theme, "Mold the World," which was selected under the joint auspices of the United Christian Youth Movement and the International Society of Christian Endeavor. Special feature is the second annual Parshad College Scholarship contest, offered through the United Christian Youth Movement and made possible by Alfred H. Avery, Malden, Mass. Two young people will be awarded four-year college scholarships valued at $1,600.00 each, six will receive four-year college scholarships valued at $1,000.00 each, and twenty-four others will receive scholarships to summer conferences. These are to be awarded on the basis of Christian character and a written essay on "The Meaning of the Christian Faith in My Community." Winning essays will be presented publicly as part of Youth Week programs.

During the week community attention will be centered upon winning youth for Christ and the need of building Christian character, according to Dr. Beckes. Newspapers, radio, churches, community centers and schools will unite in featuring this observance and publicizing it, while church young people themselves carry out a program to revitalize and enlarge their groups.

Youth week began over thirty years ago in the celebration of the birthday of Christian Endeavor. It is now an interdenominational observance sponsored by Christian Endeavor together with the United Christian Youth Movement, which is administered through the International Council of Religious Education. Agencies cooperating with the movement include forty Protestant denominations, thirty-one state councils of Christian education, and interdenominational agencies such as the International Society of Christian Endeavor, Boy Scouts and Girl Scouts of America, the Camp Fire Girls, the Y. M. C. A., the Y. W. C. A., and the Student Volunteer Movement.

FBI HEAD CHALLENGES YOUTH LEADERS OF NATION.

Through Miss Gay Campbell, of Queens College and the official representative of the United Christtian Youth Movement of North Carolina, Director John Edgar Hoover of the FBI has called upon the churches of our state and the nation to assume the responsibility of leading our youth away from the "fertile field of future crime." Director Hoover states that he sincerely believes that if America is to remain devoted to the fundamentals of Christian living more adults must assume their responsibility in bringing the young people closer to the church. "At the present time," says Mr. Hoover, "we find age 17 predominating in the frequency of the arrests for both sexes combined and this is followed by the ages eighteen, nineteen, twenty-one and twenty-two. Youths too young to vote accounted for 21.4 per cent of the arrests last year." Mr. Hoover also expressed the belief that, unless a concerted effort is made now "through the media of the church and the home, these same juvenile delinquents may be hardened criminals tomorrow." This challenge is one which we cannot afford to disregard.

Miss Campbell, a staff worker of the North Carolina Council of Churches, is at the present time leading the youth leaders of many denominations of the state in plans for the national observance of youth week, scheduled for the latter part of this month.—*C. N. S.*

You cannot justify on the grounds of patriotism the unspeakable and irretrievable damage done to the nation by emptying the home of its mothers for work in a war factory and turning their children loose to run the streets in sodden loneliness or in participation in petty crimes.—*William Ward Ayer.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

Today for the first time since the first of August I was one with all of you who attended Sunday school. I want to share with you the Litany of Joy which we read together at our Sunday school, so it seemed most fitting to utter these words:

For the gift of life in this wonderful world; for days of health, and for nights of quiet sleep,

We thank Thee, our Father.

For the beautiful face of the year; for the glory of the seasons and the sure and bountiful harvests,

We thank Thee, our Father.

For our homes and our friends, for the humble, the faithful and the loving people of the world,

We thank Thee, our Father.

For the faith that makes us faithful, for thy gifts to every child of earth, for the privilege of sharing and helping others to obtain their share of thy bounty,

We thank Thee, our Father.

For the good at the heart of our world, for the faith in the eternal goodness, for all the gladness of life and for the heart's assurance of Life Eternal in thee,

We bless Thee, and thank Thee, O God of our joy.—(The New Hymnal for American Youth.)

Each Sunday that Rebecca is well I hope to be one with all of you who are seeking for the truth as revealed in God's word and in His world. I think that a good resolve for each of us in this new year is: "To help make my Sunday school the best that it can possibly become!"

Sincerely,

DOROTHY TODD.

Dear Boys and Girls:

I have been having such a good time with books since Christmas that mother said that I might tell you about them this week. I got one book about Christ—"Christmas Ideals." Two of my books, "Little Black Sambo" and "Noah's Ark," have animated characters in them. My playmates and I have had just loads of fun making them move.

The book that I especially wanted to tell you about is a beautiful book with many lovely pictures in it of children in church and in homes. It is called, "One God—The Ways We Worship Him," by Florence Mary Fitch. Mother told me that she teaches school at Oberlin College and that she wrote this book for her pupils and their children. The book is divided into three parts. The very first part tells how little Jewish boys and girls and their parents worship God. The pictures in this first part are very nice. I think that Jewish boys and girls are beautiful! They have such lovely dark hair and eyes.

The second part of the book tells how Catholic boys and girls and their parents worship God. The little girls dressed all in white for their first communion and confirmation services with flowers in their arms and in their hair, are the loveliest pictures in this part, I think.

The last part of the book is about Protestant boys and girls and their parents and how they worship God. This is the part that I like the best because it shows pictures of boys and girls who worship God just as I do. One picture that I liked was of a boy about my size who was dressed in pajamas and was saying his prayers at his bedside. That night when mother put me to bed I told her that I wanted to bend over at the side of my bed to say my prayers. I hope that you can see a book like this one some time. Mother says that it helps her to answer a lot of my questions.

Good-bye,

OLIVER TODD.

HE MAKETH ME TO LIE DOWN IN GREEN PASTURES.

By HILDA RICHMOND.

Issued by the National Kindergarten Association.

Some years ago, a little boy was taken from most unfavorable surroundings and placed in a good home. Not only had his undernourished body shown urgent need for proper food and clothing, but his mental condition had presented an even more pathetic and perplexing problem. Charlie, at that time, was like a pitiful plant that had known only the dim light and unsavory atmosphere of a badly ventilated cellar. Inadequate clothing, poor and insufficient food, and unsuitable companions had been every-day conditions of the child's life. He had never known the joys of playthings, picture books, games and songs. He had never even heard of a church or a Sunday school.

Of course, it was something of a shock to be set down without warning in a sunny, warm, cheerful home and to be told, "This is your chair, your bed, your playthings—and your parents." But children quickly adjust themselves, and it was not long before the old life that Charlie had lived had faded out of his mind. He became particularly interested in his foster father's farm and in the Sunday school to which he was taken each week from the first Sunday in his new home.

Before long, the plentiful wholesome food began to have its effect on the little boy, and he became a sturdy youngster, whose chief delight it was to watch and take what part he could in the many activities of the big farm. One fine summer evening just about sunset, when the birds were twittering their evening "good-night" overhead and the lambs were beginning to cease their play in the meadow, he laid himself down on his back and stretched his arms out in the green grass.

"He maketh me to lie down in green pastures," he murmured, repeating the words he had heard in Sunday school.

His parents and some visitors who heard him could not help remarking how very apt the quotation was. The child himself may have been conscious of the literal application of the Psalmist's words, but he could not, of course, realize those words graphically described the transformation that had come to pass for him in the home of his new parents.

No one can measure the worth of a good home and good parents. When children who have been neglected are taken from their unhappy surroundings and placed with God-fearing intelligent parents, the possibilities for good are almost limitless. Thanksgiving for the final outcome has been the experience of foster parents, time and time again. It is no easy task, timid people point out when they debate the question of adopting a child; but if it is a hard task, multitudes of foster parents have found it a very satisfying one. And upon those who take a homeless, helpless child from barren surroundings and make him to "lie down in green pastures" come heavenly blessings, as many can testify.

It's not what you'd do with a million,
If a million should e'er be your lot;
But what are you doing at present
With the dollar and quarter you've got?

—*Tabernacle Tidings.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE LAWS OF A PEOPLE.

Lesson III—January 20, 1946.

Memory Selection: *I will delight myself in thy commandments, which I have loved.*—Ps. 119:47.

Lesson: Exodus 19-23.

Devotional Reading: Psalm 119; 169-176.

God's Words.

"And God spake all these words saying." Never mind how He spoke, whether in audible voice or by the still small voice within, what we known as the Ten Commandments are the words of God. They were the basic laws or rules which must underlie any orderly and organized and enduring society or civilization. They have never been repealed. They will never be outmoded or outgrown, for they deal with principles and not with petty rules. To be sure Christ put new meaning into them. But He did not repeal them. And when men do what we call "break the Ten Commandments" they rather break themselves. These laws or rules for living as Clovis Chappel calls them, are stubborn, enduring, basic principles rooted in the structure of the universe itself, and an expression of the moral character or God himself.

God First.

"Thou shall have no other gods before me." Here is a striking example of the principle of growth in religion, an evidence of the fact that Israel's religious faith developed progressively. For this commandment does not deny the existence of other gods, but merely insists that Jehovah is the supreme authority. It was later in the history of Israel that they discovered that there were no other gods but Jehovah, the Lord our God.

God Is Spirit.

"Thou shalt not make unto thee any graven image, nor any likeness, . . . thou shalt not bow down thyself unto them nor serve them." God is Spirit, and men are to worship Him in spirit and truth. There are aids to religion and to worshp. But there is always the danger that men should yield their worship to the thing which is seen instead of to the unseen God. Even at the beginning of the religious history of the Israelites, idolatry was prohibited.

God's Name Is Sacred.

"Thou shalt not take the name of the Lord thy God in vain." God's name is sacred. This is more than a prohibition against profanity; it is a prohibition against the vain and flippant and false use of the name of Deity. Folks use the name of God all too flippantly and flaunt it too flagrantly. This is the only commandment, by the way, with a threat connected with it—for Jehovah will not hold him guiltless that taketh his name in vain.

God's Day Is Holy.

"Remember the Sabbath Day to keep it holy." In the beginning the Sabbath was to be a day of rest. It developed into a day of rest and worship. Sunday ought to be different. Essentially it should be a holy day and not merely a holiday. But Jesus himself said that the Sabbath was made for man and not man made for the Sabbath. The rights of humanity take precedence over the ritual of the Sabbath.

The Home Is Sacred.

"Honor thy father and thy mother, that thy days may be long upon the land which Jehovah thy God giveth thee." Respect for parents is one of the safest and strongest guarantees and safeguards of enduring national well-being. That sounds strange, but history confirms it. China is a classic example. Through the centuries she has stood the vicissitudes of national and international life, and in no country on the globe is there a greater respect for parents than in China. And the principle holds good in individual life as well. To be sure an obedient and respectful son or daughter may die young, but the exceptions only prove the rule. This is the only commandment with a promise as the Third Commandment is the only one with a threat.

Human Life Is Sacred.

"Thou shalt not kill." Human life is sacred. There are rights of person. To be sure there are many ways of killing a person. A husband can kill his wife if he never lays his hands upon her. An employer can kill his employees without taking a gun or an axe. The law has a positive as well as a negative application. Jesus interprets it in terms of the inner motive as well as the outer act.

The Home Is Sacred.

"Thou shalt not commit adultery." Adultery as unlawful intercourse, strikes at the very foundation of the home life. One man for one woman —that was the original divine plan according to Jesus. Any other plan is an accommodation to human weakness. Here again we see evidences of growth in religious ideas in the history of Israel.

Property Is Sacred.

"Thou shalt not steal." Property rights are to be respected. How could or how can there be any sound social structure if a man felt he could take what belonged to another man, willy nilly? To be sure there are higher rights than property rights. But here it is, written in the basis moral and spiritual law of the universe, that men shall not steal.

Truth Is Sacred.

"Thou shalt not bear false witness against thy neighbor." In the New Testament we have a reason for this commandment. We are to speak the truth and lie not, for we are "members one of another." Society ultimately depends upon truth. We are so bound up in the bundle of life that ultimately society falls if truth is prostituted. That is one of the tragedies of modern war. The first casualty of war is usually truth. Every man ought to covet for himself the reputation of speaking the truth.

Covetousness Is Sin.

"Thou shalt not covet." Covetousness is unlawful desire, inordinate desire, envy of the possessions of another. It is a form of cowardice and laziness. It is all too often the unnamed sin.

A PEOPLE AT WORSHIP.

Lesson IV—January 27, 1946.

Memory Selection: *Thou shalt worship the Lord thy God and him only shalt thou serve.*—Matt. 4:10.

Lesson: Exodus 24-40.

Devotional Reading: Psalm 84:1-4, 9-12.

Worth-Ship.

Worship involves the root meaning of worth-ship. A man finds something that is worth his adoration, worthy of his self-giving, something which calls forth his best self. The impulse to worship is as old as the human race and as deep-seated as the other instincts. And the plain fact is that a man cannot live at his best unless he worships. Men have a tendency to become like their gods. Let a man take heed to what he worships. Let a man take heed unless he worships. There are all too many people, good people, even church people who are missing the mark because they do not worship God regularly any more. And it is an ugly fact, but it is a fact that in many instances it is simply a

case in which men have lost the appetite for God. That is all too often the reason why they do not worship, no matter what excuses they give for their failure to worship.

A Leader of Worship.

"And bring thou near Aaron . . . that he may minister unto me in the priest's office." Protestantism believes that every man is a priest unto God, that every man can come directly into the presence of God. But it is no violation of the essential spirit of Protestantism, or any branch of the divine plan, that men have selected those who have been set aside as priests, those whose chief function has been to bring men to God, men who were skilled in helping men to find God and to appropriate God and God's blessings. It was so in the beginning, is now and every shall be world without end. But the priest or the minister is only a representative of God. The merit is in God and not in the priest or the minister. Priests ought to study to show themselves workmen that need not to be ashamed in this fine art and high calling of leading in worship and of bringing men and God together.

Worship Through the Offering.

"And Moses spake unto all the congregation of the people of Israel, saying this is the thing which Jehovah commanded, Take ye from among you an offering unto Jehovah." Here it is, written early in the moral and spiritual life of the chosen people, an offering as a part of worship, an offering as an expression of worship. A minister ought never to talk about "taking the collection" but rather about receiving the offering, or worshipping God through the offering. That part of the service of worship when the offering is received and presented ought to be one of the high spots of the service, one of the deep spiritual experiences of the worshippers. Those folks who are always griping about "the folks at that church always asking for money," often miss the point of the whole thing. It is just as much a part of a service of worship to receive an offering or to make an offering as it is to sing a hymn or to offer a prayer.

Worship Through a Willing Heart.

"Whosoever is of a willing heart, let him bring it, Jehovah's offering." A man is not to give grudgingly or of necessity, but gladly, generously, and as unto God. And a man's gift is acceptable if there is first a willing mind. God loves a cheerful giver, and He does not love any other kind. A man is to purpose in his heart, and then to give willingly.

Worship Offerings Prompted By a Stirred Heart.

"And they came, every one whose heart was stirred him up, and every one whose spirit made willing, and brought Jehovah's offering." Their hearts had been stirred by a sense of gratitude for what Jehovah had done for them, and by the thrill of what their offerings would do for Him. In this particular case their offerings were to be used for the construction of the Tabernacle, and they wanted a part in this great enterprise. "The children of Israel brought a free-will offering unto Jehovah; every man and women, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses."

The same principle should prompt us to bring an offering out of a willing heart—a sense of gratitude and a sense of unpayable indebtedness for what God has done for us, and a sense of partnership in the fellowship of ministering to the saints and in the larger work of the Church and the Kingdom. We need not to keep on giving in one way. We need only to keep on giving as long as He gives to us.

Financing the Kingdom.

The problem of financing the Church and the Kingdom enterprises can ultimately be solved in only one way—the principle of giving as God prospers us, regular, systematic, proportionate, cheerful giving. The Kingdom tarries long because men are not good stewards of what God has entrusted to their care. And their spiritual stature is stunted, and their spiritual joy deadened because they do not worship through an offering.

CHRISTMAS MEETING.

(Continued from page 9.)

During the dinner, Mrs. C. T. Wheeler, the president, recognized our guests. She then recognized Mrs. Ralph Cope, who was in charge of the devotionals. Mrs. Cope told the story of several of the familiar Christmas carols and then the group joined in singing them. The story of the birth of Jesus was read by Mrs. M. F. Showalter from Luke 11:1-21.

Mrs. Wheeler then introduced our own Mrs. Charles Doak, who in her own impressive way, read the story of "The Other Wise Man" by Henry Van Dyke.

We were dismissed by a prayer by our pastor, Reverend Allyn P. Robinson, Jr.

MRS. M. F. SHOWALTER,
Secretary.

QUARTERLY REPORT.

The following is the first Quarterly Report of the Treasurer of the Woman's Mission Board of the North Carolina Congregational Christian Conference, from September 19, 1945 to December 31, 1945, inclusive:

Women's Societies.

Albemarle	$ 20.80
Auburn	2.00
Beaulah	10.00
Berea	26.35
Bethel	17.00
Burlington	453.06
Carolina	19.14
Chapel Hill	27.00
Church of Wide Fellowship	40.00
Concord	9.00
Durham	158.00
Elon College	179.05
Erskine Memorial	30.00
Flint Hill (M)	4.00
Flint Hill (R)	5.00
Fuller's Chapel	15.00
Greensboro, First Church	372.76
Greensboro, Palm Street	64.61
Hank's Chapel	20.20
Happy Home	50.00
Haw River	27.50
Henderson	54.36
Hine's Chapel	190.40
Hopedale	16.25
Hope Mills	5.00
Ingram, Va.	42.35
Liberty, Vance	64.50
Liberty, Va.	37.30
Long's Chapel	12.00
Lynchburg, Va.	37.09
Mebane	23.51
Monticello	31.17
Mt. Auburn	82.85
Mt. Bethel	3.00
New Lebanon	31.50
Parks' Cross Roads	5.60
Pleasant Grove, Va.	32.61
Pleasant Hill	53.35
Pleasant Ridge (G)	47.00
Pleasant Ridge (R)	20.50
Raleigh	67.00
Ramseur	9.19
Salem Chapel	40.00
Sanford	84.28
Shallow Ford	47.82
Shallow Well	125.00
Smithwood	2.50
Turner's Chapel	10.34
Union, N. C.	87.20
Union, Va.	86.28
Wake Chapel	34.50
Winston-Salem	43.74
Youngsville	16.22
	$2,994.88

Young People.

Albemarle	$ 3.35
Carolina	4.00
Durham	16.91
Greensboro, First	47.75
Hank's Chapel	5.00
Winston-Salem	3.61
	80.62

Willing Workers.

Carolina	$ 5.34
Durham	12.91
Durham, Juniors	7.00
Greensboro, First	31.12
Hines' Chapel	5.00
	61.37

Cradle Roll.

Durham	$ 4.41
Elon College	.50

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Climbing is hard work—it may be a tree; it may be a mountain; it may be steps in a tall building; it may be a ladder. The writer has tried them all, and found all of them hard work. But in climbing you always get higher. You have heard of mountain climbing, no doubt. The writer will remember attending a conference twenty years ago at Joppa Church in the Valley of Virginia. We were entertained in the home of a Mr. Rinker, at the foot of a mountain. We were admiring the beauty of the mountains. He asked me if I had ever climbed to the top of one. We said that we had not. He said that if we would like, we would start at six o'clock the next morning and go up to the government observatory at the farther end. It took us six hours to make the trip but it was a grand trip and we enjoyed it.

A friend and I wanted to go to the top of the Washington monument in Washington, D. C. The elevator was out of commission, so we walked up to its top. But am fraught to say I will not try that again.

The most interesting climbing we have done for the last thirty years has been financial ladders for the Christian Orphanage with a certain goal to reach at the top. The most interesting thing about it is the fact our churches, members and friends have always stood by us and pushed us up to the top. If you have ever climbed a long ladder, you know how tired you get when you get up toward the top. Climbing these financial ladders from year to year reminds the writer of what a boy said in a play at the college soon after we came to Elon, twenty-nine years ago. The students were putting on a play and during the play, this boy came out on the rostrum and put on a demonstration of a flat-footed dance. He seemed to put all of his strength and energy in the dance. After he had finished he looked out over the audience and said: "You may not think this is hard work but it is."

You readers who read our financial report from week to week may think it is easy but we want to say it is real work. We finish a stringent campaign on December 31, and on January 1st, we start at the foot of the ladder to climb rung by rung to reach the top rung in the next ladder. No time to let up or rest. Too many widowed mothers with a group of little helpless children who need help to stop to rest. Just a few days ago a mother with five beautiful little children came to see us to get her little children in the orphanage. The oldest was eleven and the youngest four. The father died less than a year ago. She had tried to keep the children with her, but she learned she could not make a go of it. Her little children were well trained. She is a member of one of our loyal churches that has always stood by us in this work. If all our church membership of thirty-two thousand would contribute just a small amount, how easy this need could be adequately met and we would have thirty-two thousand happy church folks. You just cannot help supply a need like this without getting a real joy out of it. Did you see the picture in the papers a few days ago of the soldier's wife with triplets, and his brother comrades raised eight thousand ($8,000) dollars for the benefit of the three children. Each contributor got a real joy out of the giving.

The needs are always present—will you help meet them?

Thirty years of service — thirty thousand dollars for 1946! Help us reach it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 17, 1946.

Amount brought forward		$ 607.75
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Beulah		$ 3.40
Eastern Va. Conference:		
Norfolk, Second	$ 10.00	
Rosemont	60.00	
Richmond, First	81.06	
		151.06
N. C. & Va. Conference:		
Greensboro, Palm Street, W. M. S.	$ 8.75	
Carolina	10.50	
Haw River	7.07	
Ingram	10.08	
Liberty	2.55	
		38.95
Western N. C. Conference:		
Brown's Chapel	$ 10.00	
High Point (Thanksgiving)	26.00	
Pleasant Cross	7.00	
Pleasant Union	6.82	
Ramseur	13.58	
Randleman	3.00	
		66.40
Va. Valley Conference:		
Antioch, additional Thanksgiving	$ 3.50	
Mt. Olivet (G)	9.74	
New Hope	4.32	
		17.56
Valley Va. Conference collections		18.06
Total income for the week from churches		$ 295.43
Total income this year from the churches		$ 903.18

QUARTERLY REPORT.

(Continued from page 13.)

Greensboro, First	7.25	
Lynchburg, Va.	1.00	
Parks' Cross Roads	5.00	
Sanford	6.00	
		24.16
Miscellaneous.		
Conference Offering (Elon College)	$ 58.90	
Special Thank Offering from the Rev. & Mrs. Chas. L. Storrs	20.00	
		78.90
Total Receipts		$3,239.93
Disbursements.		
Bank charges	$ .48	
Rev. & Mrs. R. L. Jackson, Conf. Speakers	25.00	
Transportation to Board Meeting	18.74	
Luncheon, Board Meeting	20.00	
Expenses of the president for year	9.50	
		73.72
Mrs. W. V. Leathers, Treas., Woman's Mission Board of the Southern Convention for:		
Thank Offering .	$1,458.62	
Life Memberships	60.00	
Memorials	80.00	
Elon College	11.00	
Elon Orphanage .	45.20	
War Victims and Reconstruction .	69.99	
Carroll County Mission	15.50	
Atkinson Memorial	1.00	
Missions (General Fund)	1,424.90	
		3,166.21
Total Disbursements		$3,239.93

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

CALL ON US FOR HELP.

The Convention Office is anxious to do things that will most help the churches. Whenever there are things that we can do to help, please call on us, and we shall gladly do our very best.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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SIGNIFICANCE OF THE WORSHIP MOVEMENT.

(Continued from page 11.)

kinds of music have prevailed in the Christian Church in the last 1500 years? Is our music good music? What is the difference between religious music and other good music? Why do we not have better compositions in American religious music? What is the value of gospel hymns? What is the value of standard church hymns? Is it any business of the church to educate people to good music? Is good music always an aid to worship? Is it ever a substitute for worship? Is aesthetic emotion the same thing as religious emotion?

Did the early church fathers approve of music in church services? Were they right or wrong? Is there a psychological reason for the association of music with worship? If we accept music in connection with worship, is there any reason why we should not accept other arts, such as drama, pictures, dancing? What is the difference in principle?

In John Bunyan's phrase, is "ear-gate" the only gate to the soul of man? How about "eye-gate?" Do we learn only through hearing people talk? Is there too much talk in our services? Can we use silence, as the Quakers do? Can we have more action? Is there any psychological value for worship in physical movement? Why do some churches have processionals? Why do we kneel in church, or why don't we?

What value is there in varying worship according to the seasons? Did Jesus do this? Would it aid in religious education if our services followed the Christian Year? Why did the Puritans object to the observance of Christmas, Easter and other festivals? Why do we observe them now? Why was the change made? Who made it? Did the reformers ever "throw out the baby with the bath" (in the English phrase)? Is this what happened with the rest of the Christian Year?

What do people have a right to expect when they come to church? Is it that they will meet God? Does this actually happen in our services? Could it happen more often if we did things differently? Are the people generally conscious of something lacking in our services? Do they know what it is? Does this sense of futility create restlessness? Do the people know what is lacking or are they vague about it? Does it tend to make them critical about unimportant things?

What relative weight should be given to the emotions, the intelligence and the aesthetic sense in worship? What virtues are there in variety, in uniformity, in repetition?

If the worship experience issuing from our ordinary procedure seems to lack vitality, what is at fault? Is it the people themselves? Do we train them to participate in worship? Is it the accessories of the service—the place where it is held, the order of worship, the music, the faulty linguistic facility of the minister, poor preaching? Is it due to any spiritual weakness in the ministry itself? Are ministers usually deeply conscious of the responsibility of providing and conducting public worship? Do ministers themselves usually have in the services a vital awareness of the presence of God?

This will conclude our questioning. The queries represent some at least of the things we are concerning ourselves about. Perhaps that which is suggested in the last question is the most vital of all—the minister's own sense of the nearness and reality of God. A few weeks ago I had lunch with a friend in a Washington club. He is an able scholar, a distinguished lawyer, formerly in the State Department. (A Southerner, by the way.) He became confidential and told me that years ago he had decided that he could not accept the Christian faith as it had been taught him in his early days. He frankly confessed that he had a longing for God and thought the greatest thing in the world would be to be sure of God? He goes to church now and then, just in hope that some one can put him in touch with God or make him feel that God is real to the minister at least. On the Sunday preceding our lunch he had attended church, but was disappointed again. A young minister, an officer in an interchurch organization, had conducted the service and preached. So far as my friend was concerned, any college sophomore could have done as well; it made no impression on him. I said, "Have pity on the poor minister. Remember that he has to deal with four generations at once. He cannot meet the minds of all, all the time. The average person in his congregation would not be reached by the same kind of thing that would appeal to a man of your cultivation." My friend's answer was very earnest. "I am not talking about education," he said. "I would not care if the man were illiterate; if I could only feel that God is real to him, it would help me."

Is not this the paramount question for the whole Church of Christ today? How can we help men find God? There is a hunger for God. It is not even a hunger for true things to be said about God. It is a hunger for God himself in his own person. This Washington lawyer wants to come into living contact, even if it were only second-hand contact, with the Living God. This whole confused world engulfed in tragedy, is longing for God. It goes to church hoping that he is to be found there. That is why worship challenges all churches, liturgical and non-liturgical, today.

The Contemporary Worship Revival

It has been said that in a secular age religion tends to become a "private idiosyncracy." It is discussed largely in terms of individual beliefs. Yet historically religion has been primarily a corporate experience, a form of behavior in which a group expresses its reverence and celebrates its highest values. This is worship. It seems safe to say that where religion has been closely bound up with the common life of the people it has tended to be liturgically rich. This suggests that current renewed interest in the forms of worship is of a piece with efforts to overcome secularism—that is, the dualism which keeps religion and human affairs in separate compartments. In any event, the worship revival has deep cultural significance, as will appear in what follows.

"From churches all over the world, both new and old, comes the report of a renewed interest in the approach to God through worship." This pronouncement was made at the notable Madras meeting of the International Missionary Council in 1938. The truth of this statement is becoming increasingly evident throughout the entire Christian Church. All communions and lands share in this interest. It is one of the major movements in the Church today.

Like all great movements, this revival of interest in worship springs from many sources. Among these are:

(1) There is a growing desire to recover elements in the Christian heritage which were discarded at the time of the Reformation. In the general church house-cleaning of that time, many worthy and deeply significant worship practices were given up. Gradually these are being reinstated.

(2) The present new appreciation of the Church "as Church" carries with it a growing regard for the worship practices which have long marked its life. The influence of the years is felt in this return to those expressions which have the authority of centuries of Christian experience.

(3) Another influence back of the revival of interest in worship is much broader than the life of the church but intimately related to it, namely, the rising cultural level in America. This growing appreciation of art in all its forms, and the resulting improvement in public taste are calling for higher standards in many fields of cultural interest. This affects the worship life of the church. The cruder forms of worship no longer give spiritual satisfaction to many who seek religious services which are ordered and beautiful as well as sincere.

(4) The interest in worship is intensified by the present personal and social turmoil which leads people to seek the abiding and eternal. Worship furnishes the basic medium through which people become conscious of their "help in ages past," their "hope for years to come."

(5) A fifth and important urge expressed in the worship movement is the conviction that worship offers a timely means for revival of religion. The movement, except for certain fringes of idiosyncracy, stems from a conviction that sincere worship issues in a strengthened and more devoted faith.—Information Service.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, JANUARY 24, 1946. NUMBER 4.

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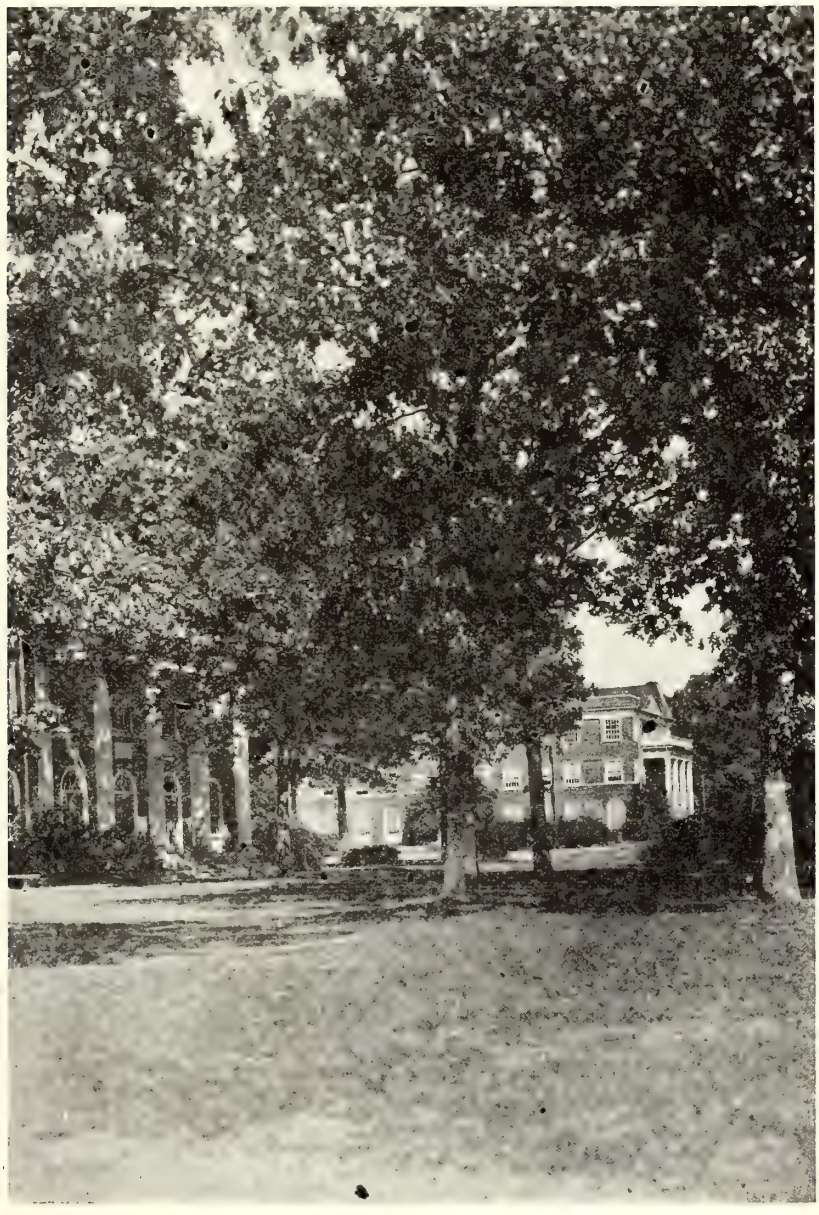

A CAMPUS VIEW AT ELON COLLEGE.

In the foreground is the Christian Education Building, the only building of its kind on a Southern College Campus. In the background is the Whitley Auditorium.

"Christian Education first and always at Elon College"

NEWS AND VIEWS

INSTITUTE OF RELIGION.

The Seventh Annual Institute of Religion, initiated and sponsored by the United Church, Raleigh, N. C., began a series of six lectures on January 21, and continues for five Monday evenings thereafter, ending on February 25.

The speakers and subjects are as follows:

January 21—George A. Buttrick, Madison Avenue Presbyterian Church, New York: "What Price Peace?"

January 28—Ella Winter, Foreign Correspondent to Soviet Russia: "Russia and the Peace."

February 4—H. H. Chang, noted Chinese diplomat: "Price of Peace in the Orient."

February 11—Hazen G. Werner, Psychiatric Counselor, Drew University: "The Individual in the New World."

February 18—Leo Lania, journalist, European analyst: "Minorities in a Democratic World."

February 25—Calvin B. Hoover, economic advisor on Germany: "Germany and the Reconstruction of Europe."

EASTERN NORTH CAROLINA CONFERENCE.

Rev. J. Frank Apple and his people of Henderson have redecorated their church sanctuary. They have arranged for a choir on the side of the pulpit, the two stands, with the communion table in the rear with a memorial window above the altar. A Hammond organ has been installed. Brother Apple reports considerable increase in the attendance.

* * *

Last Sunday morning the building of the Catawba Springs Church was destroyed by fire. This is one of the oldest churches of the section. Every one regrets very much the loss to the church and community. Plans are being made to rebuild. Rev. J. Lee Johnson is the pastor.

* * *

While we regret the loss of Rev. Aubrey C. Todd, who has recently moved from Sanford to Asheville, N. C., we are glad to welcome into our conference Rev. Carl C. Dollar, who is to come to the Sanford Church as soon as he is free from the services of the government as chaplain in the Army. It is reported that Carl's mother is critically ill at the home in Langdale, Ala.

On New Year's Eve, Mrs. Carter and I were invited over to the church for a singing. There was a large number of the neighbors gathered. We sang quite a while. Then they presented to us a gift of $70.00. To the many friends, Mrs. Carter and I want to say thank you, thank you very much. It being the birthday of Mr. J. L. Brown, he was presented with a beautiful cake.

E. M. Carter.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION TO MEET IN CHICAGO.

Facing problems arising in the program of religious education during postwar readjustment, nearly 1,500 lay and ministerial religious educators representing 90 percent of American Protestantism will convene at Columbus, Ohio, February 10-16, for the 24th session of the International Council of Religious Education.

Throughout the evening sessions and the 17 simultaneous advisory sections meeting the first three days, the theme, "Unifying the Spiritual Forces in Community Life," will be emphasized. Delegates to these sessions represent the 40 denominations and the 173 state, city and provincial councils of churches and religious education of the United States and Canada which are members of the International Council. Also in attendance will be other leaders in various fields of religious education work. Official members of the International Council, the plenary body, from the Congregational Christian Church include: Mr. Charles A. Butt, Miss Eleanor F. Cole, Dr. Erwin L. Shaver, Dr. Harry Thomas Stock, Dr. Sidney A. Weston and Miss Mildred C. Widber.

In announcing the annual meeting, Dr. Ross pointed out the vital responsibility of the church in building world peace.

"The death and devastation of armed conflict, at least on a world scale, are over; but the results of war are still with us, whether viewed in terms of the physical, mental, moral or spiritual well-being of our own peoples of this continent, or the peoples of the entire world," he declared.

"The war cannot be over in any real sense until we have found the way to remove the factors which make possible recurring wars. The precepts of Jesus constitute the only sound foundation on which to construct the political, social and economic structure for an enduring peace. The war is not over for the church until men have laid hold of the transforming power of God which gives the only real assurance of lasting peace."

Among outstanding speakers on the program is the Council's president, Capt. Harold E. Stassen, former governor of Minnesota.

Highlight of the annual meeting will be the presentation of the first copy of the new Revised Standard Version of the New Testament to Capt. Stassen in a colorful program on Monday evening. Presentation will be made by Dr. Luther A. Weigle of Yale Divinity School, chairman of the Standard Bible Committee.

College Period: January-February

GOALS: EVERY MEMBER INFORMED; EVERY MEMBER CONTRIBUTING. ELON COLLEGE SERVES THE CHURCH. IT DESIRES TO SERVE MORE COMPLETELY AND MORE EFFICIENTLY. WE NEED MORE TRAINED WORKERS FOR PULPIT AND PEW. THE COLLEGE WAS FOUNDED TO DO THIS TRAINING. TO THIS END IT SEEKS YOUR AND YOUR CHURCH'S SUPPORT. TELL YOUR PEOPLE ABOUT YOUR COLLEGE—ITS PURPOSES AND NEEDS. INFORM THEM, GIVE THEM A CHANCE AND THEY WILL DO THEIR SHARE.

L. E. SMITH, President.

WHAT DOES THE COLLEGE EXPECT OF THE CHURCH.

In the minds of some few people, the erroneous answer to the above question is painfully simple: *Give!* They have heard pleas for paying the college debt (which is now paid); they have heard pleas for increased endowment (which is growing according to schedule); and they have heard pleas for a building program (which is now well launched). Yes, the college seeks substantial gifts.

But were this *all* that the college expected of the churches, it should long ago have closed its doors. Primarily and relentlessly the college asks of the churches that it be permitted to *serve* them. The college exists *for* the church; it lives that the church may live more abundantly; it asks for aid only because it asks first to serve.

And how may it serve most fully? The church seeks trained leadership. The church is calling for ministers whose wisdom and understanding make them worthy servants of God and man; it demands more young people who can lead intelligently and effectively in the cause of Christ; it is searching the horizon for men and women whose Christian loyalty and devotion are rooted in strength of character and intelligent awareness. These the church must have, for they are its life's blood. And these the college would offer.

But Christian ministers and lay leaders are not made, they are *born*. They are born, for the most part, into our church families and four years of college life but brings them to maturity of judgment, gives them a background of knowledge, and sends them forth to wider fields of service.

What then, does the college ask of the churches? It asks that her halls and her classrooms be filled with young men and young women of promise. It asks that it be permitted to give of its material and spiritual resources to train and prepare the young people of our church for Christian leadership. Give to the college your children, and receive in return young men and young women of training and insight to build Christian homes.

Your gifts will help Elon, but Elon asks more: the privilege of serving the church. D. J. Bowden.

ELON COLLEGE AND CHRISTIAN EDUCATION.

The term "Christian Education" has come to have a very technical meaning. It signifies a course which is designed to equip the student with the necessary information and train him in the required techniques, which will enable the student to do effective work in the several special fields of Christian service.

Such a type of education is of very great importance, and offers almost limitless opportunities. Every denominational college is duty bound to do the most effective work in this field which it is humanly possible to accomplish. Elon College has for a long time been conscious of its responsibility to the church in this particular; and has rendered notable service in training young people for definite religious service.

Elon College is also aware of the fact that if the demands of this new age are to be met by the church, there must be a more intensive training of Christian workers. It was to meet the challenge of the new day, that the movement was launched to raise $100,000 additional endowment for Christian education. The constituency of Elon College should realize that the successful completion of this undertaking is a "must" that can not be permitted to fail.

We should, however, bear in mind, that Christian education has a broader, less technical, and more significant

(Continued on page 15.)

THE WISHING OAK.

Why not wish for Elon a speedy and successful conclusion to the Million Dollar Campaign and then give your best endeavor to make that wish come true.

CHRISTIAN EDUCATION: PROTESTANT VARIETY.

The Mayflower brought the Pilgrims to this country. Here Protestantism has had its best opportunity to reveal itself by the development of its natural fruitage. The Pilgrims were religious. The Mayflower Compact began with the words: "In the name of God, Amen." His name was above every name. They asserted his supremacy over the lives of men and commonwealths. They were distinguished by firm occupation of Protestant position. The priesthood of all believers was the one great principle to which they clung. Direct access to God was the universal right and duty of men. Each man may have his own revelation from the Bible in which "the Lord hath more light and truth yet to break forth." These Protestant principles of course had a profound effect on the education of believers. The Pilgrims said that they came hither because their children were growing under educational conditions hostile to religion. Their zeal for education grew out of their sense of the equal worth of individuals in the eyes of God and their faith in the ability of educated intelligence to discern the leadings of God's will.

Protestantism must vindicate its faith by its works, and that right early! There are inherent educational implications in the Christian faith, but their applications and realizations are neither automatic or inevitable. Like progress in any realm, they linger for human ingenuity and application. America, Protestantism's Garden of Eden, must studiously maintain its pristine heritage or face the imminent threat of losing its status.

The rapidly growing number of young people who normally leave home and the home church around the age of eighteen and go to college poses one of the major problems of Christian education. From the standpoint of church work with youth, such a severing of church relationships is a near tragedy, particularly when it is remembered that those who leave in this manner are usually the ablest in the community, the leaders of tomorrow, and that in many instances they will never return to active duty in the churches which they have left. Eighteen is about the worst possible age at which to break church ties. What a responsibility rests upon the college!

It is the responsibility of the church to exercise its stewardship of personality and guide its youth into a Christian college. It may be considered the responsibility of the college to fit its students for Christian service among those churches from which it has received generous support.

CHRISTIAN EDUCATION: CHURCH LEVEL.

Nevin C. Harner defines Christian education as "A reverent attempt to discover the divine process by which individuals grow toward Christlikeness." Every generation should further this reverent attempt to discover the divine process. Blind acceptance of processes worked out by previous generations may thwart the divine process.

Many churches are failing because of incompetency on the Christian education side of their work. Even good preaching cannot atone for an antiquated program of Christian education. Too many essential functions go by default.

Whether we like it or not, the competition which the church has to meet today is infinitely greater than formerly. The real salvation of the old time Sunday school was its lack of competition. Much must be done today in the sacred name of efficiency.

The Christian educator must help the church to find a new starting point for the drafting of a modern, adequate church program. Many individuals need to be saved from the warped interpretations of the Bible that are so prevalent today. The Christian educator must extend his interpretation to correct our inadequate concepts of God, Jesus, the Church, the Kingdom of God, and salvation.

CHRISTIAN EDUCATION: COLLEGE LEVEL.

The church and society greatly need the insights of Christian education. There is an undiminished need for teachers of religion who shall be both well versed in religious content and equipped with a sound method and a sane content. We must look to our Christian colleges for assistance in learning to apply the canons of sound scientific method in religion, and avoid that sort of misty sentimentalism which poses as faith. Intellectual righteousness demands a leadership with a sense of historical perspectives, a controlled psychological insight, and facility in exposition as well as exhortation.

The Kingdom of God cannot be built on platitudes. Except our intellectual righteousness exceed that of the nominal scribe and pharisee, our status in the Kingdom of God is by no means assured. Never was the informed, discriminating judgment of Christian educators upon the major problems of humanity more sorely needed than today.

And yet our problems are not simply academic. Professors must be told again and again that they must not be content to make scholars of their students, they must also make good Christian citizens of them. Spiritual as well as academic goals must be realized. A theory can save the world only as it becomes practice.

Should colleges be urged to stop admitting to their student bodies persons who are shown, by intelligence tests and other means, to lack high intellectual capacity? Or does the message and spirit of Him who came to seek and to save that which was lost suggest a curriculum broad enough to include inferior minds? The letter killeth, but the spirit giveth life.

The Christian College can render generous service today by providing the churches with balanced leader-

ship. The constructive and reconstructive influence of Christian education must be channeled through churches both large and small. A more intensive and extensive program of Christian education is necessary to overcome the widespread inertia of custom and usher in an era of cultivated goodness.

May God have mercy upon us if we fail in our high task of Christian education. We have the opportunity, for we live in a democracy. We have the opportunity, for the message, the materials and equipment are ours. We have a Christian college. Now we must see that God's truth is written, not simply in books and periodicals, but upon the fleshly tablets of the heart. R. L. H.

The Christian Education Program in the Local Church

By Rev. Wm. T. Scott, *Chairman,*
Board of Christian Education of the Southern Convention.

The program of Christian Education is the Church's means of inspiring, training and directing minds, hearts and hands of boys, girls, men and women, to the end that the Kingdom of God may come into all of life's relationships. It is our business as Christians to do our job better in the future than in the past.

To see that our nation and the world needs the realization of this bold objective, one has but to look out upon the sorry plight of creation. Man has in the past few decades tended to make religious and moral direction an elective in his program, and because he has done this we gaze in fearful wonder, amazement, and anxiety for civilization itself. If the life, teachings, and work of Jesus Christ can be planted, cultivated and reaped in the lives of those whom the Church can and should reach, this present chaotic world can be changed into a happy, constructive, satisfying existence.

That the church has failed to see its responsibility and therefore failed to grasp the power within its reach is to say that which is commonplace. Nevertheless it is tragically true! The Church has simply not done its job well enough. Its program of moral and spiritual direction has not kept pace with the mental and technical developemnt of the physical sciences. The Church stands condemned! At her door may be justly placed a large share of the causes for man's sin against himself and humanity, and God. The day that the Church realizes its failures, and yet acclaims its divine resources, that day will be a birthday for mankind.

How can the Church come to such a realization and gird itself for the spiritual warfare which desperately needs to be waged? The Church must first of all conceive of its mission in spiritual terms, dedicate its powers and possibilities, and make known its secret through a sound program of Christian Education. This may be done through an adequate program of worship and devotional life; teaching in the home, pulpit and classroom; and in a definite Christian action. Christians are not merely preparing for battle. They are in the battle.

A detailed discussion of the program of Christian Education in the local church cannot be given in the space of this article, but the writer proposes that each church ask itself the following simple questions:

1. Do the members of this church possess a vital Christian experience? And are they concerned with sharing the Christian experience?

2. Does the worship experience of those who attend the services and the Sunday school of this church inspire to dedication of possession and talents to the commission of Jesus Christ to the Christian?

3. Is the teaching program of this church and its Sunday school regarded as important enough to command the best talent available, or is it being maintained at a poor dying existence?

4. Is there adequate outlet and direction provided by this church for its constituency, that the Christian teachings may become real and vital as a result?

To examine the implications of these questions and sincerely seek to fulfil their challenge will lead any local church into a new Christian experience, and the results will be a more adequate program of Christian training and service among its constituency. The program of Christian Education in the local church is nothing more or less than simply learning and applying the teaching of Jesus to daily living. It is the responsibility of the church to provide both the means in terms of funds and leadership in terms of mentally alert and consecrated Christians. This is going to mean that the church which earnestly endeavors to answer rightly those questions must provide adequate physical equipment and personal leadership. There is sore need in the Southern Convention for more adequate buildings. We must deepen the devotional life of our people. Our churches must concern themselves with the wise selection and training of its teachers and leaders. We must revive the method of teacher training in the local churches, and in district and summer training schools. To follow these simple directions will lead any church to the discovery and use of an adequate program of Christian Education. Think on these things!

THE LOCAL CHURCH'S SHARE IN THE CAMPAIGN.

In the college campaign to increase its endowment and also to advance the cause of Christian education, the local church is given an opportunity to share. At the moment, the local church has what the college needs; later, the college is expected to have what the local church will need. Not to give now of what we have will mean not to get what we need.

Each church has a suggested share: ten times the college apportionment for the local church in 1943. The total college apportionment for the churches in that year was approximately $10,000. Ten times this amount gives us the $100,000 that is needed for the Staley-Atkinson-Newman Memorial Foundation. Most of us knew at least one of these great men and our giving to this Memorial to show our appreciation for their efforts in Christian education.

Our local churches need more than ministers educated at our college. We need for our churches leaders who are trained in Christian education, who have a knowledge of the Christian principles of life and who will love and serve their church in the best ways. This leadership ought to come during the years ahead because our local churches have had a share in setting up the organization which makes this posible. Invest now in the cause of Christian education and our churches will reap the rewards as the years go by.

W. J. Andes.

IS HE HOME FROM COLLEGE?

Look in your gas tank. If tank is empty, son is at home.

Wire to college offering him $100. If no reply of acceptance within an hour, son is home.

Count your best neckties. If none is missing, son is still at college.

Ask neighbor's daughter.

CONTRIBUTIONS

SUFFOLK LETTER.

What has the church done for Elon College? That is not an easy question to answer. It is difficult to discriminate between what is done by the church and by individuals and outside organizations. And it is possible that the church is the basic inspiration of much help not credited either directly or indirectly to its influence. So one faces these conditions when undertaking to summarize the contribution made by the church.

It is clear that the church had a very important part in founding and establishing the college. Some credit must be given to individual effort instituted before the church took any action. But the birth of such an idea in the mind of one person was the direct inspiration of the church as an institution. If there had been no church, or if certain individuals, who took the leadership in establishing a church college, had not been identified with the church, there would have been no suggestion of Christian education or a Christian institution of learning. Therefore the church is the primary factor in the establishment of the church college. Accepting this observation as a well established truth, it naturally follows that the church has supplied the trustees, faculty and other people who have the responsibility of shaping the policy, plans and program and work of the college. It has made a definite and direct contribution to the establishment of a curriculum or course of study for the students of the institution. There are some elements in the course of study which had their origin in the influence of the church. Its standards of moral character, its ethical principles of conduct and its richness of spiritual fellowship have their source in the church.

One might add to these general observations well beyond the space allowed for this theme. But these suggest enough to justify the church in making claim to a large share in the making of a church college. Our church has made some contribution along these lines to Elon College. But the practical-minded person who prefers to deal with material matters will ask: what has the church done for Elon Colltge in a financial way? For the people who prefer figures in the place of sentimental facts it can be said that the church has made a very considerable contribution to the physical and material equipment of the college. Directly and indirectly the church has made it possible to build and equip the plant as it now stands on the campus. Of course no one would claim that all this money has passed through the church treasury on its way to the college. It is not necessary that it should come by that channel to claim that the church has inspired that raising of this money. Back of all the contributions made through the churches, individual gifts and the various campaigns for raising money and for investing the endowment funds, stands the church as the motivating and impelling institution which has made these achievements a possibility and a reality. None of these things could have been done without the support and encouragement of the church.

These are very sweeping claims for the church and they may be challenged by those who do not take the time to think things through to a final analysis. The church and the college are interdependent. They are component parts of a related organization. This relation accounts for the provision by which the churches of the Southern Convention are requested to give to the college each year the total sum of $12,500.00 for current expenses. The development of this annual contribution has been slow, but the increase has been gradual until for the year 1945 the total sum reported as raised amounted to over $11,000.00. This annual contribution is not a great burden upon any church, but it is the equivalent of a large sum of invested endowment funds. The church has not given to the limit of its capacity, but it has made a worthy contribution to the college.

I. W. JOHNSON.

SERVING TEA IN THE HOME ECONOMICS STUDIO.
Dr. Sherwood Eddy is the Guest of Honor on this occasion.

WHAT THE CHURCH EXPECTS OF ELON COLLEGE.

It seems to me that the church has a right to expect at least the following things from Elon College:

1. *Wholesome Christian atmosphere.*—To be sure a college cannot be expected to be a heaven on earth, a new Jerusalem, but it should furnish a good environment with a Christian spirit on the campus and in the classroom. A church college campus ought to be a little different from the secular world.

2. *Sound training.*—If the college expects the church to send its young people to it, the college ought to see to it that these young people have sound training. The men and women of the staff ought to be people, not only of unquestioned integrity, but of sound scholarship and thorough training. They ought to be workmen that needeth not to be ashamed.

3. *Christian nurture.*—Students at a church college ought to get training of the heart as well as of the head. It might be well to give an orientation course in the history of the Church. Students ought to have courses in Christian education which would prepare them for leadership when they go back to their own communities, or take their places in other communities, and help them to be more effective and fruitful church workers. They ought to have opportunities for attending meaningful services of worship and stimulus toward

(Continued on page 7.)

HOW TO CONDUCT THE CAMPAIGN FOR THE COLLEGE IN THE LOCAL CHURCH.

There is no infallable set procedure which all the churches may use in conducting the campaign for the college and be assured of success. Every local church must follow the plan best suited to call forth the fullest possible response from its membership. However, with certain necessary variations, in each situation, I believe that the plan which follows will do the job. This plan provides for the acceptance by the church of its share in the over-all program and the statement of a specific goal, in dollars, to be raised by the local church, as well as the giving of every family in the church an opportunity to contribute toward the achievement of this goal.

The first step in this plan is to have the finance committee of the church, or such other group in the church which usually considers matters pertaining to finance, to meet for the purpose of considering the campaign as it relates to their church. The pastor should then present to this group the objectives of the "Expansion Program" of the college and the "Million Dollar Campaign." Special emphasis should be given to the churches' share in this campaign, which is the $100,000 neded to establish the Staley-Atkinson-Newman Memorial Foundation for Christian education. If the pastor does not care to present these matters, he should secure some individual, either from the college or some other competent person to do this.

After the matter has been presented fully the committee or group should discuss the matter full. The matter of the local churches' share should also be discussed fully along with the ability of the particular church to contribute to the campaign. After full discussion of the whole matter this committee or group should then vote to recommend to the church that the church approve the campaign and accept its goal. This goal should be for as much as the committee or group feels they should raise. The suggested goal for each church is ten times its apportionment to the college for the year 1943.

The recommendation of the committee or group should then be brought before the whole church for approval at a regular or called meeting of the congregation. After it has been approved by the congregation a committee of interested people should be appointed to conduct the campaign for gifts of cash and pledges, on the church's goal. The number on the committee would be determined by the size of the local church membership.

The next step would be for the campaign committee to meet and formulate its plans for the raising of the money to meet its goal. A competent chairman should be selected for the committee who will guide the work of the committee and see that each individual member of the commitee carries their job to completion.

In making its plans the campaign committee should provide for the following:

1. Securing from the college a supply of the very attractive folders on the general campaign and on the Staley - Atkinson - Newman Memorial Foundation for distribution to the families of the church, and an ample supply of pledge cards for use in the campaign.

2. The church roll, by families, should be carefully gone over and each family assigned to a member of the committee for solicitation. The assignments should be made with care so as to assure the best possible results. No solicitor should have more families than he can see within the time designated for the campaign. Five families to each solicitor is about the usual number each should be able to handle successfully. If the church has a large membership, it is suggested that the committee pick 75 to 100 families which are most able to give larger gifts for personal solicitation and to solicit the remainder by mail.

3. Set a date for the close of the campaign and at least one date before that for reports from the members of the campaign committee as to progress made. Two to three weeks should be long enough for the campaign in any church. A short aggressive campaign is more productive and easier than a long, drawn out one.

After the plans are made and necessary information provided for each member of the committee, the plan should be worked. The necessary steps for this would be as follows:

1. Place in the hands of each family of the church copies of the information folders secured from the college along with a statement of the local church's share in the campaign and the period in which the campaign will be conducted in the local church. A personal message from the pastor and/or the chairman of the local campaign committee should also be included.

2. Families to be contacted by mail should receive a letter from the chairman of the committee, a pledge card, and a self-addressed envelope for the sending in of their gift the first week of the campaign. This letter should be written in an optimistic vain which will give the reader the definite impression that the writer is fully confident that a gift will be received from the family which will be in keeping with the family's ability. It should also state the closing date of the campaign and request that the ift be mailed previous to that date.

3. The families to be contacted personally should be seen by the solicitor at a time agreeable to the family after they have had time to consider the information folder previously provided them.

4. Each member of the committee should give a report of progress at the meeting held for this purpose previous to closing date of the campaign. A statement of progress should be given to the church on the Sunday before the campaign closes, also.

5. At the close of the campaign each member of the committee should report promptly and a full report of the success of the campaign should be given to the church in the form most convenient for the local church.

The campaign will be successful in every church of the convention, if a few simple things are done. Select a committee for the campaign composed of people who are interested in the matter. Give every family in the parish full information as to the purpose, needs, and plans for the campaign. Ask every family in the parish to have a share in it. If these things are done, every one of our churches will give more than their suggested goal. Try it and see.

W. Millard Stevens.

WHAT THE CHURCH EXPECTS.

(Continued from page 6.)

cultivating their devotional life. And as far as possible they ought to have opportunities for service while in college, for we learn to do by doing.

4. *Deepening church loyalty.*—It seems as if a student who goes to a church college ought to come out of that college with a greater appreciation of his church and a deeper loyalty to his church. So many students who were active in local church work seem to lose their interest and enthusiasm for such work after four years in college. This ought not so to be. To be sure the college is not altogether to blame. But it ought to try to deepen church loyalty and kingdom loyalty.

H. S. Hardcastle.

The Staley-Atkinson-Newman Memorial Foundation

By Rev. Jesse H. Dollar.

What a challenge to the churches of the Southern Convention! Here is our opportunity to establish at Elon College a living memorial to three of the greatest leaders our church has ever produced. Is there one who can think of any phase of the work of the Christian Churches in the Southern Convention who can visualize what might have been the story without these three leaders?

Who can think of our Suffolk Church without the name of Dr. W. W. Staley? That church was his force, but the Southern Convention and the denomination were his field. His name is a synonym for churchmanship, leadership, minister, pastor, leader of people and educator. His leadership as president of Elon College in eleven of its critical years linked him with that institution in an inseparable manner. His continuous ministry through the Suffolk Church for a half century carried the blessings of his personality and manifold leadership into every nook of the convention. Now we have an opportunity, as individuals and as churches, to set up at the seat of the church's center of training, a memorial which will help to prepare others to serve as he served.

If there is one among us who can think of Christian missions aside from the name and personality of Dr. J. O. Atkinson, such would of necessity be a new-comer to our midst. He was the preacher every one of us would aspire to be. He was the father of missions in our Southern Church. No greater preacher has lived amongst us. No greater lover of the things of Christ—no more impassioned soul for "The Truth that makes men free." Not only was he powerful in the pulpit, but as powerful with his pen. The depth of his persuasion, the clarity of his thoughts, his use of the right words in speech and in print carried a power of conviction that was contagious. When he spoke or wrote, one felt himself wrong to be in disagreement. The Memorial Foundation at Elon College will be the most appropriate expression of a grateful people for a leader whose banner has been handed to us from his faithful hands.

Of Dr. J. U. Newman, what can one say? As in the case of Dr. Staley and Dr. Atkinson, no one can say or write what one feels. But, having sat under the "gentle drippings" of Dr. Newman's heart and mind for four years, I am even more at a loss to try to pay tribute to so great a man. While the name of Dr. Staley is synonymus with the Suffolk Christian Church, and Dr. Atkinson epitomizes the cause of Christian missions, Dr. Newman is the highest symbol of all that has been thought, and dreamed and hoped for Elon College. No person has so closely touched the pulpits of our churches. Indeed, all we are as preachers we gladly attribute to the wisdom and instruction, the gentleness and scholarship of Dr. J. U. Newman. He was all that a young ministerial student, or any other type of student, could hope to find in an instructor. He knew so much he could not imagine his students knowing so little. He was so gentle he could not think of others except in terms of the highest and best. Elon College could never have been what she is without his personality. The warmth of the pulpits of the Southern Convention could not have been achieved without his influence upon our lives.

TREE PLANTING AT ELON'S FIFTIETH ANNIVERSARY.
The late Dr. J. U. Newman, beloved by all who knew him, is holding the spade.

I remember the meeting of the Southern Convention in Burlington several years ago. Dr. Newman was guest of honor at the banquet. After many of our leaders had paid tribute to Dr. Newman, Dr. Smith, the toastmaster, called upon Dr. Newman for a "speech." He rose, looked at the great crowd and lifted his hand over us as in benediction and said, "Mr. Toastmaster, I have nothing to say. These are all my boys; they speak for me." So we do, and what an honor and a responsibility! Who is worthy?

These three names—great names—are coupled together in the Memorial Foundation, as they were for so many

years in the workings of the Convention and the church. May the day never dawn upon those whose lives they have so richly blessed when we would allow this campaign to trail in the dust of our indifference, not only to honor these men, but to provide in their stead, others to walk and talk and teach the coming generations of students at Elon College and to hold before them the Christ whom they loved and served.

BUILDINGS ARE CONNECTED BY STATELY COLONNADES.
The Hand of Man has added to the attractiveness of a naturally beautiful campus.

THE MILLION DOLLAR CAMPAIGN.

The Million Dollar Campaign has never been formally launched. It just came to be—just beginning to grow up. The fact that the college is ours is becoming a living and a vital truth. It is taking hold of the minds and hearts of our people. They realize not only their responsibilities but their privileges in supporting it. They recognize the college's needs and are beginning to support it voluntarily. The contributions are coming in at an encouraging rate. The total amount received in cash and pledges to date is approximately $220,000 with about fifty per cent of this amount in cash. Now, I know that this is a long way from a million dollars, but it is a pretty imposing start, and too, we are a long ways from the end of the campaign.

The prospects are alluring. Money is "free;" people are generous; the cause is just and needy. Why shouldn't it be supported? We should all be grateful that taxes have been lowered a bit so that we shall have more money to give to good causes.

I know that there are many calls for money. The frequency and multiplicity of calls should not disturb us if the cause is just; but we should be greatly concerned that we give as much and as frequently as we should. I don't see how any true Christian can be truly happy until he has given one-tenth of all his earnings and in addition, has cast in his offerings according to the instructions of the scripture. We are not likely to injure ourselves by giving, but there is a danger of destroying our spiritual power by withholding. Hoarded wealth does not create an atmosphere conducive to spiritual development, but it does have a tendency to harden one's heart.

Through the churches of the Southern Convention we are endeavoring to secure $100,000 for the establishment of the Staley-Atkinson-Newman Memorial Foundation for Christian education. Some of our churches and many individuals have contributed to this fund. This week I received a good letter from G. O. O'Berry, treasurer of Liberty Spring Christian Church with a check for $1,000, payment in full of Liberty Spring's pro-rata share in the $100,000 fund. Also I received a check of $200 from H. L. Bondurant, treasurer of Rosemont Christian Church, to be added to this fund. Mr. Bondurant had sent two checks previously. The total contributed by Rosemont Church is $2,550, which is in excess of its apportionment. Other churches have sent contributions. Has your church raised its share? This is a good time; this is a convenient season for individuals and churches to contribute. Open your hands, unsnap your purses, and let's raise the last half of the $100,000 more quickly than we did the first half.

The empires of the future are the empires of the mind.—*Winston Churchill.*

MISSIONARIES IN ENGLAND.

By Miss Dorothy P. Cushing.

"We have been warmly welcomed into English homes. We feel our cordial welcome is due in part to the American soldiers who have been here. So many English people take pride in telling us that some G. I. regards their home as his 'English home' and that he plans to bring his wife to visit them in the future," writes Mrs. William R. Booth from London, formerly of Rockville, Conn., whose husband was student pastor of the Congregational Church in Vernon Center, Conn.

Mrs. Booth, who was born in Willimantic, Conn., is the daughter of Mr. and Mrs. Alfred Burdick of Chaplin, Conn.

The Booths are career Congregational missionaries under the American Board of Foreign Missions, Boston, Mass., and are studying in Cambridge and London Universities prior to going on to South Africa where Mr. Booth will give theological training to future Bantu pastors. Mr. and Mrs. Booth were commissioned Congregational missionaries last summer in the First Congregational Church of Braintree, Mass., and this church is now helping support them as its missionaries to Africa.

Mr. Booth writes that fresh eggs are hard to get in England, but there seemed to be plenty of powdered ones. There is a lot of fish and corned beef as substitutes for fresh meat. While living in Cambridge the Booths rode bicycles, as did almost everyone else. "Everyone from grandma to granddaughter rides," Mrs. Booth writes. "The mothers have small wicker seats placed astride the front fenders facing forward or astride the rear fenders facing backwards for the small children. We have seen them with children fore and aft! We try to remember to keep to the left and get used to the 'round-abouts,' which we call rotaries in America. It takes skill to ride down the main street during rush hours. Everyone rides along as if he owned the street until a two-story bus appears and then everyone meekly gets out of the way."

At the University of London where the Booths are now studying they are taking lectures on Africa education and the Zulu language. Mrs. Booth is working part time in a nursery school at Homerton, a teacher's college. She states that the program is well planned and carried out very effectively and that it is one of the model nursery schools in England with visitors from Nigeria, Turkey, Czechoslovakia and other parts of the world.

Both the Booths are New Enland born and bred. Mr. Booth is the son of the late Rev. Harold G. Booth who served pastorates in Maine at Portland, York Village, Fryeburg, Cumberland Center and lastly at Brooks, Maine. Mr. Booth was born in York Village and educated at Bowdoin College, the university of Maine and Hartford Theological Seminary. Hartford awarded him the William Thompson Fellowship for study abroad.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 17, 1946.

Sunday Schools.

Pleasant Hill, Liberty, N. C.	$ 12.50
First, Portsmouth, Va.	7.52
Liberty Spring, Suffolk, Va.	5.00
Lebanon, Semora, N. C.	3.09
Wentworth, Raleigh, N. C.	11.05
Total	$ 39.16

Individuals and Churches.

Mr. and Mrs. D. I. Stephenson, R-4, Raleigh, N. C.	$ 2.00
Windsor, Va.	75.00
Total	$ 77.00
Total for the week	$ 116.16
Previously acknowledged	9,380.90
Total since Sept. 1, 1945	$9,497.06

Mattie Cox Parker,
Secretary.

QUARTERLY REPORT.

The following is the Treasurer's report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference for quarter ending December 31, 1945:

Balance on hand last report .... $ 131.69

RECEIPTS.

Women's Societies.
(On Apportionment.)

Antioch	$ 7.10	
Bay View	12.50	
Berea (Norfolk)	15.00	
Bethlehem	55.00	
Christian Temple	87.50	
Cypress Chapel	25.00	
Damascus	25.00	
Dendron	12.15	
Elm Ave.	10.00	
Eure	12.00	
First, Norfolk	18.75	
First, Portsmouth	20.00	
First, Richmond	10.00	
Franklin	75.00	
Holland	40.00	
Holy Neck	37.50	
Hopewell	4.42	
Isle of Wight	10.00	
Liberty Spring	50.00	
Mt. Carmel	20.56	
Newport News	25.00	
Oak Grove	7.50	
Oakland	18.75	
Rosemont	32.16	
Second, Norfolk	10.00	
South Norfolk	25.00	
Shelton Memorial	20.00	
Spring Hill	2.50	
Suffolk	150.00	
Suffolk (Staley Society)	9.65	
Union (Southampton)	7.30	
Wakefield	21.65	
Waverly	12.50	
Windsor	8.40	
		897.89

Young People.

Antioch	$ 4.00	
Bay View	1.25	
Bethlehem	25.00	
Burton's Grove	7.50	
Christian Temple	21.50	
Cypress Chapel	15.00	
Eure	4.00	
First, Portsmouth	6.25	
First, Richmond	2.00	
Franklin	6.25	
Holland	3.00	
Holy Neck	10.00	
Liberty Spring	15.00	
Mt. Carmel	7.00	
Newport News (C. E.)	8.00	
Oak Grove	2.00	
Oakland	8.75	
Rosemont	8.09	
Second, Norfolk	5.00	
Spring Hill	5.00	
Suffolk	15.00	
Union (South.)	7.25	
Windsor	14.93	
		201.77

Juniors.

Bay View	$ 1.25	
Bethlehem	8.00	
Christian Temple	13.25	
Cypress Chapel	2.00	
Eure	1.00	
First, Portsmouth	4.00	
First, Richmond	.50	
Franklin	7.50	
Holland	7.00	
Holy Neck	5.00	
Liberty Spring	6.25	
Mt. Carmel	2.45	
Newport News (S. E.)	3.00	
Oakland	1.25	
Rosemont	28.85	
Suffolk	10.00	
Union (South.)	3.52	
Windsor	11.25	
		116.07

Cradle Roll.

Berea (Norfolk)	$ .60	
Christian Temple	23.00	
Cypress Chapel	.50	
Eure	1.00	
First, Richmond	1.60	

Franklin	1.50	
Liberty Spring	10.00	
Mt. Carmel	2.08	
Oakland	2.00	
Shelton Memorial	10.00	
Union (South.)	1.00	
		53.28

Thank Offering.

Antioch	$ 10.00	
Berea (Norfolk)	10.00	
Bethlehem	30.00	
Bethlehem (Y. P. S.)	30.00	
Burton's Grove (Y. P. S.)	8.00	
Christian Temple	59.91	
Damascus	15.00	
Dendron	32.25	
Elm Ave.	15.00	
First, Norfolk	50.00	
First, Portsmouth	35.00	
Franklin	71.00	
Holland	55.00	
Holy Neck	40.00	
Isle of Wight	10.23	
Liberty Spring	75.00	
Liberty Spring (Y. P. S.)	9.00	
Liberty Spring (Juniors)	5.00	
Liberty Spring (Cradle Roll)	5.00	
Mt. Carmel	5.00	
Mt. Carmel (Y. P. S.)	5.00	
Newport News	100.00	
Newport News (Jr. C. E.)	5.00	
Oak Grove	13.00	
Oak Grove (Y. P. S.)	3.55	
Oakland	36.00	
Rosemont	68.88	
Second, Norfolk	20.35	
Second, Norfolk (Y. P. S.)	7.00	
Shelton Memorial	15.00	
Shelton Memorial (Young Women)	20.00	
Shelton Memorial (Jrs.)	10.00	
Spring Hill	13.35	
Suffolk	100.00	
Suffolk (Staley Society)	74.55	
Wakefield	12.00	
Waverly	15.00	
Windsor	16.06	
Windsor (Y. P. S.)	16.06	
		1,121.19

Life Memberships.

Suffolk (Staley Society)		20.00

Memorials.

Holland	$ 10.00	
Holy Neck	10.00	
Suffolk	10.00	
Union (South.)	10.00	
Waverly	10.00	
		50.00

Offerings.

Young People's Rally	$ 38.06	
Woman's Conference	83.44	
		121.50
Grand Total for Quarter		$2,713.39

DISBURSEMENTS.

Rev. R. L. Jackson (Speaker)	$ 20.00	
Mrs. J. F. Morgan, Expenses	3.00	
West & Withers (Bond)	5.00	
Franklin Printing Co.	25.00	
Gurley Press (Printing)	9.00	
Mrs. Gayle (Song Sheets)	1.50	
Mrs. W. V. Leathers, Treasurer	2,460.20	
		2,523.70
Balance in Treasury January 10, 1946		$ 189.69

Respectfully submitted,
MRS. W. B. WILLIAMS,
Treasurer.

THE "WORD" IN NEW WORDS.

II. BIBLE CHANGES TO KEEP FROM CHANGING.

By FRANCES DUNLAP HERON.

[Second in a series of four articles on the Revised Standard Version of the New Testament.]

It was a memorable Sabbath in A. D. 70 whenever a dusty stranger appeared in the courtyard of a home in Asia Minor bearing a precious scroll containing words from the Apostle Paul. Eagerly the little band of Christians who had gathered in the courtyard—their first church—listened to Paul's revelation of the meaning of the gospel of Jesus Christ.

It was a dangerously exciting day in 1530 when members of a devout English family slipped a copy of William Tyndal's newly printed Bible into a secret niche in their home. They were willing to risk the severity of the law in order to have God's Word within their own walls as a guide and comfort.

It was a momentous day for Christendom in 1611 when, persecution at an end, a group of scholars appointed by King James announced the completion of the King James Version of the Scriptures, "to be read in churches." In the more than 300 years since, this masterpiece of Elizabethan literature has been the translation most widely used in both public and private worship.

It is an eventful day in 1946—February 11—when once more a new version of the New Testament takes its place in the romantic annals of those who have striven to put God's Word into the language—and hence into the minds and hearts—of those who will read it.

The new Revised Standard Version is the result of fifteen years of effort by a committee of America's outstanding Bible scholars, headed by Dean Luther A. Weigle of the Yale Divinity School, to translate the New Testament into the language of today.

In four years a similar revision of the Old Testament will be completed.

To understand the recurring need for new translations of the Bible, the layman must understand first the background out of which it was written. In origin and spirit it is Semitic. The phraseology and sentence structure of the New Testament has a strong flavor of Aramaic, the language Jesus spoke. "Amen," "Messiah," and "Rabbi," for example, are Hebrew words.

In its expression of thought and idea, the New Testament is Greek. It was written in Greek for the inhabitants of the Roman Empire. Greek booksellers circulated it. Its writers were trying to reach the common man of the early Christian era with the simple, direct gospel of Jesus. They wrote, therefore, not in the language of Greek drama and oration, but in the informal speech of the home and the market place.

During the last half century, exciting discoveries of old manuscripts have shed new light on the original Greek text of the New Testament. More important still, the unearthing of thousands of scraps of papyri in Egypt written in the idiomatic language of the New Testament era has given scholars a new key to unlock previously misunderstood passages of the gospels.

Now they are able to determine more clearly just what the New Testament writers were trying to say to the comman man of that day. They realize that some of that message became obscured in the Elizabethan "thee," "thou," "eamest," and "insomuch" of the King James Version—at least it is obscured for terse speaking and thinking Americans of the twentieth century.

With the best aids any Bible translators ever had, consequently, the members of the International Council's revision committee have used the simple English of today to tell the story that was written in the simple Greek of nearly nineteen hundred years ago. In so doing they retain—even capture something more of—the original Semitic spirit.

Through these centuries of translations and revisions, the message and teachings of the New Testament have not changed. But in order that each generation may understand that message in terms of its own needs and responsibilities, there must be changes in the outward dress of sentence structure and word usage, changes in the light of growing Christian experience and expanding human knowledge.

The Revised Standard Version is printed in large, clear type, on substantial paper, with one chapter leading into another like a continuous story. It *looks* like a book for men and women and boys and girls of today. It *reads* like their book, too. There is the direct simplicity of the businessman, the housewife, the schoolboy in such sentences as these:

"Is not life more than food, and the body more than clothing?" (Matthew 6:25.)

"And he left there and went to the region of Judea and beyond the Jordan, and crowds gathered to him again; and again, as his custom was, he taught them."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

FEAST DAYS OF A PEOPLE.

Lesson V—February 3, 1946.

Memory Selection: *The Lord hath done great things for us; whereof we are glad.*—Psalm 126:3.

Lesson: Leviticus.

Devotional Reading: Psalm 65, 1, 9-13.

There's Something in a Number.

Seven is an important number in the Bible. It appears again and again. It dominates the cycle of religious observances. Every seventh day was a Sabbath. Every seventh month was a sacred month. Every seventh year was a Sabattical year. After seven times seven years was the year of Jubilee. The Feast of the Passover or of Unleavened Bread began fourteen (twice seven) days after the beginning of the month, and lasted seven days. The Feast of Pentecost was seven times seven after the Feast of the Passover. The Feast of Tabernacles began fourteen days (twice seven) after the first of the month and lasted seven days. The seventh month was marked by: (1) The Feast of Trumpets, (2) The Fast of the Atonement Day on the tenth day, and (3) The Feast of Tabernacles from the fifteenth to the twenty-first day. The days of "Holy Convocation" were seven in number—two at Passover, one at Pentecost, one at the Feast of Trumpets, one at the Day of Atonement, one at the Feast of Tabernacles, and one on the day following, the eighth. (Hasting's Dictionary of the Bible.)

Sanctified and Holy.

Sanctify yourselves, therefore, and be ye holy; for I am Jehovah your God." These words as used here do not mean what we usually think they mean when we say a person is "holy and sanctified." They mean that the people of Israel were to be a "separated" people, quite unlike their pagan neighbors, fashioning their wills and lives according to the will of Jehovah. To be sure in later years the words came to have ethical and moral meaning, but at this stage of the development of the nation they had not reached to that high level. The purposes of Jehovah were to be fulfilled through a nation dedicated or set apart to these purposes. The word sanctified, even in the New Testament, means to set apart. A sanctified person who is really sanctified is a person dedicated to God. And there is no reason why such a person should be hard to get along with, as so many professing holiness and sanctification often are.

Reverence for the Past.

"There are the set feasts of Jehovah, even holy convocations, which ye shall proclaim in their appointed seasons." There is a dual danger in regard to the past—that one should be too much bound by it, and that one should forget it. There are church folks who think that because a thing always has been, it always must be. They fear any change. They are slaves to the past. On the other hand there are those who seemingly ignore the past. They do not believe that there is anything to be learned from the past. But there is a happy medium. God himself would teach us to have reverence for the past and recognition of what the past means and has done for us. He commanded His people to observe days of convocation, days that were associated intimately with great events or great epochs of the past. In some instances these occasions were to be feast days, but always there was the element of sanctity about them. They were to be holydays and not mere holidays. Thus the nation and the church are in keeping with the divine plan when they have their national holidays and their religious festivals and holydays. Thanksgiving, Christmas, Easter, Independence Day, Armistice Day, etc., ought to be observed not only as holidays but even as holydays. And the denominations ought to do the same, so that the great lessons and the great contributions of the past might not be lost or fade out of our consciousness.

In this connection it might be said that the growing observance of Holy Week has profound significance, and is an encouraging omen in our national and religious life. On the surface this may appear to be no more than a formal acknowledgement of a Christian festival, but in the long run it cannot fail to make a deep impression on the thinking of the people.

Tying a String Around Our Finger.

Did you ever tie a string around your finger to remind you of something you did not want to forget? Well, in a way God has done that for us. For the Sabbath or the Lord's Day or Sunday is designed to keep us mindful of God our heavenly Father. "Remember the Sabbath Day and keep it holy"—thus reads the words. To be sure Christ himself said that the Sabbath was made for man and not man for the Sabbath, and He said that He was Lord also of the Sabbath. But one has the feeling that not only is the Sabbath not a holyday in the minds of many people, but it is the wrong kind of holiday with all too many people, many of them members of the church.

CHRISTIAN WORKERS CONFERENCE.

The Christian Workers Conference is to be launched at Elon College February 11-15, inclusive. There will be lectures, discussions and conferences that will cover the whole field of Christian activity and be of service in promulgating a program of progress for the local church in all of its opportunities.

This is our first undertaking of this kind but it is to be an annual occurrence. Mrs. E. E. Holland of Suffolk, Va. and Miami, Fla., the widow of the late Colonel E. E. Holland, has agreed to endow this conference and in accepting this generous gift for this noble purpose, the college, the board of Christian education and the convention obligate themselves to see that this program is continued. We are dependent upon the ministers and good laymen of our church to help make this undertaking an outstanding success.

That you may be induced to come, we have invited to our campus and to share in the program outstanding Christian leaders, recognized and honored for their contributions to Christian causes.

Dean Charles R. Brown, preacher and lecturer with a national and international reputation, will speak twice daily. Dean Brown makes the way of life as plain as day and gives incentive to walk therein.

Dr. Wofford Timmons, an experienced and successful pastor, a prince among preachers with a true paassion for saving men, will speak daily on evangelism and conduct discussion periods.

Mr. Philip Widenhouse, recognized authority in the field of church extension and rendering a very fine service in this field under the direction of the home boards of our United Church, will tell us how to tackle the problem of locating new churches and of organizing the people of the community for the church's growth and progress.

In addition to these Christian workers who come from outside of our

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

YOUTH WEEK.

January 27 to February 3 is Youth Week and for us in the Conregational Christian Church it is Pilgrim Fellowship Week. I hope you, in cooperation with your pastor, have planned some special young people's programs. This might take the form of a worship service in which the young people take the principle parts. The minister could then bring a special message to you. Also, it would be well to plan a party and invite other young people of the community and perhaps in this way interest them in the young people's work of your church. Observe the period in the best way you can so as to meet the needs of your local group.

LET'S PRAY FOR IT.

Those of you who keep abreast of these moving times are aware of the meeting of the United Nations Organization in London. The success of this meeting and others like it will make for permanent peace. Its failure will mean the return of the devastation of war. Let's pray for it.

The war years had a way of making us prayer conscious. There were some of our own folks or our friends who were in such battles as that of D-day or the Belgian bulge or Tarawa or Okinawa. We earnestly hoped for their safety. Our hopes took the form of short prayers for them. God heard our prayers, and through the skilfully inspired work of our leaders the war ended.

Let us not stop our prayers here. We want this peace for which we have fought, to be a peace for which we can live. The UNO meeting needs the prayers of every young person in the world. Do not forget, let's pray for it.

WHAT HAPPENS TO IT?

My words are directed more, at this point, to adults who subscribe to The Christian Sun. What happens to it when you have finished reading the news? Do you kindle the fire with it next morning? Do you lay it aside and later it finds its way into a bundle of papers for the garbage man? Do you store it away in a closet, to be resurrected at some future date and be disposed of? I've often wondered?

Or do you share it with someone who is not subscriber? I hope the latter is true in your case. If it is not, then may I make a few suggestions. When you have read and digested its religious content, give it to a shut-in; or to some one who is ill and needs to pass the time by reading; or mail it to a friend or some church member in the service. (It can be sent over seas, first class, air mail, for 18c, and it will be worth infinitely more to him who receives it.) Or give it to some young person in your church and encourage him (or her) to keep in touch with the Pilgrim Fellowship Page and send an article to it occasionally. I repeat, "What happens to it" when you have finished your reading?

"STUDY TO SHOW THYSELF APPROVED UNTO GOD."

(II TIMOTHY 2:15.)

What plans have you laid for the study of your home and foreign mission study books? Some of you young women in young people's missionary societies will soon (if you have not already done so) begin your mission study. Put your whole heart and soul in it. It will really be worthwhile in acquainting you with America's "rolling" population and with your Christian friends in Africa.

You will find *Christianity Where You Live*, by Kenneth Underwood, a really interesting study of how the church is making Christianity live for industrial workers, agricultural migrants and share-croppers. In your foreign study, I believe *Daughters of Africa*, by Ruth Isabel Seabury, will be most interesting. Miss Seabury is known to all of us and writes in a most interesting and fascinating way.

I will go so far as to suggest that about three or four Sunday school class sessions or Pilgrim Fellowship meetings be consumed in an over-all study of these books. Girls, between you and me, I think the study will do the "fellows" good, too. "Study to show thyself approved."

J. Everette Neese.

A MEMORIAL TO OUR VETERANS.

At a recent meeting of a group of Elon alumni the matter of a suitable memorial to our graduates and former students, who gave their time and service in World War II, was discussed. It is the opinion of the group that nothing could be done that would serve our Alma Mater so well, and at the same time serve as a memorial to the veterans, than a new and modern gymnasium. Elon College authorities are attempting to raise sufficient funds to increase the endowment of the college and to modernize the buildings now on the campus as well as to erect new buildings. This will enable our Alma Mater to render a greater service to young men and women who choose Elon as their college. This issue of The Christian Sun will carry articles in regards to other projects we hope to realize in the present campaign.

Elon College has served the Christian Church membership, and others seeking a small Christian college, for fifty-five years. During this time approximately eight thousand different people have matriculated and more than fifteen hundred have received the Bachelor of Arts degree from Elon. Elon students have been impressed with the idea of living a life of service and for that reason very few of her alumni have accumulated money. Her graduates and former students have been able to make a good living and practically all are financially able to do something for their Alma Mater. It is going to take about $300,000 to build a gymnasium that will furnish the recreational facilities needed at Elon. Elon graduates and former students are able to make this possible.

The mid-year alumni meeting will be at two o'clock, February 9. We hope the attendance will be good at this meeting and that definite plans can be made for the campaign to raise the funds for the gymnasium which is to serve as a memorial to our veterans. Any alumnus who has an idea he would like to present that will help in raising this money should send the same to the Alumni Office at Elon College.

The alumni officials hope to be able to announce the appointment of a full-time Alumni Secretary by the time of the mid-year meeting on February 9. One of the chief responsibilities of this full-time secretary will be to raise the $300,000 necessary to erect the memorial to our veterans. It is going to take some hard work to accomplish this goal. It is the greatest task the Elon alumni have ever undertaken and one that will render a lasting service to thousands of young people who will attend Elon in the future.

Geo. D. Colclough.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

On the morning of the 17th when we awoke and looked out of the window we were greeted with a six-inch snow. The first snow of much depth in several years. It was beautiful to look at. It was so white and pure looking. We thought how beautiful it would be if all of us could keep our lives as clean and pure as the beautiful snow.

Clearing out walkways and making roads passable was quite a job. People could not get their cars from the garage to the road.

The weather cleared up and the sun shone bright and the children begged to get out in the snow to play. It would have been cruel to have denied them this pleasure. The snow was dry and we let them out thirty minutes at a time and had them come in and warm. They had a very enjoyable time and no bad effects.

We have already climbed the first rung in our financial ladder since January 1. We hope to pass another one soon. We will keep you informed from time to time as to the progress we have made. When we have a long trip to make we figure out the distance at forty miles per hour and see how long it will take us to reach our goal, and then start in plenty of time to get there.

"Thirty Years of Service and Thirty Thousand Dollars" to raise this year. The way to reach it is to start now.

We have nearly one hundred children here. Quite a number are on the waiting list and want to come, and need to come. But we have to figure the number we can take against our income to support them.

We read the papers printed by the other orphanages and when we see how much they are doing it makes us feel that our people are doing a small part in comparison to what the other denominations are doing in North Carolina alone, for dependent children. The Baptist denomination is caring for 700 children in their orphanages in North Carolina and we notice that in their orphanage paper this week they have reported from the churches and Sunday schools alone an income of 1945 the huge sum of *four hundred and ten thousand, five hundred and sixty dollars.* This does not include special gifts which doubtless amounted to thousands of dollars. Other orphanages in North Carolina, having three times as many children as we have, have received from one hundred and twenty-five thousand dollars to two hundred thousand dollars.

There are five thousand children in orphanages in North Carolina. Are we doing our share in this type of work? We give you this information to let you know what the other denominations are doing.

There are fourteen acres of nice level land that lies in a square and the orphanage land lies on three sides of it. We want to buy it. It can be bought now. We may never have an opportunity to buy it again. Who will help us buy it? The orphanage needs it. It will give us a straight line on that side of our farm. It is in a good state of cultivation.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 24, 1946.

Amount brought forward		$ 903.18
Sunday School Monthly Offerings.		
Eastern Va. Conference:		
Berea (Norfolk)	$ 50.00	
Liberty Spring	7.00	
Norfolk, Bay View	25.00	
Portsmouth, First	5.99	
		87.99
N. C. & Va. Conference:		
Lebanon		8.63
Western N. C. Conference:		
Pleasant Hill		52.35
Total for the week from churches		$ 148.97
Grand total for the year from churches		$1,052.15

FIFTH SUNDAY OFFERINGS.

It is surprising to the majority of us how quickly time passes. Responsibilities that belong to the present should be assumed and borne immediately. Our intentions are good, but unless carried out amount to but little. The college period will soon be gone. During the months of January and February every Sunday school and church is requested by the convention to make a definite contribution for the support of our college. It certainly would be wonderful if all would comply with this request. It is not necessary to state the college's needs. They are too well known by the entire church. The first quarter of the new conference year will soon come to a close. We certainly should have one-fourth of the amount apportioned for the support of the college. We are grateful for the Sunday schools and churches that have made contributions in the new conference year, but from the figures at the bottom of this article, it will be seen that we are far from the amount that we are supposed to have in hand. I trust that many will join those who have contributed by sending generous contributions. The college is most appreciative of all assistance.

Previously reported		$ 478.72
Sunday Schools.		
Eastern N. C. Conference:		
Youngsville		$ 15.00
Eastern Va. Conference:		
Mt. Carmel		11.01
Norfolk, First		10.00
Rosemont and Church		140.00
Liberty Spring		15.00
Portsmouth, First		6.90
N. C. & Va. Conference:		
Happy Home		5.35
Ingram		5.52
Pfafftown		3.93
Western N. C. Conference:		
Pleasant Ridge		9.69
Pleasant Hill		7.35
Va. Valley Conference:		
Mt. Olivet (G)		3.68
New Hope		7.50
Bethel		9.45
Concord		2.29
Churches.		
Eastern Va. Conference:		
Berea, Norfolk		30.00
Richmond, First		50.00
N. C. & Va. Conference:		
Lynchburg		6.00
Total		$ 338.67
Grand total		$ 817.39

THE CHRISTIAN EDUCATION PROGRAM AT ELON COLLEGE.

Religion plays a very important and vital part in the life and education of each student at Elon.

During a student's freshman year, he is required to take a survey course in Bible. This course gives the student a basic knowledge of the doctrines of Christianity as found in the teachings of Jesus. Today these teachings have as much meaning and strength for living as they did thousands of years ago.

For those who desire a more comprehensive course in Bible study, courses in New and Old Testament are offered, and an intensive and comprehensive study of the philosophies of religion. During the last year students studying at Elon were privileged to study under two outstanding leaders in the field of religious education, namely, Miss Pattie Lee Coghill, who taught two enlightening and instructive courses; she taught "Missions of the Church" and "Introduction to Christian Education;" and Miss Mildred Widber of our national offices who came to Elon with her years of experience in childhood education. Miss Widber taught two courses: "Religion in the Home" and "Children of the Church." Students who studied under these teachers the one quarter they spent at Elon will remember these teachers

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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Managing Editor.....J. T. Kernodle
Associate Editors—S. C. Harrell, Wm. T. Scott, H. Shelton Smith, F. W. Murtfeldt, D. J. Bowden.
Contributing Editors—L. E. Smith, I. W. Johnson, F. C. Lester, J. H. Lightbourne, E. M. Carter, R. A. Whitten, B. J. Earp.
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SUBSCRIPTION RATES.

Six Months.....$1.00
One Year.....$2.00

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.
Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.
Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

ELON COLLEGE AND CHRISTIAN EDUCATION.

(Continued from page 3.)

meaning. This broader meaning rests upon the assumption that all the subjects comprised in a liberal arts curriculum may be so taught as to develop in the student an appreciation of, and loyalty to the Christian tradition and to Christian ideals of life.

Again it is possible to say of Elon College that it has not been unmindful of this larger task; nor has its efforts to that end been without success. In proof of that we would cite you to that long list of Elon students who have served so faithfully in the churches of their communities. However, the achievements of the past will suffice, neither for the present, nor for the future. Education faces a new day, which brings a new challenge. Elon College must prepare and equip to meet its part of the task. To that end the larger program for Elon College is designed.

STANLEY C. HARRELL.

WORKERS CONFERENCE.

(Continued from page 12.)

convention, there will be a number of our own local ministers who will have important assignments on the program.

The program, in part, is as follows:

Dean Brown's topics will be: "Facing Present Difficulties," "The Greatest Man of the Nineteenth Century," "Well-Balanced Lives," "The True Meaning of Life," "The Sense of Stewardship," "What Kind of Preaching Do Our Churches Need," "Our Main Purpose in Preaching," "Preaching Under Changed Conditions," "The Real Measure of the Sermon," and "The Value of Worship."

Dr. Timmons' topics will be: "The World We Face," "The World Aware of Its Need," "Sharpening Our Focus On the Need," "Gearing the Church to the Task," "A Time of Renewal."

Dr. Widenhouse's topics will be: "Extension or Extinction," "A Church Is Born!" "Present and Future Church Extension Frontiers," and "Who Does It?"

The occasion is of such importance and the program is of such a nature that it would seem that the ministers and laymen of our church could ill-afford not to attend. I trust that pastor and people will talk over the matters presented herein in relation to their own church program and plan some way to attend. Those who come by auto should see that every seat is taken. May no car come without being loaded to capacity. The program is worthy of favorable consideration and will be a worthwhile investment for those who attend.

The Occasion—The Christian Workers Conference.

The Place—Elon College.

The Time—February 11-15, inclusive.

The Purpose—To make you a better informed and a more efficient worker for your church and denomination.

The Cost—$10 for the entire week, including room, board and matriculation fee.

CHRISTIAN EDUCATION PROGRAM AT ELON COLLEGE.

(Continued from page 14.)

and their lessons as they were a great inspiration to us.

The college requires its students to attend chapel services which are conducted twice weekly; also Sunday school and church services. Elon has a grade Sunday school from the preschool age to college student classes.

Each year Religious Emphasis week is held at Elon. During this week two services are held daily and some preacher of unusual ability is at hand to inspire us spiritually.

During this week many unite with the church and others renew and rededicate their lives again to Christ.

On the campus there are also a number of student organizations which tend to foster Christian living and education on campus.

Each morning the Student Christian Association conducts a ten-minute watch devotional program. This is not a compulsory service and is especially for those who would start their day with prayer. It also conducts Sunday vesper programs and pledges its membership to future Christian living after the life of Jesus Christ.

The Ministerial Association conducts religious services during the year. At present the organization sponsors prayer services each evening in the men's dormitory and weekly in the women's dormitory. We have seven fellows at Elon studying for the Congregational Christian ministry. Most of these fellows are already serving churches. There are also five students of other denominations, plus a growing group of girls studying for the mission field.

Our program of religious education is streneous but worthwhile to all who would serve Christ.

J. H. SUNBURN.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

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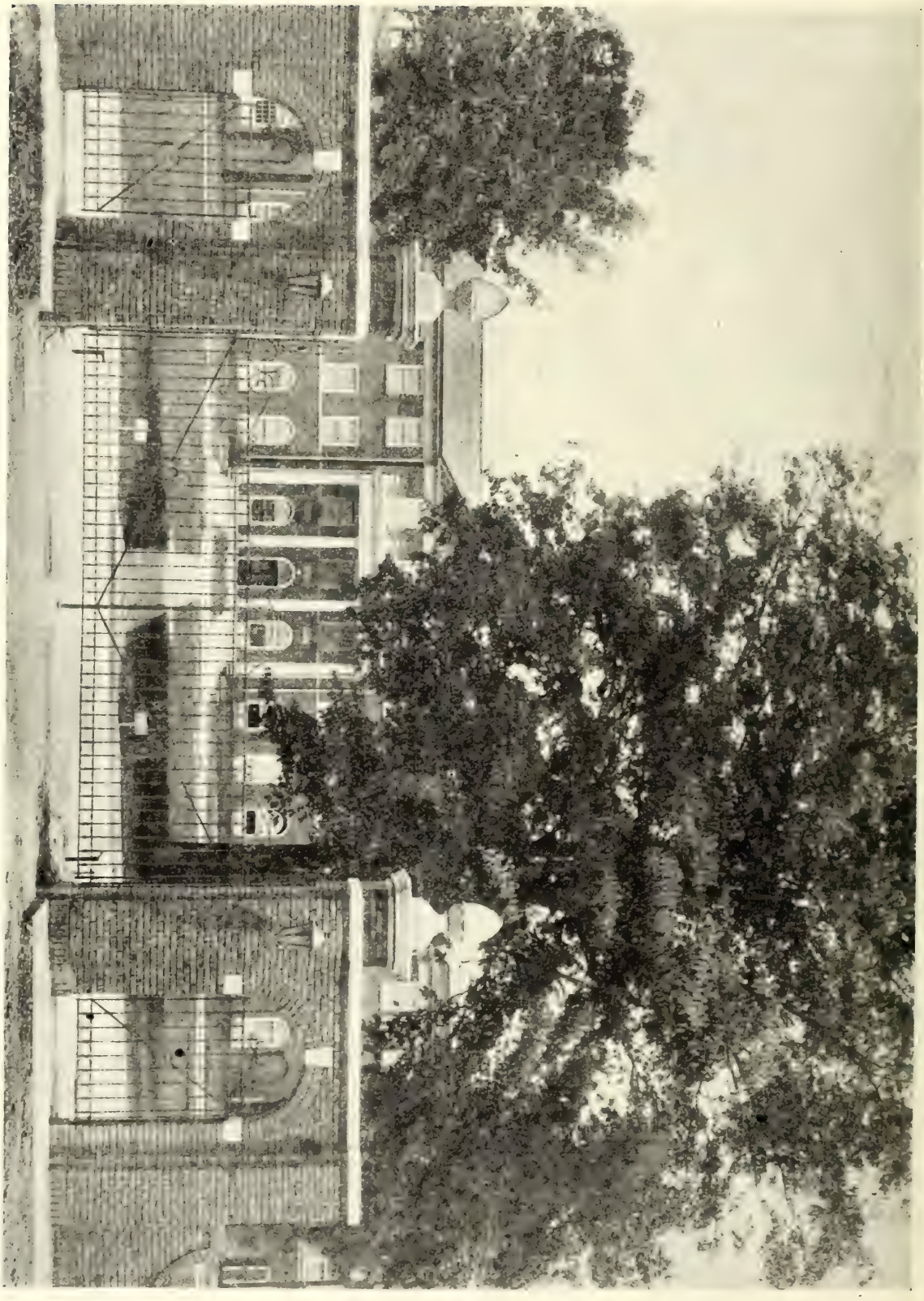

THE ALAMANCE BUILDING, FROM THE FRONT GATES OF THE CAMPUS.
This building houses the Administrative Offices, Lecture Rooms, and the departments of Home Economics, Art and Business Administration.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, JANUARY 31, 1946. NUMBER 5.

Elon College Library 3X

Suffering Europe

By DR. WILLIAM R. HODGSON, Kenilworth, Ill.

Dr. Hodgson was a member of a Fellowship Mission of seven Congregational Christian ministers who visited Great Britain this fall at the special invitation of the Congregational Churches of England and Wales.

Europe is suffering the agony of peace which is not far removed from the chaos of war. It is the responsibility of those who know the realism of Europe's destitution to confront the conscience of the American Christian Church. The church must decide, to its glory or shame, whether it will be the Priest or the Levite passing on the other side of the road, or the Good Samaritan showing the compassion and mercy of God.

Now that I get away from my visit to England where I saw with my own eyes what the savagery of war has done to the homes and lives of war-torn countries, my chief reaction is one of shock. Shock not alone from what I saw and heard, but more from my own previous lack of sympathetic realization. I, too, had listened avidly to radio reports, seen news films, read newspapers, magazines and books. I had tried and thought I had grasped the personal and devastating meaning of war. But I had failed miserably. The damage is so vast and lives affected so profoundly that it is simply impossible to get a clear focus at such a distance.

NEWS AND VIEWS

Mrs. Mack West, a devoted member of the Waverly Christian Church, who has been ill at her home for some time, is now in Petersburg Hospital.

Mr. E. B. White, a deacon in the Waverly Christian Church and mayor of the town of Waverly, underwent a successful operation on his eyes in the Stuart Circle Hospital, Richmond, Va., Tuesday, January 22. A card from Mrs. White to his pastor, says that he is resting well and doing nicely.

Mr. Young Smith Medlin, member of Liberty Vance Christian Church, son of Mr. and Mrs. Walter Medlin, Henderson, N. C., Route 1, brakeman on the Atlantic Coast Line was critically injured a few days ago. A fall under the train caused him to lose both legs and three fingers of his right hand. He is in Medical College Hospital, Richmond, Va.

Ministers and their wives are planning a day of fellowship together on February 6, either at New Market or Luray. They expect to have lunch that day, either at the Shen-Va-Lee, or the Mimsyln Hotel, depending upon which place is selected for the meeting. Rev. R. E. Newton and Rev. S. E. Madren have charge of arrangements. Dr. James R. Clinton will be guest speaker for the occasion.

Funeral services for Kenneth C. Pool, Jr., were conducted in the Mitchell Funeral Home, Raleigh, N. C., on Friday, January 18. Rev. E. M. Powell, who received Kenneth into the Wentworth Christian Church and baptized him, officiated at the service. Kenneth was injured fatally when the car which he was driving struck a parked truck near Suffolk, Va. He was nineteen years old; a seaman first class in the Navy, and a veteran of almost two years in the Pacific.

Rev. James R. Clinton, D. D., who will be engaged in the Winchester Church for one week, February 3-10, has been invited by the Winchester Ministerial Association to be guest speaker of that group, on February 4 at a luncheon meeting which will include the regular monthly meeting of the Association and a special gathering in honor of a brother minister who is retiring as pastor after more than twenty years service to the local church he has served so faithfully. The occasion is to be a surprise to the brother being thus honored.

STANDING COMMITTEES OF THE EASTERN VIRGINIA CONFERENCE.

Executive Committee — O. D. Poythress, F. H. Lewis, William T. Scott, T. Fred Wright and W. B. O'Neill.

Associate Members—Shirley T. Holland, I. W. Johnson, R. L. House, J. E. West, W. B. O'Neill, J. E. Neese, J. H. Dollar, H. S. Hardcastle, J. T. Kernodle and J. G. Truitt.

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Evangelism — F. H. Lewis, J. G. Truitt, J. F. Morgan, B. H. Watkins, R. E. Brittle.

Program Committee — O. D. Poythress, W. T. Scott, J. H. Dollar, F. H. Lewis, T. Fred Wright.

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Social Action—H. S. Hardcastle, R. C. Mason, Peter Young, Darden W. Jones, H. W. Lee.

Superannuation—J. T. Kernodle, L. R. Jones, Joel E. Harrell, Mills E. Godwin, Jr., J. P. Dalton.

Place of Meeting—Mrs. I. W. Johnson.

Memoirs—Dr. I. W. Johnson.

Collectors—J. F. Morgan, R. E. Brittle.

Finance—J. G. Truitt, Chairman; W. H. Baker.

NORTH CAROLINA AND VIRGINIA CONFERENCE COMMITTEES FOR 1945-1946.

The following are the Conference Committees for the North Carolina and Virginia Conference for 1945-46. The first person name on each committee is chairman of the committee:

Executive—Joe A. French, M. B. French, S. C. Harrell.

Program—Joe A. French, W. J. Andes, S. C. Harrell, pastor of host church.

Evangelism—M. A. Pollard, M. T. Sorrell, J. Howard Smith, Mack V. Welch.

Ministry—S. C. Harrell, W. M. Stevens, K. D. Register, D. J. Bowden, F. W. Murtfeldt.

Christian Education—D. J. Bowden, L. E. Smith, B. V. Munger, Mary D. Brown, H. A. Gleason.

Social Action (Including Moral Reform)—H. Shelton Smith, Aubrey C. Todd, C. Shannon Morgan, Merton B. French.

Ministerial and Church Ethics—Walter R. Sellars, Walter H. Hall Walstein Snyder, W. Waldo Boone.

Budget and Apporttionment—E. B. Rascoe, J. L. Neese, W. E. Walker, G. D. Colclough.

Foreign Missions—W. J. Andes, Mrs. W. E. Wisseman, Percy R. Ricketts, Clyde L. Fields, R. S. Crawford.

Historian—C. E. Newman.

Memoirs—J. S. Carden.

Stewardship—W. E. Wisseman, Ellis N. Clark, Mark W. Andes, W. B. Truitt.

Superannuation — C. D. Johnston, Earl Ferrell, L. P. Rippy, D. R. Fonville.

Religious Literature—Mrs. F. C. Lester, Frankye Marshall, Mrs. Mattie C. Parker, Mrs. G. D. Ellington.

Home Mission Board (Elected)—W. Millard Stevens, Mrs. C. H. Rowland, Mrs. J. D. Strader, W. T. Dunn, Mrs. O. H. Paris, W. Walstein Snyder, Mrs. Howard Gerringer, H. A. Gleason, C. R. Wicker.

Pilgrim Fellowship—Tessie Zimmerman, president; M. W. Andes, vice-president; Ora Lee Scott, secretary.

JOE A. FRENCH.

Church attendance serves as a thermometer to register one's interest and loyalty to the Christian religion; and when one's attendance stands at zero, the chances are that one's interest in things Christian is not at the boiling point.—*Earl Riney.*

THE ROLE OF HAWAII IN THE WORLD MISSION OF THE CHRISTIAN CHURCH.

[Extrasts from an address by Dr. J. Leslie Dunstan, General Secretary of the Board of the Hawaiian Evangelical Association in Honolulu, given before the American Board of Foreign Missions.]

It is doubtless true to say that at one time Hawaii did occupy a prominent place in world missions. Almost at the beginning of the great expansive movement which carried the Christian message around the world, missionaries were sent to Hawaii. Hawaii might be likened, then, to a tiny stage upon which was played out in clear compass the drama which soon became universal. Yet the situation has now changed. Christian missions which began in such a small way more than a century and a half ago, have now grown into an organized undertaking involving thousands of people and millions of dollars in annual expenditures. As the magnitude of it becomes clearer to man's consciousness he can see that with an efficiency and with a wisdom born of man's accumulated knowledge, the Church has marshalled its resources in a great global effort to make God's name known to all mankind."

Dr. Dunstan then stated that in this opinion many of the conditions under which the missionary enterprise worked during the 19th and early 20th centuries have disappeared or changed and that man is now living in days of transition from one era to another. This, he maintains, makes it necessary for the World Mission of the Church to re-think its program.

"This does not imply that the work of presenting the gospel message to those who have not heard it, or to those who, having heard, have not yet responded, is seen to end. That work must ever go on. But the world situation now may well require a drastic change in the way that work is done and may in addition require that the Church take on new responsibilities as part of its mission task.

". . . the Church does not lack prophetic voices, men with ability to describe and point the way. . . . In some way or other the challenge must be met for only so can the Church continue to be the spokesman of God's word. . . . If this be the situation it might profit the Church a bit if there were a place, small in area, limited in population, yet having within it many of the elements that now operate within the world and the Church. It would need to be a place where Western civilization has spread its influence sharply and surely, for that is what the West has done and is doing the world over; it would need to be a place where there are peoples of other races who, living by their own age-old cultural patterns, have been made to feel that Western influence so clearly, they have been able to assess its true character; it would need to be a place where there are both Churches of the West and Churches resulting from missionary efforts among alien peoples. . . ."

While not maintaining that Hawaii fulfils all the requirements for such a place, Dr. Dunstan proceeded to point out why it came very near doing so. He depreciated the fact that all too often the Hawaiian Islands are thought of as "exotic little spots with a life quite apart from the main streams of humanity."

"Actually, we are a land where the West has established itself as the dominant force in life and, having done so, has met and mingled with various peoples of the East. We are also a land in which there are Christian Churches of various peoples, all in some way or another reflecting the spiritual forces that have been set in motion, not only through the gospel message, but also, since men are human, through the reactions to a complex social setting.

"There are in Hawaii so many of the conditions which our churches now face over a much wider area of the globe, that we may be going through some of the experiences to which others may come later. We may then properly inquire as to what Hawaii has to say about the mission task of the Christian Church.

"The churches in Hawaii have such a task before them or, better still, all around them, for in the Islands one's next-door neighbor may be a Buddhist, or a sectarian Shintoist, or a participator in rites of Chinese origin, or even, if we dare to say it, a riotous pagan Caucasian.

"From the very beginning of Hawaii's written history, God has been calling men into his family from among the people of our Islands; and through the years He has been guiding, teaching, and sustaining. The wonder He has wrought is startling to human imagination. Less than three weeks ago I sat for two days with the Committee on Evangelism of our Territorial Association. It was a difficult meeting for all of us present felt keenly our inability to plan a program that would actually meet our needs. Yet in spite of that, there was something in that meeting which gave courage to those who were there. The chairman was a Japanese, and seated around the table were Chinese, Portuguese, Hawaiians, Anglo-Saxons, Filipinos, and some where racial ancestry is a mixture of them all. We had to struggle as we talked with the barrier of language and, in the main, had to do our work in a lowly form of pidgin-English. But there we were, not forced into proximity with each other through the power of an economic order, nor brought together by a commonly-held selfish purpose; we were there because God had called us there. In light of that, and to us who are Christians, Hawaii's story can be viewed in no other way; the present state of the Church in Hawaii is but another step in God's leading. God has brought those churches face to face with His Word and is now requiring them to heed it, that through it they may be lifted together to a new life and thus become living spokesmen for Him. The mission task now turns within and involves a deepening of the spiritual lives of those who call themselves Christians."

ENGLAND TODAY.

[Address by Rev. James F. English of Hartford, Conn. Mr. English is Superintendent of the Connecticut Conference of Congregational Christian Churches and was one of seven Congregational Christian leaders who went to Great Britain this fall on a mission of fellowship at the invitation of the Congregational Churches of England and Wales.]

Nowhere did we hear a word of defeatism in England. The attitude was, "This is bad, but it might have been worse and we shall pull out of the difficulties." Just as there was certainty of military victory so is there a calm assurance, that with God's help, there will be spiritual victory in the end. We met men and women of great courage and faith.

We saw much devastation. The loss in buildings, homes, schools, churches, offices, public establishments, etc, is incalculable. London is battered. So are the coast cities and likewise the great manufacturing and trading centers.

We saw signs of recuperation. The fragments are being gathered. Paint, glass, cement, steel, wood are being provided gradually so that where repairs can be made such is being done.

We were aware of colossal problems; economic, social, religious. Two devastating wars in one generation do something to the spirits of all kinds of people. They leave marks on men's souls that cannot be easily erased. There is physical malnutrition and there is spiritual need. The

(Continued on page 15.)

CHRISTIAN MISSIONS IN JAPAN.

The movement toward raising funds for the establishment of hospitals or "in some other practical way best suited to the purpose proposed" in the atom-bombed cities of Hiroshima and Nagasaki, is rapidly gaining momentum.

The proposal of John A. MacLean, minister of the Ginter Park Presbyterian Church, Richmond, Va., has been unanimously and enthusiastically endorsed by the Richmond Ministerial Union and an interdenominational committee, of which Dr. MacLean is chairman, has been appointed to enlist the support of ministerial associations, the various churches and individual Christians throughout the nation.

In adopting the resolution, the ministers declared that "this is not to be construed as condoning the conduct of the Japanese militarists nor is it to pass judgment upon the rightness or wrongness of our use of the atomic bomb, which after all shortened the war and saved many precious lives."

Stating that "the world has never taken with sufficient seriousness Christ's command to forgive and love our enemies," the resolution explains that "if American people do something in a big way for the victims of our military might, it would contribute to the relief of human suffering and will demonstrate our goodwill and the Christian spirit of the nation. Thus we would do something to allay the evil spirit of suspicion, hatred and revenge now so prevalent in the world. This would destroy the seeds of future wars and give a powerful impetus to the cause of Christian missions."

Letters lauding the project and contributions of money in excess of $900 have been received from local citizens and from persons in seven other States besides Virginia, the Rev. Dr. J. Blanton Belk, president of the Ministerial Union announced. One Richmonder gave $500 to underwrite the local campaign, headed by the Rev. Dr. Churchill J. Gibson, rector of St. James' Episcopal Church, Richmond, Va.

Representatives of the Associated Church Press are convinced that Protestantism faces a unique challenge and responsibility in Japan. An editorial in "The Christian Advocate," January 31, emphasizes this fact:

"It is the almost unanimous belief of all first-hand observers in Japan, including General Douglas MacArthur, that this is the strategic hour for Christian missions in Nippon. If Christian statesmanship is wise and aggressive, it is entirely possible that we may see an entire nation swept into the Christian faith within the space of a few years. The program must be planned, however, with consummate care and with the strictest regard for Japanese psychology and fundamental Christian beliefs and ethics."

The editorial emphasizes the importance of united action in Japan.

"Because of the strong sentiment in favor of a united Christian Church, both in Japan and also on the part of large bodies of Christian people in America, there is great reason for proceeding to rebuild Japanese Christianity as a national, rather than as a denominational movement. It is the opinion of 'The Christian Advocate' that a very great majority of the American Protestants would support such a move in the interest of world-wide Christian unity, and that they would heartily approve if the various mission boards worked cooperatively to that end. The new Japanese Church, we believe, should be recreated inside the pattern of the United Church, but purged of any leadership which aimed at making it the arm of the military.

"The time has come, in our opinion, when a direct appeal should be made to the Japanese people, as a nation, to accept Christianity as their religious faith. This should include not only a frank and direct approach to the plain man, but also to the Emperor and his household."

"The Christian Advocate" voices the same conviction in its current editorial columns January 30:

"For the second time, the conversion of Japan to Christianity is a possibility. The first opportunity came two generations ago during the reign of the Meiji emperor. It was lost because Western sectarianism proved incapable of producing leaders who could think in terms of the spiritual reorientation of the life of a whole people. Each denomination that sent missionaries to Japan was so much absorbed in gaining a competitive advantage that the great moment passed. As a consequence, Christianity has now only a few more than 400,000 adherents in that country. About half this number are Roman Catholics. Shortly before the war some forty Protestant denominations were merged into a governmentally dominated union whose continuation is doubtful.

"The history of Japan and of the world would certainly have been different if Christian leadership had not missed its first chance in that nation. Both the Japanese and the rest of us have paid dearly for that failure. This must be kept in mind as we confront our second great opportunity. There can hardly be any doubt that the opportunity exists. The extraordinary transformation which has occurred in Japanese life in recent months makes it clear that once more Japan is open to dramatic, far-reaching change. The severance of relations between the government and the Shinto shrines disestablishes what was in effect Japan's official religion. Even more important, the renunciation by the emperor of the dogma of his own divinity opens the way for the adoption of a higher faith.

"To urge the Japanese nation to accept Christianity, a commission of the most eminent Christians from America and if possible from other nations should go to Japan immediately. Their single purpose should be to launch a gigantic effort for the conversion of a nation. They will find no parallel to the situation now confronting Christianity in Japan in any modern nation; for such a parallel they will have to go back to the situation

that existed in the Roman empire of the fourth century. Then the Christian faith emerged after three centuries of infiltration through the Mediterranean world to become the religion of a people. That occurred, it will be recalled, after a period in which the Roman emperors had held to the same myth of imperial divinity which Hirohito has now renounced.

"More depends upon the decision Japan now confronts than anybody now alive can possibly predict. Who could have foreseen the effect on Western civilization of the formal espousal of Christianity by the emperor of Rome? It is true that not all the consequences of that great decision were to prove good, but there can be no denial that with that event the direction in which civilization was to move had been established. It is still not impossible that Japan will set the direction in which Eastern civilization will develop. This is the hour of decision. It is no time for Christianity to be satisfied with little enterprises. It can be satisfied with nothing less than Christ for Japan!"

The Christian Advocate estimates that an adequate program of missions in Japan might conceivably cost as much as $5,000,000 every year for the next five years, but is convinced that a nation that was able to spend $2,000,000,000 for one atomic bomb to be dropped on Hiroshima, can afford $25,000,000 expended in behalf of the conversion of a nation.

R. L. H.

Christian Strategy in the Near East

By Dr. Alford Carleton, *President, Aleppo College, Aleppo, Syria.*

[An address given before the Opening Meeting of the Prudential Committee of the American Board of Foreign Missions, Hotel Cleveland, on Wednesday afternoon, January 30.]

It is one of the ironical facts of history that the very "Cradle of Civilization" should be, today, "The Powder Magazine of the World." Perhaps it is worth noticing, at the outset, some of the reasons why the part of the world which Sumner Welles describes in his book *The Time for Decision* as "The Area of Discord" should be the Near East.

To begin with, the very fact that the Near East has been the cradle of civilization means that it has the longest written history, with vestigial remains of every stage and living representatives of nearly every race or nation that has ever played a part in that long drama. Those groups—some of them now "nations" and some of them "minorities," as fate and circumstances have decreed—are now each struggling, more or less consciously, for self-determination and sovereignty to say nothing of the Four Freedoms. That cause alone would give at least twenty reasons why the Near East is today filled with struggle and hatred—and some people are still trying to add the twenty-first!

Furthermore, each community in the Near East has carried over into the modern day a peculiar association of "nationality" with religion. The Area of Discord is almost exactly the Ottoman Empire, for there combinations of circumstances conspired to preserve the Middle Ages well into the twentieth century.

Another important element in the struggle of the Near East is its location at the Crossroads of the World. Perhaps that is why civilization first blossomed there. Certainly the first highways of history were over the Fertile Crescent, and by the Royal Road. There through the ages passed "The Silk Road" of Marco Polo and many another traveler between east and west. Napoleon's eastward venture and the whole plan of Berlin to Baghdad shows that the same geographic forces were at work in recent times; and quite possibly history will record that the Second World War was decided in the mountains of the Caucasus and on the sands of Egypt.

Nor does the influence of geographic forces stop there—unfortunately for the Middle East. The politics of the Great Powers still center in the Eastern Mediterranean, as by a strange fascination, and the small nations have scant opportunity to set their own houses in order so long as they feel but pawns in the game of world politics. What to great nations may be "defensive zones," sources of oil, or preferred places of settlement for some of their own population, comes down to sheer imperialism, when seen from the side of the peoples being "pushed around" by the great powers. So the Near East is a focal point not only for the ambitions of ancient peoples and self-conscious minorities, but also for the pressure of East and West in their age-long struggle for commerce and for power.

For us Christians there is another irony in it all. That is the rivalries, the antiquarianism, and the lack of vision on the part of the Christians still living in the mother-lands of Christianity itself. The story is too long and too familiar for retelling here. One alternative between sympathy for Christian groups that have held on through long centuries of hardship, and pity that the light they now offer the world around them is so dim. One feels sometimes that they are like a group of enthusiastic literary men, trying to revive the glory of the days of chivalry by buying suits of armor and sitting in a dark baronial library to read the *Morte D'Arthur.*

It is impossible to go to the ancient city of Antioch without a pang of regret that in the city where the followers of the Way were first called "Christians" there is today no functioning Christian Church. Yet, one can be grateful, at the same time, for the vision that led the people of Antioch to send their best out into what was, for them "The Whole World." How easy it would have been for the little handful of Christians—perhaps that was a term of reproach, in their lives—living in the midst of the third city of the Roman world, they might so easily have argued that the few Christians, meeting in some small upper room, had no business to let Paul and Barnabas set out for Cyprus, when Antioch was the most notorious center of vice of the heathen world! But they didn't, and so we are here today!

And today, in spite of the difficulties of which I speak, the work of the American Board goes on in the Near East. It is not very great numerically speaking, but our schools and colleges have far outgrown their buildings, their American staff, and their financial foundations. Our hospitals and clinics are crowded. The churches with which we are in association in parts of the Near East grow in numbers, in self-support and in ambitious plans for the post-war period. We should be proud of the record made by the American Board institutions through the war years—protected in Turkey and Syria by the calm which prevails at the center of the hurricane. Results have been out of all proportion to resources put in, and we should be devoutly thankful.

When one thinks of the pride of those lands in their own culture; of the natural dislike of foreigners (particularly "Americans" whom they know only as they are depicted in Hollywood films sent all over the world); of the anti-foreign feeling nature anywhere and aggravated here by the fear of imperialism; and when one realizes that for a Muslim family to send its sons and daughters to study under Christian teachers, it is a notable mark of confidence—we should take heart and press forward.

CONTRIBUTIONS

SUFFOLK LETTER.

The scientists have announced that they have contacted the moon by radar. What an achievement and what a claim! A great achievement to discover a method of sending a force so far, in such a brief time; and a very daring claim that the message went to the moon and returned to, or was verified by, the sender. For the time being we are willing to accept the statement of the scientists and await other more startling discoveries. These are great days in which to live.

Now if one accepts the statement that scientific research has accomplished this great event, the way is open for some remarks about the spiritual laws of this great universe. If man can produce an instrument that can send out electric impulses at the speed of light for a distance of 200,000 miles and note a return in less than three seconds, is it to be denied that the spirit of man, by prayer, can reach out to the Creator of the universe, and finding Him, be conscious of an answer? If man can make such a machine, can the mind of man reach out beyond the limits of his own invention? Are the laws of the spiritual world as usable as the laws of the scientific world in the realm of material things?

In the light of all scientific discoveries man is being forced to give more favorable consideration to the laws of the spirit. Unfortunately one is too much inclined to accept the facts of the natural or visible world, and stop short of giving adequate consideration to the claims of the spiritual realm. Experimentation should not be limited to a part of life. The investigation should be continued to its full and final significance. For example, prayer should be scientifically studied and tested. Jesus, in the garden of Gethsemane, declared that twelve legions of angels were available for His defense if He should ask for them. Think of the significance of that statement of the Son of God! Twelve legions of angels awaiting His command. His prayer, His call, His voice—could summon them from the spiritual world. Where were these angels? Who knows? Was that claim as reasonable as the claim that a man can bombard the moon instantly by radar and know the rebound of his attack? Is it incredible to say that thought can travel as fast as radar? If thought can travel so rapidly, why cannot prayer reach out into the unmeasured spaces and find God?

The Christian believes that prayer does reach up to the presence of God. Our Father in heaven hears and answers the prayer of faith. Therefore faith becomes a scientific instrument in the hands of the child of God. If people would use their faith in prayer as faithfully as they use their radios and radar, great spiritual discoveries would be made. There would be a regeneration of man in one generation. Science has revolutionized the world many times during the last century. The world is awaiting a needed regeneration that shall quicken its spiritual powers and harness them for peace and international unity.

Jesus Christ is the answer to the world's need. Regeneration or a spiritual re-birth was the plan Jesus offered to the world through His name. He did not give many definitions of truth. He declared the truth and said: "The truth shall make you free." Spiritual recovery is within reach of the church and the world today. Many people are anxious for this to come the easy way—by reform, or political methods—with them in office. But the way of Christ is the way of the cross or the hard way of self-denial and surrender. It is the way of faith.

I. W. Johnson.

A LETTER FROM REV. GEORGE OLEJAR.

As conference secretary, I was requested to send the greetings of the Eastern Virginia Conference to Rev. George Olejar. A replay came from him and it was read to the ministers of the conference at their meeting last Monday. Upon their request, I am sending Brother Olejar's letter to The Christian Sun. To me its faith and love and hope read like one of St. Paul's letters to his brethren. It is a testimony of a Christian who has found Christ real and precious. Maybe you would like to write him. "Dear Brother Scott:

"Thank you for your kind and uplifting words you wrote in behalf of the brethren of the Eastern Virginia Conference.

"In my ministry I attended quite many conferences and ministerial associations—Congregational, Methodist and Interdenominational — but nowhere did I ever feel so free, so spiritually uplifted, so inspired with many religious ideas and beautiful thoughts than among the Brethren of Eastern Virginia Conference. Oh, how I miss it all! But I assure you that even now in this distance I feel blessed by the prayers of the Brethren.

"I am still in bed at all times. My right leg is so weak I cannot use crutches. My arthritis is getting a little better, but my hardening of the arteries seem worse. But the good Lord is with me. I call with my blessed Lord Jesus: 'Not my, but Thy will be done.'

"Give my best wishes to the Brethren of the Eastern Virginia Conference and the Southern Convention. May God bless you all.

"Yours in Christian love,

George Olejar,
2927 Liberty Parkway,
Baltimore, 22, Maryland."

Mr. Olejar is pastor of Bethlehem Church, Disputanta, Va.

Wm. T. Scott.

"HAPPY BIRTHDAY."

It was a very happy occasion when the Reverend R. Esten Newton, beloved pastor of the Leaksville Church, Luray, Va., celebrated his birthday, at his home, the parsonage at Leaksville, January 16, 1946.

Almost forty (thirty-six to be exact) members and friends of the Leaksville Church, having learned that it was the birthday of their pastor, got together gifts of groceries and meats, foods of various kinds, including butter and eggs, besides a nice purse of money, and all went to the parsonage and bestowed all their gifts to their faithful minister. Instead of being completely over-come by the pleasant surprise, the pastor responded with a Scripture Benediction as found in Numbers 6:24-26. Others who could not be present at the time had sent gifts to be presented on the occasion which was thoroughly enjoyed by all present. Following a social hour of good wholesome fellowship, concluded with the singing of "Blest Be the Tie," leaving the minister and his family with hearts swelling with gratitude and thanksgiving for such loyal and thoughtful friends.

It is the hope of the writer that many other Christians who have not in some manner expressed to their pastor some token of appreciation for his faithful service may "Go and do thou likewise."

Robert A. Whitten.

REPORT OF THE COMMITTEE ON REVISION.

We, the members of the Committee on Revision, hereby give notice that the following changes in the Principles, Government, and Official Forms and Ceremonies, as embodied in the *Manual* of the Southern Convention of Congregational Christian Churches, will be submitted for consideration at the approaching session of the Convention to be held at Waverly, Va., on April 30, May 1 and 2, 1946.

1. Chapter IV, Section 4, paragraph 22 is to be stricken out.

2. Chapter V, Article III to be amended to read as follows:

The purpose of the Convention is to build the Kingdom of God, and to that end it shall have general supervision of all the enterprises of the denomination within the bounds of the conferences of which it is composed.

3. Article IV, *Powers,* to be amended, and added to as follows:

Section 1. The Convention shall have the power to do all that is necessary to carry out the purpose of the organization as outlined in Article III, and as provided for in its charter.

Sections 7, 8, 9 under Article IX to be transferred to this Article and to be numbered 2, 3, 4.

4. Article V, *Memberships,* to be amended as follows:

All ordained ministers in regular standing in any of the constituent conferences, and all members of Boards and Standing Committees of the Convention, shall be members of the Convention and entitled to vote.

The President and Secretary of each constituent conference shall be members of the Convention, and entitled to vote.

Presidents of Convention Institutions and Boards, and the Superintendent of the Christian Orphanage shall be members of the Convention, and entitled to vote.

Churches within the Convention are requested to nominate lay delegates to the Convention. These delegates shall be elected by the Conferences. Each church is entitled to one delegate. Churches which have more than two hundred members are entitled to one delegate for each additional two hundred members, or major fraction thereof, provided that no church shall have more than four delegates. Members of the Convention shall serve for the biennium for which they are elected, or until their successors are elected.

5. Article VII, Officers, Section 1 to be amended to read as follows:

Designation.—The officers of the Convention shall be President, Vice-President, Secretary, Treasurer, Superintendent, and the Editor of "The Christian Sun."

Section 3 to be amended as follows:

Election.—At least three months before each biennial session, the Executive Board shall elect a Nominating Committee. This Committee shall nominate all officers of the Convention, except the Superintendent, who shall be nominated by the Executive Board, and the Editor of "The Christian Sun" who shall be nominated by the Board of Publications.

Section 4, Duties, to be amended as follows:

a. The President shall preside at all meetings of the Convention, and shall perform all duties generally incumbent upon the president of a corporation. He shall be ex-officio member of the Executive Board.

b. The Vice-President shall, in the absence of the President, preside at the meetings of the Convention and the Executive Board.

c. The Secretary shall faithfully keep all records of the Convention and of the Executive Board, and shall perform all the duties that usually pertain to that office.

d. The Treasurer shall receive all funds for the Convention, and the denominational enterprises, shall keep an accurate record of the same, shall deposit them in a depository designaetd by the Executive Board; shall transfer funds to Boards and Institutions by order of the Superintendent; shall pay out funds on order of the President of the Convention, and shall make a report at each biennial session of the Convention. He shall be bonded.

The Superintendent shall be a full-time paid worker of the Convention, and shall work under the supervision of the Executive Board. It shall be his duty to become informed concerning every phase of the work of the Convention and denomination. He shall seek to coordinate the work of the Convention at the discretion of the Executive Board, so that each phase of the work may be duly emphasized, and that all the work may be done with efficiency of time and money. He shall visit, and assist with fraternal counsel, both pastors and churches, but shall have no authority over either. He shall be at the service of all Boards and Committees of the Convention. He shall compile materials for the **Annual,** prepare the same for publication, and shall supervise the printing. He shall furnish materials for the **Year Book.** He shall represent the Convention in denominational and interdenominational meetings. He shall report his work regularly to the Executive Board, and shall make a full report of his administration to the Convention at each biennial session.

6. Article IX, Boards, to be amended as follows:

Section 1. The Executive Board shall be composed of the President, Vice-President, and Secretary of the Convention; two representatives from each constituent conference, nominated by the Conference; and one member nominated by each Board and Institution.

It shall be the duty of the Executive Board to make effective the plans and programs of the Convention. It shall consider the plans of Boards and Institutions when such plans anticipate calling upon the churches for money during the ad interim. The Board shall have authority in matters dealing with the personnel of the Convention Office.

Section 3 (typographical error lists it as Section 8 in *Manual*).

Board of Christian Education to be amended as follows:

This Board shall work according to the purpose of its charter, and shall be the Educational Division of the Convention. It shall promote Christian Education in the homes, churches, colleges, universities and divinity schools connected with, or related to the Convention. The Board shall be composed of ten members, five of whom shall be elected biennially.

Section 4, Board of Superannuation, to be amended as follows:

This Board shall survey the needs, and administer the funds for the relief of aged ministers and their dependents. It shall endeavor to enroll all ministers of the Convention in the Annuity Fund of the denomination. The Board shall be composed of five members to be elected biennially.

Section 5, Board of Publications, to be amended as follows:

Board of Publications.—This Board shall have charge of the publication of "The Christian Sun," and such other publications as the Convention may direct, and shall make contracts for printing and distributing the same. It shall be composed of five members, elected biennially.

Section 6 to be amended as follows: The word "recognized" in line 2 shall be deleted.

This to be added under Article IX as Section 7:

The Boards named in Sections 2, 3, 4, 5 and 6 in Article IX shall make a biennial report to the Convention, showing the assets, liabilities, resources, income, expenses and the activities of the Boards or Institutions.

7. Article X, Committees, Section 1, to be amended as follows: The word "suggests" to replace the word "make" in line 5.

Section 2 to be amended so that the last sentence in the section will read as follows:

"The Committee shall make nominations for all officers of the Convention, and members of Boards, except those otherwise provided for."

Section 4 to be amended by striking out the words "Race Relations" and adding the words "Place of Meeting."

Section 5 amended to read as follows:

Historian: The Convention shall elect a historian who shall report at each biennial session of the Convention.

8. Article XII, *Convention Office,* to be amended as follows:

There shall be a Convention Office with the Superintendent serving as its Executive Offifficer. This office shall be located at Elon College, North Carolina. It shall have adequate personnel to do effective work; shall seek in every possible way to serve the churches, Boards and Institutions of the Convention; shall endeavor to make effective the plans, programs and ideals of the Convention. The Convention Office shall have the same relationship to the General Council and Boards of the denomination, as other State Conference Offices.

Article XIII to be amended as follows:

Article XIII. Institutions:

(Continued on page 15.)

MISSIONS ENTER THE AIRPLANE AGE.

Another hint of impending changes in the Christian missionary enterprise may be found in the report that Scandinavian missionaries are henceforth to be transported to and from their fields by air. The leading missionary societies of Sweden, Denmark and Norway have joined to purchase an airplane, which has already made its first flight to Madagascar to bring home some of the Scandinavian workers who have been stranded on that island throughout the war. It is estimated that there are about a thousand Scandinavian missionaries whose furloughs are overdue. With the mission boards' plane making fifteen round trips a year, it is expected that it will bring at least 450 of these home during the present year, while rushing new missionaries all over the world to take their places. In this way the Scandinavian societies expect greatly to speed up their transportation methods at a substantial saving in costs. Why shouldn't American and British mission boards follow the Scandinavian example? The use of church-owned planes might make possible many effective new types of overseas service, with specialists being shuttled back and forth to deal with emergency situations as they may arise on any field. E. Stanley Jones, on leaving for India last week, declared that he felt that hereafter his most effective service could be rendered by spending six months of each year in India and six months here. Plane travel opens up many such opportunities. — *The Christian Century.*

TREASURER'S REPORT.

The following is the quarterly financial report of the Woman's Mission Board, Southern Convention of Congregational Christian Churches for the third quarter of the first year of bi-ennium 1945-1947:

Receipts.

N. C. Conference:		
Women	$2,989.06	
Young People	80.62	
Juniors	61.37	
Cradle Roll	24.16	
		$3,155.21
Eastern Va. Conference:		
Women	$1,985.47	
Young People	280.38	
Juniors	136.07	
Cradle Roll	58.28	
		$2,460.20
Va. Valley Central Conference:		
Women	$ 132.44	
Young People	70.00	
Juniors	1.55	
		203.99
Total Receipts		$5,819.40

Disbursements.

Mrs. Mattie Cox Parker, Treasurer, for Foreign Missions:		
General Fund	$1,233.81	
Young People's Fund	128.71	
Thank Offering, Shaowu Mission, China	2,742.66	
		$4,105.18
Home Missions:		
General Fund	$1,233.81	
Young People's Fund	128.72	
Elon Orphanage	45.20	
Carroll County	15.50	
		1,423.23
		$5,528.41
War Victims and Reconstruction		69.99
Checkto Mrs. Parker, Treasurer		$5,598.40
Check to Mrs. Leathers, Treas., Life Memberships & Memorials, 9 Life Members, 13 Memorials and $1 for Atkinson Memorial		221.00
Total Disbursements		$5,819.40

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

January 22, 1946.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 24, 1946.

Sunday Schools.

Mt. Carmel, Walters, Va.	$ 5.00
Durham, N. C.	11.75
Hines Chapel, McLeansville, N. C.	3.00
Antioch, Harrisonburg, Va.	5.93
Total	$ 25.68

Individuals and Churches.

First, Greensboro, N. C.	$ 29.09
Morrisville, N. C.	2.19
Total	$ 31.28
Total for the week	$ 56.96
Previously acknowledged	9,497.06
Total since Sept. 1, 1945	$9,554.02

Gratefully,

MATTIE COX PARKER,
Secretary.

THE WORLD SITUATION AND OUR RESPONSIBILITY.

[Address by Vernon H. Holloway of New York City, International Relations Secretary of the Congregational Christian Council for Social Action.]

The Second World War has rid us of the illusion that we can live securely in isolation, and it has made us realize that we face the responsibilities of a great power. But whether we shall be equal to these responsibilities remains to be seen. The spiritual problem which our churches must help men to face is that of achieving and maintaining an idealism without illusions and a realism without cynicism.

We have inherited a "post-war world" in which the United States and Russia are "super-powers." Along with Britain, France and China, these nations constitute the "Big Five," who are permanent members of the United Natons Security Council. The United Nations Organization is based on the assumption that these five powers can cooperate in peace as they did in war. This is a precarious basis for the peace, but such is the nature of the political situation which must be faced.

World government is not a possibility in our time, because of the wide differences between the nations, especially the gulf between Russia and the western democracies. It is therefore important for Christians in the United States to focus their efforts for world political order upon responsible American participation in the United Nations.

We are not yet equal to the responsibilities which must be faced, and we are affected spiritually by the very evils against which we have fought. Our American foreign policy reveals confusion at home about the world and about ourselves. We claim the rights and responsibilities of a great power but act as if we were eager to withdraw from responsibility and look out only for ourselves.

The churches cannot "save the world" but they can, by renewal of faith and effort, become better instruments of God by promoting world loyalty, a more responsible public opinion on foreign policy, a stronger world Christian fellowship, and sacrificial giving to war victims.

"The gospel of hope and of victorious living has been committed to Christians. eW must not do less than our best to bring our friends and neighbors into the only Fellowship which can provide strength and security in a stricken and troubled world."—*Bishop Martin.*

News of Elon College

By President L. E. Smith.

STUDENT ENROLLMENT.

The present enrollment at Elon is a bit surprising. From September 1 to December 1, 1945, according to the Registrar's records, there were 493 matriculations. Since December 1 to date we have had twenty-four to enter, making a total of 517. We are expecting between thirty and forty additional students to enter at the beginning of the spring quarter, March 11. Of course we do not have 517 students on the campus at present. A number have withdrawn for different reasons. Some veterans have found that it is difficult for them to do college work. Since good jobs are available, they have decided that it is best for them to begin work now. Some civilians have withdrawn to take jobs. Others have failed to make the required record to remain in college. The student body suffers such casualties in normal times. It is to be expected in these post-war days. After deducting withdrawals our present student body numbers about 500. Prospects for another college year are encouraging. To date we have received a number of inquiries and some applications. All indications point to a full enrollment for the beginning of the fall quarter.

What concerns the college administration is the patronage from alumni and our own church homes. We want our own young people here on our campus. We do not and will not exclude any so long as we have room, but we are greatly concerned for the patronage of the college from its usual friends and the church.

Our pastors and church officials can be of great help to us in this effort. When the Convention wants to secure from the church financial support for the college, it decides on the apportionment needed and apportions that amount to the conferences with the intention that the conferences will in turn apportion these amounts to the local churches which they do, so that every local church understands that it is to give support to the college and how much.

It not only takes money to run a college, but it takes students. You can't have a college without students. I am raising the question: Will the Convention, the conferences, the pastors and church officials support the college by sending students? We should have a minimum of 200 students from the homes of our church and their friends. There are nearly 200 churches in our convention. If the pastor, superintendent and church officials of every church would undertake to see that their church has at least one student in Elon College at the opening in September, they would succeed and we would have a fine group of our own young people in our own college. How many of our pastors and church officials will accept this challenge? Your church has been supporting the college by sending generous offerings. It would be helpful in many ways if you would support it by sending your own young people. We will give them first-class advantages and every possible assistance.

From present indications every available space for students will be reserved before the opening in September. Our great concern now is that we shall have a fine group of our own young people here to welcome our friends and make them feel at home when they come. Brother Pastor, Brother Superintendent, Brother Church Member, are you agreed? Will you cooperate? Together we will succeed!

ELON COLLEGE WILL OFFER MAJOR IN PHYSICAL EDUCATION.

Appointment of Superintendent L. J. (Hap) Perry of Reidsville as head coach at Elon College is the first step in a reorganized program of physical education designed to meet the post-war need for expansion in this field, it was announced today by Dr. L. E. Smith, president of the college.

Beginning with the Spring Quarter of this year, Elon will offer a major in this department. A four-year program has been arranged, and further additions to the staff will be announced. Class work in this field will lead to a bachelor's degree and teaching certificate. After careful study by the curriculum committee, the completed course has been established according to the best of present practices at major universities and specialized schools of physical education.

Coach Perry will head the staff and direct the work of the majors in the department. Experience in teaching and coaching, and in school administration, has given Mr. Perry first-hand knowledge of the need for specialists in this work. At a recent interview, Superintendent Perry said, "I am convinced that here is a real opportunity to contribute to the solution of a pressing problem in the public schools of our state. In the past, too often the duties and qualifications of the instructor in health and physical education have been made secondary to the needs of some other department. Health is the acknowledged first objective of our National Educational Association; but the public has not yet become sufficiently aware of the need for larger programs, larger staffs of trained physical educators, and a more intensive direction of the health and athletic programs we offer to our children."

Courses to be given in the department will include the coaching of major sports, swimming and life-saving, hygiene, anatomy, physiology of exercise, first aid, calisthenics, the use of gymnastic apparatus, methods of teaching and related work in education and psychology. Completion of the four-year program will lead to the bachelor's degree with a major in physical education.

Registration in this department will begin in the Spring Quarter on March 10. All veterans and regularly enrolled students who meet physical and scholastic requirements are eligible to sign for the work. Swimming and life-saving will be given in the outdoor pool during the summer months until the new gymnasium is erected.

FIFTH SUNDAY OFFERINGS.

To date we have received less than $1,000 from all the Sunday schools and churches of the convention. About one-third of the church year is gone. A number of our churches and Sunday schools have not sent an offering this college year. We are in the midst of the college period. This is a very fine time to help the college along. I know that the weather is bad and doubtless many of our local churches have not been able to hold all of their services. The majority of the churches that have sent contributions have been quite generous. The college is most grateful for all assistance received. It is greatly encouraged as it waits for contributions from our friends who have not but will give generous support in due time. Remember: A contribution made at the beginning of the year means a great deal more to the college than one received at the close.

(Continued on page 14.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

EASTERN VIRGINIA FELLOWSHIP MEETING.

The next meeting of the Eastern Virginia Pilgrim Fellowship will be held Sunday, February 17, beginning at 3:30 at the Suffolk Church. The young people of the host church will serve a supper at 40c per plate. An interesting program has been planned and it is hoped that every youth organization will be represented. Make plans to attend now.

A YOUTH "HANG-OUT."

Fortunately it costs nothing to dream. To dream about what you would like for your youth group in the way of equipment and fellowship. In such areas where young people are located near the church and where there are many outside attractions—"hang-outs" of one nature and another—I wonder if a "hang-out" with a Christian atmosphere wouldn't be helpful.

If I had my wish this is what it would be. A recreation room about twenty feet square. In one corner would be a counter behind which would be a refrigerator for cold drinks, juices, etc. The counter would display candy, potato chips, cheese crackers, etc. There would be about a half dozen stools at the counter. It would be the duty of one young person to keep the canteen going; the profits of which would be used to maintain the "hang-out."

In another corner would be shelves containing games — checkers, dominoes, ping-pong equipment, Bible games, etc. Each person would have to "check out" the game he wanted and then have it checked back in when he is through with it.

In another corner would be a magazine rack containing all the leading religious periodicals and the local daily newspaper. In the additional floor space would be a ping-pong table and tables and chairs.

Each young person enjoying the privileges of the "hang-out" would pay a $1.00 entrance fee to be renewed each year. He would also have to sign a pledge to help keep the "hang-out" in good order. The administrative duties of the "hang-out" would rest in the hands of two adult couples interested in young people and two boys and two girls from the "hang-out" group.

During the public school session it would be open from five to nine o'clock on Tuesday and Thursday nights and all day Saturday until ten P. M. Also, on Sunday afternoon. During the summer it would open at five o'clock every afternoon and remain open until nine-thirty and on Saturday night until ten-thirty.

This is my dream and I only wish it could come true. I am thoroughly convinced that such places as Norfolk and other areas like it, there needs to be something *for* the young people to *meet* the young people's need. If this could be provided there would be less juvenile delinquency.

Below is a notation from one of our Alabama youth groups. Let's hear from some more of the young people in that conference. Also, what about Florida. Tell us what your young people are doing and planning to do. Send to: Rev. J. Everette Neese, 2212 Sturgis Street, Norfolk, 3, Va.

BETHANY YOUNG PEOPLE ROANOKE, ALA.

The young people of Bethany Christian Church, presented a short but very interesting Christmas Pageant entitled "The Birth of Christ." The presentation was on December 23 and was enjoyed by all who attended. We are planning to have a still better Christmas program this year, as we will have more help from our returning servicemen.

We are planning to meet immediately after Sunday school, January 20 to lay plans for the raising of $1,000.00 for the purpose of repairing and refurnishing our church. If there are young people's organizations of other churches that would like to help us, we would appreciaate hearing from you.

EUGENE D. SHEPPARD,
Route 1,
Glenn, Ga.

Below is a notation as to how the Newport News young people observed Youth Week. I think it is an excellent program and might be kept in mind by many youth groups for next year.

NATIONAL YOUTH WEEK.

THEME: *"Mold the World."*

Sunday, Jan. 27 — Denominational Day: S. S. Worship Program (Fellowship Hall), Young People's Dept. S. S. in charge.

Attend Sunday School, Morning Worship, Vespers, Christian Endeavor and Buffet Supper.

Monday, Jan. 28—Quiet Hour Program in the Chapel.

Tuesday, Jan. 29—Fellowship Social (Fellowship Hall) Methodist and Presbyterian Young People special guests.

Wednesday, Jan. 30—Youth Enlistment Service (in the Chapel).

Thursday, Jan. 30—Choir Rehearsal.

Friday, Feb. 1—Fellowship Banquet (Time, place and price to be announced).

Sunday, Feb. 3—Christian Endeavor Day: S. S. Worship: S. S. Worship Program (Fellowship Hall) Christian Endeavor Society in charge of program. Attend Sunday School and Morning Worship. Vespers: Young People in charge of service.

Christian Endeavor and Buffet Supper.

CHURCH FORCES PROVIDING JAPANESE NEW TESTAMENTS.

A telegraphed appeal of Japanese Christians for 2,000,000 copies of the New Testament in the Jaaanese language has been answered in part by the religious forces of America, according to a statement in the curhent issue of the N. C. *Biblical Recorder*. Sixty thousand copies of the New Testament in Japanese have already gone to Japan and plans are being made to send an additional 400,000 as soon as they can be printed. Returning visitors from Japan report that the demand for scriptures is so great that a small New Testament which once sold for five cents in Tokyo now sells for $3.75. The American Bible Society is the agency through which the religious forces of North Carolina and other states of the union work.

Officials of the American Bible Society have reported that to the present time it has been impossible to ship Bibles into Russia, and so far as is known, no Bibles have been printed there. However, Bibles have been given to Russian prisoners in Germany through the Dutch Bible Society.—*C. N. S.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

"THE EGG WOMAN."

"Br-r-r-r" went the doorbell in the Weldon's new home.

"Please go see who is at the door, sonny," said Mrs. Weldon to Jimmy.

Jimmy needed no coaxing for this task. His feet went flying from the kitchen, through the dining room, into the living room to the front door. "Please come in out of the cold," invited Jimmy. "My mommy is in the kitchen, bathing June, my baby sister."

"Mother, it's a lady with a basket," reported Jimmy.

Mrs. Weldon wrapped little June's wet little body with warm towels from her toes to her chubby little chin. Taking her up into her arms she went into the living room to greet her visitor.

"How do you do!" said Mrs. Weldon. "Won't you sit down."

"No thank you, I haven't time. I have some fresh eggs to sell and I have stopped by to see if you need any."

"We most certainly do need some. Could you let me have two dozen a week?"

"I think so. You see, I am selling them for a neighbor of mine. Our hens aren't laying just now. If my neighbor's hens keep on laying as well as they are now I shall be able to let you have them."

"Jimmy, run into the pantry and get the blue bowl that is on the lowest shelf to put the eggs in, please," said Mrs. Weldon.

"Please come out into the kitchen if you will count the eggs out for me I'll appreciate it. I have just bathed the baby and can't put her down until I dress her."

"Surely, I shall be glad to put them into the bowl for you. Your baby has such a beautiful head."

"Thank you," smiled Mrs. Weldon, looking down at the small dark head against her arm. "Here is the bowl for the eggs."

The "Egg Woman" started counting the eggs into the bowl.

"Two, four, six," the woman counted. Mrs. Weldon wanted to ask Jimmy to go bring her pocket book from her bedroom, but seeing how fascinated Jimmy was with the counting by two's, she slipped out of the room to go get it herself.

"There! I think that you will find that right!" said the woman.

"Yes, I'm sure that you have counted them correctly. They are such nice big eggs! How much do I owe you for them?"

"They are sixty cents a dozen this week."

"Here you are," said Mrs. Weldon as she counted the dollar and twenty cents into the woman's outstretched hand, "one dollar, ten and twenty."

"Thank you very much!" said the lady, putting the money into her purse. "My daughters come around Friday mornings selling black walnut goodies until Christmas. Would you like to have some of them next Friday?"

"Why, yes, I believe that I would. Sugar is so scarce these days that I don't do much baking, but Jimmy has been begging me to bake him some chocolate brownies. The walnut goodies will be fine to go in them and I also like them for salads and garnish. You may tell them to stop by next Friday."

"All right then, I will tell them. I shall stop by with the eggs next Saturday, if I live," remarked the woman as she went out the door.

"Thank you and good-bye," said Mrs. Weldon being careful to keep the baby at a safe distance from the cold breath of the open door.

Jimmy closed the door and turning asked his mother, "Why did she say, 'if I live', is she sick do you think?"

"That is just a saying that some people have son. She meant that she would be back if nothing happened to prevent her coming," smilingly replied his mother.

"I'm glad that she is going to come back with more eggs because I like eggs and I want to listen to her count them again!" said Jimmy.

"I'm glad that she is coming back also. Baby June will soon be able to have the yolk of a hard boiled egg mashed up in her cereal. It will be fine to have such nice, fresh eggs for her. Just look, Jimmy, how fat her little legs are getting," said Mrs. Weldon as she put warm, clean clothes on little sister's wriggling body.

"Yes, and when she starts eating eggs she will soon get big enough to play with me, won't she, Mommie?"

"She certainly will, Jimmy. Soon she will be large enough to help mother with the chores about the house as you do. You were very kind to help mother this morning. I don't know how baby sister and I would get along without you!"

Jimmy's brown eyes shone at his mother's praise. "I am going down stairs to play with my dump truck now, mother, but if I hear the doorbell ring, I will run up and help you."

"All right, son," replied his mother as she tucked Baby June into her bassinet for her morning nap.

JUST BEFORE BEDTIME.

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

"Can you tell me why my child finds it so difficult to go to sleep?" a troubled mother asked me. "What goes on just before bedtime?" I questioned. "Is your child overstimulated in any way?" And then I told her about my own experience along this line.

My small daughter was fond of fairy stories, especially "g i a n t" stories. *Jack the Giant Killer* and *Jack and the Beanstalk* were among her favorites. It was a joy to read or tell these stories to her because she loved them so intensely; but when she could not sleep night after night, I began to search for the reason. Then the "giant" stories came to mind, and we stopped them. Soon there was no more trouble.

A father, whose eight-year-old boy had developed wakefulness at bedtime, began taking the lad for an evening walk along a country road. They noticed the birds and the flowers and talked quietly about them; the child returned home relaxed and ready for bed.

Sometimes it is wise to change the sleeping conditions. If the positions of the bed and other pieces of furniture are altered and new draperies are put up, old associations may be forgotten and new ones established.

Many children listen to the radio before going to sleep. Unless the mother selects the program and eliminates exciting stories, the children often tune into mystery tales and programs that are noisy and overstimulating. They may enjoy them, but they keep thinking about them over and over after they go to bed. Of course they are not sleepy! Even adults whose minds are very active before bedtime may have the same difficulty.

With three- and four-year-olds, singing to them sometimes makes

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A PEOPLE DISCIPLINED.

Lesson VI—February 10, 1946.

Memory Selection: *Whom the Lord loveth he reproveth; Even as the father the son in whom he delighteth.*—Prov. 3:12.

Lesson: Numbers.

Devotional Reading: II Chronicles 6:26-31.

The Lesson Committee is giving us big doses again. Here is a lesson for instance which includes the entire book of Numbers. Some lesson! ! ! Of course the teacher can only hit the high spots, simply emphasize a few truths or principles embodied in the book, or perhaps better, simply take the verses printed in the text and interpret them against the background of the times.

A God of Infinite Patience.

The book of Numbers, as well as so many other books of the Bible reveals the amazing and unbelievable and infinite patience of God. How indiscourageable He is in regard to His chosen people. How patient He is with them in their ignorance, their blindness, their waywardness, their wilfulness! He held such fond dreams for them, such high hopes for them, and they flagrantly and persistently let Him down. They were so slow to understand, so quick to fall away. Through the years He showered upon them His gifts and manifested His mercies; He taught them and led them. And again and again they murmured, complained, rebelled and sinned against him. Even when they moved within His plain they moved so slowly and painfully. Truly our God is a God of infinite patience.

And the story of His infinite patience is not written out simply in the history of His chosen people. His patience continues down to the present day. Think for instance how patient He has been with the race concerning the matter of war. Long ago folks learned the folly of it. But again and again peoples and nations go to war—they have not yet learned God's way of peace and goodwill. It would appear, however, that God has given us one more last chance. The appearance of the atomic bomb causes pause to thinking men. It looks as if it is a case of "one world, or no world.."

Or again, look at the matter of church union. One finds it difficult to believe that God ever intended His church to be so divided. Long ago, Jesus prayed that His disciples might be one. Even if He did not pray for uniformity, or even organized unity, it is difficult to believe that He was content for the church to be in its present divided state. And yet God waits patiently until men do His will.

Examples are legion in other fields —the liquor traffic, slavery, democracy, education, the missionary enterprise, conquest of disease, and what have you. Here and there we have evidence that a thousand years in God's sight are but as a day or as a watch in the night.

And of course there is the principle at work in our individual lives. Who is there of us who does not know in his best moments that God has been infinitely patient with him. We all know better than we do. We all have had so many chances. We all ought to be further long the road to sainthood, and up the road to service. How slow we have been to learn, how sluggish to respond, how wayward and wilful. But God has been so patient. His patience ought to make us ashamed, and stir us into action.

A Leader of Great Concern.

Even as the patience of God stands out in today's lesson, just so does the concern and the compassion of Moses shine with a glorious splendor. It looked as if the divine patience had about exhausted itself; it looked as if God was going to have to start all over again, casting off the wayward and wilful nation, and building another nation that would do His will and carry out His purpose, around Moses, his servant. But Moses would have none of it. Unlike so many leaders he sought glory for God and not for himself. Furthermore he cared for his people with whom he had identified himself. And in language sublime and moving, he intercedes in behalf of his people. His prayer is majestic and magnificent. Born of desperation, marked by courage, couched in moving words, and grounded in faith in God's character, he tells Jehovah that He must not, He cannot do the thing which seems both necessary and justifiable.

He bases his plea on two arguments. He frankly and boldly tells God that if He does not bring this people to the promised land, if He casts them off, He will ruin His reputation. The people down in Egypt would hear about the thing, they would tell others, and soon the whole world would know that God was not able to keep His promises or to fulfil His will. His reputation would suffer grievously. It was, of course a bold stroke. It must be interpreted in terms of the revelation of God as understood in that day. But there is something basic in it all. It is the ground of hope for us today, when it seems as if there are so many factors and forces that are setting God's plans and people at naught. We must not fear nor be discouraged, however, for our God is able to fulfil that which He has purposed. He shall rule until He hath set all enemies under His feet. There will come a time when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

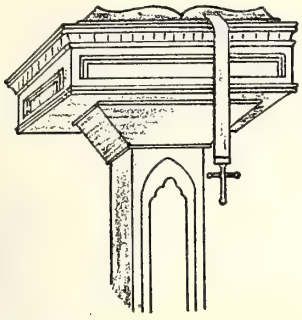
It might be added that this principle was put to the supreme test when Jesus was laid in the tomb. There was more at stake than simply whether a man could be restored to life again; the integrity of universe and the character of God were at stake. What kind of God would He be, and what kind of universe is it that we are living in, if the forces of evil had the last word concerning Jesus and the spirit of man! The resurrection was vindication of God's power and purpose, and the grounds for indiscourageable hope. Do not forget that, when we come to Easter.

Moses also told God that the thing which He seemingly had planned to do was not in keeping with His character as merciful and gracious. Both His reputation and His character were at stake. "Jehovah is slow to anger, and abundant in lovingkindness, forgiving iniquity and transgression." He prays earnestly, therefore that God will forgive the wayward and wilful people, according to the greatness of his lovingkindness. The effectual fervent prayer of a righteous man availeth much. This great intercessor wrought mightily with God.

Sin Forgiven, But Not Sin's Penalty.

"I have parodned according to thy word . . . but these men shall not see the land I sware unto their fathers." The broken relationship can be restored, but alas, the penalty of sin cannot always be remitted.

My friend is one before whom I may be sincere. Before him I may think aloud.—*Emerson.*



GOD DIED LAST TUESDAY.

By Dr. D. J. Bowden.

[A sermon delivered in the Elon College Community Church on the Sunday following the death of Mrs. J. U. Newman, Sunday, January 13, 1946.]

"Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you."—Romans 8:9.

Three days ago the front of this auditorium was brightly filled with flowers; sprays and wreaths extended from one wall to the other. Four ministers sat upon this platform; two hundred or more people sat where you are now sitting, observing the final rites in honor of one who for many years had dwelt among us. Scripture passages were read; music was heard; prayers were offered, and then we retired to the cemetery where we laid to rest her mortal remains.

I think I have never been through a funeral service that I did not pause to wonder just why we observe these rites; why we have established elaborate ceremonies for a time like this. Surely it is not merely because a man or a woman has passed away. No, I am convinced that we did not gather here three days ago simply because a woman who had lived in this community for fifty or sixty years had gone to eternal rest. We gathered, rather, to pay homage to her *spirit*. I would say, to put it sensationally, that God died last Tuesday! I refer you to the Scripture which we have just read together.

From John's Gospel we have it that God is a Spirit, and again from the same Gospel, God is Love. If we may speak theologically for a minute, let us say that God is the Spirit of Love. Yes, He is more than that, but God in man is essentially the Spirit of Love expressed in everyday living. Man, also, is a Spirit. He is not a body. Man *has* a body. I say "this is my arm, this is my head, this is my body;" and I am thereby saying that I am something other than the body. You and I are not just bodies; we are Spirits, temporarily embodied, if you will.

The sciences tell us that man's body has evolved and that physically, man is still largely animal. Let us not take offense at such a statement; no one could emphasize this fact more than did St. Paul: "Sown in corruption . . . of the earth, earthy." "Flesh and blood," he said, "cannot inherit the Kingdom of God." The esential part of man is not his body—man is a Spirit. Therefore, God as a Spirit may dwell within man. Jesus said, "The Kingdom of God is within you!" And the soul of man finds its highest expression when it becomes actually the indwelling Spirit of God.

What do I mean? Simply this: God is the Spirit of Love, and when love dwells in a man's heart, then God *is* there. In the words of Tolstoi, "Where love is, there God is!" Jesus said the same thing. You recall the request of one of his disciples, "Lord, show us the father!" And Jesus replied, "Have I been so long time with you, and you do not know me, Phillip? He that hath seen me hath seen the father; how sayest thou then, show us the father?" He was not speaking of his body that might be seen with the physical eye; Jesus was not saying "He that hath seen my body hath seen God!" Rather, he was saying with Paul, "If so be that the Spirit of God dwelleth in you, ye are not in the flesh but in the Spirit!" He might well have said to Phillip, "He that hath known my spirit, he that hath seen the tenderness and the love which I have expressed toward all men, *he* hath *seen* the father."

In the current issue of *Coronet,* a nationally popular magazine, there is featured an article entitled: "Saga of a Gallant Lady." It is the life story, briefly told, of Mrs. J. U. Newman, who for nearly sixty years lived a life of love and self-sacrifice, a life of self-giving in this community. Many of you know her better than I. Many of you have known her many years longer than I, but we all are conscious that her days were given in service to those about her. To a husband, great in his own right, absent-minded, yet belovedly so, whom she had to watch constantly lest he leave home in rainy weather without his overshoes or in cold without his coat. To her children she gave of her time and patience and love, and each of them, in spite of handicaps, has found a place of value and importance in this world. She loved those who worked for her; she gave of her time to those who were sick. Never was one ill in her community that she did not visit and help. She gave of her spirit and her substance to those in need; her heart grieved for those in distress.

Do you recall the story of *The Other Wise Man?* Some years ago Henry Van Dyke was inspired to write of a fourth wise man who had planned to come with the other Magi to visit the infant Jesus. He was delayed and failed to find the child, but he had brought with him three precious jewels to lay before the King, and all his life he continued his search, that he might lay them at His feet: a sapphire, a ruby, and a pearl, "One blue as a fragment of the night sky, one redder than a ray of sunrise, and one as pure as a snow-topped mountain at sunset." But one by one the jewels left him. The sapphire he sold, that he might help a dying Hebrew in Babylon; the ruby he gave to save the life of an infant babe in Bethlehem, and the pearl he surrendered as a ransom to free a young girl from slavery. In his old age, never having seen the Christ, death came to him, but as he lay unconscious in his last moments, those about him heard him murmur and they bent low to listen. "But when saw I thee hungry, Lord," he said, "and fed thee; when saw I thee thirsty and gave thee to drink; when saw I thee a stranger and took thee in, naked and clothed thee; sick, and visited thee; in prison, and came unto thee?" And then it seemed another voice was heard: "Inasmuch as thou hast done it unto one of the least of these, my brothers, thou hast done it unto me!" The Other Wise Man had found his King!

One who gives of his or her life in the service of those about him has truly seen the King. One who, in the spirit of Love serves his fellowmen has truly shared in the Spirit of God, for this kindliness, this forgiveness, this tenderness, this humility . . . this *is* the Spirit of God. Where this spirit is, there God is!

And so I say God died last Tuesday. No, not all of God, for God is more than the Spirit in the hearts of men—He is God the Father, Creator; He is God the Son, Christ; but He is also God the Holy Spirit which pervades the lives of men here and now. And a little bit of this Holy Spirit left the world last Tuesday.

Yet the Holy Spirit lives. It lives in other hearts; it lives in the lives of those who through the years found inspiration in her life.

God died last Tuesday, yes, and yet, if the Spirit of this loved one has inspired love in other hearts, God lives. She has shown us the Spirit of God; it is ours to pass it on to others. Unless this Spirit lives in the hearts of men, unless this Spirit

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

For eleven days the ground has been covered with snow and ice, and still is at this writing, January 26. The public school had to close because the school busses could not get over the country roads. That forced the children to stay indoors as it had been too cold for them to stay out on the snow and ice for play.

You can imagine what it means to have twenty or thirty little children around you in the house for a week at a time. It made us wish that we had a play room to send them to. Running the radio, playing the piano and asking hundreds of questions was to listen to and still try to work.

If the school opens again the 28th of January, it will be quite a relief to the writer and the matrons, too.

And still they come. We promised several months ago to take three little girls. They did not come at that time because the interested party thought that other arrangements had been made, but their plan did not work out and they were brought here. These three little girls are three of the nicest little girls that we have taken in for a long time. They are so nice and refined that one could not help but love them. The little five-year-old girl is like a little doll. So quiet and humble. We are happy that the committtee on admitting children decided to admit them.

Sometimes we take children in and find that they have very poor training, sometimes worse than no training at all. Bad habits, bad language and many other things that are objectionable. Not the child's fault, however.

These habits are from the home environments and the home teaching and influence the child had received. When the child comes to the orphanage it becomes the duty of the orphanage to train them out of the low level in which they have been living, and get their feet on higher ground. This reformation is not done in a day nor a month. If the cigarette habit is formed it is a hard job to train a boy out of it. He craves to smoke. If a boy comes with the habit of profanity when he gets angry, he wants to express his feelings in strong language. It is hard for him to break himself of ugly words.

But out of all kinds of children who come to us we have turned out many fine boys and girls that we feel very proud of. It takes patience, it takes Divine Guidance, it takes a lot of grace and love, but it is worth the price we pay.

Most of the children make good when they go out in life to make their own way. You cannot make a better investment than investing in little dependent human beings.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 31, 1946.

Amount brought forward		$1,052.15
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 1.50	
Pleasant Hill	7.05	
		8.55
Eastern Va. Conference:		
Cypress Chapel	$ 9.50	
Newport News	9.40	
South Norfolk	3.00	
Suffolk	2.50	
Waverly	35.00	
		59.40
N. C. & Va. Conference.		
Durham	$ 15.05	
Hines Chapel	6.00	
Union (Va.)	20.00	
		41.05
Western N. C. Conference:		
Pleasant Ridge		14.13
Va. Valley Conference:		
Antioch		10.02
Total for the week		$ 133.15
Total for the year		$1,185.30

FIFTH SUNDAY OFFERINGS.

(Continued from page 9.)

Our expenses are daily and our support must come regularly from one source or another. I know that the churches are interested in the college and that they will stand by in the hour of need. Surely our people will be generous to the institution that has rendered such significant service to the church for more than a half century.

Previously reported		$ 817.39
Churches.		
Eastern N. C. Conference:		
Mt. Auburn		11.00
Eastern Va. Conference:		
Isle of Wight		62.00
Va. Valley Conference:		
Beulah		3.00
Sunday School.		
Va. Valley Conference:		
Concord		1.92
Total		$ 77.92
Grand total		$ 895.31

FOR THE CHILDREN.

(Continued from page 11.)

them sleepy. I had a "sleepy song" that worked well. It went like this:

"Abby has to go to bed,
Mother has to go;
Daddy has to go to bed,
Myron has to go.
The butcher has to go to bed,
The baker has to go;
The fruit man has to go to bed,
And you, too, have to go!"

I kept this song going over and over, naming all who came into my child's environment. Finally, when I said, "And you, too, have to go!" it ended the song and sleep was the accepted thing. It was not a very inspiring bit of song, but it did the trick—and I pass the idea on to other mothers.

It is well, I think, to refrain from making comments about the sleeping habits of our children, before them. Sometimes the importance of being talked about keeps the condition before their minds—and they rather enjoy the extra notice it gives them. We should avoid this.

I know of a mother who gives the children a "concert" just before sleepy-time. She puts the "Moonlight Sonata" record on the phonograph after their prayers are over, the children are in bed and the lights are dimmed. She leaves the room while it is playing, and they go to sleep without a word.

GOD DIED LAST TUESDAY.

(Continued from page 12.)

dwells in your heart and mine, then God's Spirit is lost to the world. God has no hands but ours, no feet, no lips to do His bidding except in us. But if mercy, understanding, kindness, forgiveness; if the Spirit of Love and self-giving dwell in you and me, then God dwells there and our spirits become His Spirit.

I believe in enthusiasm—an enthusiasm that has backbone to it, an enthusiasm that has life in it, an enthusiasm that has weight and power in it, and an enthusiasm taht has usefulness in it.—*Earl Riney.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

REPORT OF COMMITTEE ON REVISION.

(Continued from page 7.)

Section 1. Elon College (Articles of Incorporation).

Section 2. The Christian Orphanage (Articles of Incorporation).

Section 3. Other institutions may be recognized as constituent parts of the Convention by two-third's vote of the Convention at any regular session.

Article XIV. Auxiliary Organizations (a new Article).

Section 1. Women's Work.—The Woman's Missionary Convention shall be recognized as an auxiliary of the Southern Convention. The work shall be encouraged and supported. Biennial reports shall become part of the records of the Convention.

Section 2. Men's Work.—The work of men in the Convention shall recognized, encouraged, and supported.

Section 3. Young People's Work.—The work of young people in the Convention shall be recognized, encouraged, and promoted. The Pilgrim Fellowship Council shall be recognized as an auxiliary of the Convention, and its biennial report shall become part of the records of the Convention. The Council shall work in close cooperation with the Board of Christian Education.

Section 4. Other auxiliaries may be recognized as constituent parts of the Convention, by two-third's vote of the Convention at any any regular session.

Article XIV to become Article XV and to be amended as follows:

All amendments or changes in the Principles, Government, or Official Forms and Ceremonies, shall be authorized by the Convention; and all motion and resolutions for this purpose shall be published in the Church Paper three months before the session at which the subject is to be considered, and all changes may be determined by a two-third's vote of the Convention, except changes in By-Laws as provided in Section 10 in By-Laws.

By-Laws.

Section 2 to be amended as follows:

The place of meeting shall be determined by vote of the Convention or the Executive Board, due regard being given to various areas of the Convention.

Section 3. Convention Biennium.—To be amended as follows:

The fiscal year of the Convention shall be April 1 to March 31. Financial reports shall be of this date. The President, Vice-President, and all other officers, except paid personnel, shall take office at the beginning of the biennium for which they are elected, and shall serve for two years, or until their successors are elected and qualified.

All paid personnel of the Convention shall take office July 1, following the meeting of the Convention, it being understood that 90 days notice shall be given when changes are anticipated in personnel.

Section 6. Executive Board.—The word "regularly" appearing in the second line of this section is to be deleted.

Section 7. Finances.—To be amended as follows:

Section 7. The Finance Committee after a careful survey of the needs of the Convention, Conferences, and Convention enterprises, shall submit a report to the Convention of the amount needed to carry forward the complete program, which when adopted by the Convention shall be apportioned to the Conferences, and the Conferences requested to apportion the respective amounts to the churches.

The second paragraph in Section 7 beginning with the words "The Convention" and ending with the words "Christian Stewardship" shall be deleted.

The third paragraph is to be amended to read as follows:

The churches, Sunday schools, and other organizations shall be requested to send all money for Convention apportionments, and denominational enterprises, to the Convention Treasurer, with a statement as to the purpose for which it is sent.

Section 8. General Council.—To be amended to read as follows:

The Convention shall maintain membership in the General Council of Congregational Christian Churches by electing proper delegates according to the rules of the Council, and by fulfilling the other requirements of the Council.

Section 10. To be amended as follows:

These By-Laws may be amended by a majority vote at any regular meeting of the Convention, provided twenty-four hours' notice of the anticipated changes have been given.

Changes in Forms.

The words in the middle of page 78 under Chapter XI, The Marriage Ceremony, beginning "With this ring," and ending with the word "so long as we both do live" shall be changed to read as follows: "With this ring I thee wed, I give thee my love, and plight thee my troth, in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

The same change to be made in the woman's part of the ring ceremony.

JESSE H. DOLLAR,
STANLEY C. HARRELL,
H. S. HARDCASTLE.

Newport News, Va.,
January 25, 1946.

ENGLAND TODAY.

(Continued from page 3.)

proprotion of the populace which does not have vital connection with organized religion is too large.

We saw evidence of great vitality in the churches of our order. The clergymen of the parishes and those who are in places of general service impressed us as men of outstanding character, intelligence, and spirit. They know their people. They are alert to human need, and they give the impression of being in touch with God. There are many very strong churches which are giving an excellent witness to the Gospel and are expressing in it all manner of helpful services to the people.

We felt that we were among friends. The people of our fellowship, in fact all whom we met over there, were most cordial in their welcome and eager to manifest good will. They appreciate what little we have done for them, and they are grateful beyond words for our interest and prayers in their behalf. They want to know us better, and they earnestly hope that we feel the same way about them.

We sensed that our tasks are very similar on both sides of the Atlantic. We must have a more vital, articulate Christian faith. We must do a better piece of work in giving it to others, young as well as old. We must apply it more effectively to the pressing problems of our day. We must make our witness felt throughout all the world, geographical and social. And we must stand together.

What Makes Today and Tomorrow Interesting

By DR. FRED FIELD GOODSELL.

We seldom know what to expect from year to year. We must constantly live on tiptoes. We cannot see over the walls of the future. We can expect no dull routine to overwhelm us or the status quo to give us the security of a deep rut. We deal with forces that cause change and stmulate growth. Growth, especially the growth of persons in ability and power, is usually disconcerning and even unpredictable.

If the history of the American Board through its 135 years teaches us one lesson above others it is the duty and privilege of qui vive expectancy.

Three facts make today and tomorrow in the work of the American Board of exceeding interest to me:

First: The younger churches in all our fields in foreign lands are coming of age. To be sure there are many areas that have been ravaged by war—as in China, in the Philippines and in Greece and Bulgaria—but the churches and their leaders have not been destroyed. They have been scattered and in some cases have lost church buildings and schools and other property. But growth is a matter of attitude toward life and its concerns, not a matter of possessions. The leaders of the younger churches in every field are saying: We are ready to assume more responsibility for the work in our area. We want your help in personnel and, to some extent, in a material way; but most of all we want a larger part in directing and sustaining our common Christian enterprises.

Second: Today and tomorrow are more interesting than any period in the past because throughout the world, including all our fields in Asia, Africa, the Pacific Islands and in Latin America, the issue we confront is becoming crystal clear. It is Life or Death. The Church of Christ and its legitimate undertakings of all kinds within and without the parish, at home and abroad, are dealing with a life and death matter. The advance of science has, fortunately, forced the issue. Can we—all in one world—or can we not, live together as brothers? Can we or can we not—all in one world—become community minded and love our neighbors as ourselves? It is as simple and as profound as that. The Church and its agencies stand for peace, goodwill, justice and brotherhood. **It hasn't the know-how or the means to carry out all the plans that brotherhood among men implies, but at its best it furnishes the motive and desire for brotherly living on a local as well as a world scale.**

Third: I find today and tomorrow intensely interesting because the Congregational Christian Churches are demonstrating anew their desire and their power to fullfil a ministry that can indeed be called significant. The Post-War Emergency Program is going well. On every hand, people are saying, "Let me help." In gratifying degree competent young people are volunteering for the work of the Church at home and abroad and I confidently expect surprising developments all along the line. The old message rings relevant to our shattered, confused and suffering world. We should put it in the present tense: In Him is Life and His Life is the Light of Men. **That Christ is the only hope of the world is more widely accepted today than ever before.**

The driving and sustaining force in the World Mission of the Church of Christ is Christ Himself. Those who encounter Him and from out of the difficult circumstances of our time respond in complete self-committal to God enter into a fellowship where death and the things that die no longer have control. Moreover, no church can grow, in wartime or in peacetime, except as Christ is at the center. He never fails His followers. It is we who fail Him. We need not fail Him, for in Him we have both eternal life and eternal light.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, FEBRUARY 7, 1946. NUMBER 6.

Elon College Library 3X

Twenty-Third Psalm for All Races

By MARY DICKERSON BANGHAM.

The Lord shepherds all races,
Not one does He neglect;
He gives rest to everyone through the green pastures of this fact;
He leadeth His flocks away from prejudice,
He restores belief in the final fairness of life,
Even in the presence of injustices so grave that they deaden personality
No one need fear! His justice lives!
His promises and their repeated fulfillments, comfort.
He gives the Bread of Life to all His hungry children,
Even in the presence of racial discriminations;
Impartially, He heals His bruised lambs,
The cup of living water overflows,
Surely understanding and kindness shall increase between races and between nations,
All the days of the world's life,
And we shall dwell in the presence of One Shepherd
Forever.

—*General Council Church Calendar Service.*

NEWS AND VIEWS

Rev. and Mrs. J. Everette Neese announce the birth of a son, James Everette Neese, Jr., January 25, 1946.

A straw vote will be taken February 17 in Ohio churches on the proposed merger with the Evangelical and Reformed Church.

The sixth anniversary of the ministry of the Rev. Robert Lee House in Richmond was observed last Sunday. Mr. House has received seventy members during the period.

Mrs. John G. Truitt, in attending the Mid-Winter Meeting of Boards and Committees of the General Council, took her first airplane trip from Norfolk, Va., to Cleveland, Ohio.

We are indebted to Miss Dorothy P. Cushing, News Editor of the Missions Council, for advance reports of the Mid-Winter Meeting which was in session this past week at Cleveland, Ohio.

The Seventh Annual Institute of Religion now being held at the United Church, Raleigh, N. C., each Monday evening is drawing capacity crowds and serving more people than ever before according to Professor J. D. Clark, Chairman; and Rev. Allen P. Robinson, host minister.

Rev. Victor Murchison spoke and sang last week at an annual banquet of the Bethlehem Congregational Christian Church near Suffolk, and at a Youth Week banquet in the Newport News Church. He also spoke three times over radio WLPM, and made addresses for the Hi-Y Club in Suffolk High School.

"The Church and the Atomic Age" will be the general topic at the Chicago Theological Seminary Ministers Week, February 4-8. The Alden-Tuthill lectures will be Ernest Fremont Tittle, Charles Clayton Morrison, Charles E. Merriam and Reuben G. Gustavson. Arthur Cushman McGiffert, Jr., will be installed as president of the Chicago Theological Seminary.

Rev. Duane N. Vore, formerly of Dayton, Ohio, entered the Navy Chaplaincy in July, 1944, and is now on transport duty between San Francisco, Calif., and the South Pacific. He has been on sea duty for the past sixteen months. Before entering the chaplaincy he was the minister of the Congregational Church at South Britain, Conn. His family lives in San Francisco.

Religious education in public schools has won a great confirmation in the three-judge circuit ruling against Mrs. Vashti McCollum who charged that her young son was retarded by religious instruction. Mrs. McCollum explained that her son was "embarrassed." The decision stated that "no constitutional or statutory rights had been violated." The young mother intends to continue her fight.

PROGRAM OF THE CHRISTIAN WORKERS' CONFERENCE.

Elon College, N. C.
February 11 to 15, 1946.

Monday Afternoon.

1:00 Registration and Room Assignment.
2:00 Lecture—Dean Brown.
3:00 Lecture—Dr. Timmons.
4:00 Lecture—Mr. Widenhouse.
6:00 Fellowship Supper.
7:30 Lecture—Dean Brown.
8:30 Music—Music Department.

Tuesday Through Friday.

7:15 Breakfast.
8:00 Bible Study—Dr. French.
9:00 Chapel Lecure—Dean Brown.
10:00 Evangelism—Dr. Timmons.
11:00 Special Topics:
- Tues. — Stewardship — Dr. Dollar.
- Wed. — Christian Education —Dr. Smith.
- Thurs.—Local Church Program—Dr. Scott.
- Fri. — The Convention—Dr. Lester.

2:00 Church Extension—Mr. Widenhouse.
3:00 Work Shops:
- Sunday School Officials—Mr. Andes.
- S. S. Teachers—Dr. Hardcastle.
- Church Officials—Mr. Stevens.
- Ministers—Dr. Truitt.

6:00 Supper.
7:00 Lecture—Dean Brown.
8:00 Church Music—Music Department.

Speakers and Their Topics.

Dean Charles R. Brown:
- "Facing Present Difficulties."
- "The Greatest Man of the Nineteenth Century."
- "Well Balanced Lives."
- "The True Meaning of Life."
- "The Sense of Stewardship."
- "What Kind of Preaching Do Our Churches Need."
- "Our Main Purpose in Preaching."
- "Preaching Under Changed Conditions."
- "The Real Measure of the Sermon."
- "The Value of Worship."

Dr. Wofford Timmons:
- "The World We Face."
- "The World Aware of Its Need."
- "Sharpening Our Focus On the Need."
- "Gearing the Church to the Task."
- "A Time of Renewal."

Rev. Philip Widenhouse:
- "Extension or Extinction."
- "A Church Is Born."
- "Present and Future Church Extension Frontiers."
- "Who Does It?"

Ministers, Sunday school superintendents, officers and teachers, deacons, treasurers, secretaries, and all who must this year carry church responsibility are invited to share in this Conference.

The Cost.

This year it will be necessary to charge ten ($10.00) dollars per person for board, room and the expense of speakers. It is a non-profit proposition, but there are expenses.

For further information, write to President L. E. Smith, or Superintendent F. C. Lester, Elon College, North Carolina.

METHODISTS PLAN HOMES FOR RETIRED MINISTERS.

Bishop W. W. Peele and his Cabinet of the North Carolina Methodist Conference meeting in session at Goldsboro, N. C., recently, began completing plans for the erection of one hundred homes for retired Methodist ministers. It was reported that the plan had been incorporated and would be known as the Methodist Retirement Homes of Durham. A charter has been issued. It is expected that the homes will be built in the Durham area, perhaps within easy driving distance of the Duke Hospital, although it was stated that no definite site has been agreed upon to date. The Rev. W. B. McRae, Executive Secretary of the Board of Hos-

(Continued on page 10.)

Southern Convention Office

REV. F. C. LESTER, *Superintendent.*

UP IN THE AIR.

Some of my friends think that I am "up in the air" much of the time. They refer to my thinking.

On January 26, I really "took to the air" in the way that millions of soldiers know. It was my first time to get much higher than the limbs of an apple tree, and of course, it was exciting.

The Eastern Air Lines received me on a plane at seven o'clock in the morning, gave me ham and eggs for breakfast, piloted me carefully above mountains and clouds, and landed me safely in Cleveland, Ohio, transferred me from airport to hotel in a limosine, and permitted me to be in a church conference at eleven o'clock. By train the time would have been six times as long.

The Scandinavian countries have purchased a plane with which to carry their missionaries from Holland, Norway and Sweden to their fields around the world, and to bring home the tired workers who have kept to their stations long past furlough time and in the midst of much confusion and hardship. American churches may soon learn that time is worth more than money, that speed is important in the atomic age, and that it pays to "go up in the air" for the Lord.

MISSIONS COUNCIL MEETINGS.

Last week this paper carried some of the things said at the Midwinter Meetings of the Missions Council of our Church. Many other very important things were said, and actions taken.

Our convention women were represented by Mrs. W. J. Andes. Mrs. J. G. Truitt served on the nominating committee for the General Council. (Ask her how she likes to fly.) My major concern was with the State Superintendents.

National officers and state leaders of our Church took counsel together for six days concerning the work that is ours to do.

Human suffering and spiritual hungers from all over the world were presented, considered, and plans made to do our best to help. Money is badly needed to feed the hungry, clothe the naked, rebuild homes, churches and hospitals, buy Bibles and preach the Gospel. It is agreed that the Church has never faced such an opportunity, and probably never will again. The time is now or never.

Through the Committee for War Victims and Reconstructtion, our agency to do a major share of this work, the people of the Southern Convention contributed $3,888.74, or twelve cents per member last year. Our people in Idaho gave $1.72 per person, and those in Utah $1.19. The average for the nation was 57c per member. We are asked to do better this year, and our committee hopes we will go up to 24c per member. The other states hope to double their gifts also. Why must we be so near the bottom of the list? Is it poverty, ignorance, lack of organization, or selfishness? Whatever the answer, surely we must do better.

Foreign missionaries are headed back to their fields. Two hundred new recruits from our churches are needed now. Even Japan is asking for help from their brothers in Christ in America.

Many new communities in America are receiving new churches established by our Church. Plans are under way to care for returning service people, to minister on college campuses, and to enlist and train many people for active membership in our churches.

It appeared to be the hope and plan of the Missions Council that our Congregational Christian Churches shall take their rightful place in meeting the world's needs in our day.

THE CONVENTION TO MEET.

The Southern Convention is scheduled to meet in biennial session on April 30 and May 1 and 2, 1946, at Waverly, Va.

It is expected that two or more missionaries will be commissioned for service in Shaowu, China. So far as I am informed, this will be the first commissioning by the Convention.

Among the visiting speakers will be Dr. Douglas Horton, Minister and Secretary of the General Council of Congregational Christian Churches, and Dr. George Shepherd, formerly of China, now a pastor in Michigan.

The Convention will be worth attending. Every church should be represented. Of course the ministers will be present. They are all members. The women have given liberally for the Shaowu Mission, and will want to be present. The young people will certainly want to share in the commissioning of Dorothy and Dick Jackson, their friends. Men who want a part in world-wide Christian service will surely make it a point to attend this convention of our Church.

A program committee is at work, and further announcements will be made soon. The point of this piece is: Plan to attend the convention in Waverly, for it will thrill your soul.

KEEP THE "SUN" SHINING.

The amount received in January for subscriptions to THE CHRISTIAN SUN was $477.20. This is the largest amount received during any month this biennium, which began July 1, 1944. In January the practice of giving commissions to church groups for securing subscriptions to THE CHRISTIAN SUN was resumed, for the first time during the biennium. Wonder if there is any connection between these two statements?

* * *

Any church organization may receive 10 per cent commission on renewals and 20 per cent on new subscriptions to THE CHRISTIAN SUN. Send list of subscribers and money, minus your commission, to: THE CHRISTIAN SUN, Elon College, N. C. Incidentally, 10 per cent of $2.00 is not 10c, but 20c. Some groups have "cheated themselves" when they sent in their SUN money. (Of course, the remainder was returned to them, so in the long run, all is well!)

* * *

The first person to send in subscriptions on a commission basis this month was Miss Lillye Holland, representing the Philathea Class of Holy Neck Christian Church, near Holland, Va.

* * *

Mr. M. E. Taylor, layman of Berea (Norfolk) Church, serving as pastor of Little Creek Church, has recently sent in seven new subscriptions from Little Creek.

* * *

Dr. John G. Truitt set himself a goal of one hundred subscribers from the Suffolk Christian Church. By the end of January, the number of his subscribing members was 102.

* * *

The following organizations have sent in CHRISTIAN SUN subscriptions on a commission basis: Philathea Class, Holy Neck—Miss Lillye Holland; Woman's Auxiliary, Holland—Mrs. G. R. Darden; Missionary Society, Liberty Spring—Mrs. Joel E.

(Continued on page 6)

RACING RACE RELATIONS.

The Christian religion is not easy. The easy yoke is simply the easiest way of doing a difficult task. The Bible does not cater to our whims, fancies, and prejudices. The teachings of Christ contain many "hard" sayings. Religion, like medicine, may be bitter; but that is no valid reason for not taking it. Its purpose is redemption, not pleasure and enjoyment.

Shall we cease preaching missions and temperance because some of our nominal Christians dislike the subjects? Shall we by-pass this great field of Christian responsibility, race relations, simply because it is neither easy nor popular?

Let the race begin with the individual. The stewardship of Christian influence should be consciously directed to this practical and immediate sphere of responsibility. Suppose every Christian should resolve to make this problem a matter of prayerful study and intelligent action Unnecessary injuries would be avoided and old sores would be healed. Every Christian has it within his power to do something constructive about race relations.

One possible avenue of orientation in this field is to hear occasionally preaching by a member of another race. We are apt to suffer spiritual malnutrition by an unbalanced diet of the white rice of Caucasian preaching. Perish the practice, so recently in vogue in many communities, of hearing Negro preachers as a matter of sport. What preacher or congregation with an ounce of self-respect would countenance or tolerate such a burlesque of divine worship? There is much to be learned, however, by a sympathetic hearing of Negro preaching. Is it of the ignorant, ecstatic variety? Then it is simply another evidence of our failure to provide adequate Christian education. It is an illustration of a man and a congregation trying to worship God according to their own limited ability. Anything funny about that? But all Negro preaching is not on that plane. The writer will never forget these words uttered by a Negro minister to his flock: "The better Negro will **suffer** wrong rather than **do** wrong." That was great preaching. Another pointed to the accepted social equality in the ABC store, and the dearth of brotherhood in the churches, then concluded: "If Christian people loved God as they love liquor, there would be more brotherhood." Strong preaching!

It would seem that we of the South should do one of two things, but preferably both. We should invest more freely and sacrificially of our time, thought and money to the Christian solution of this problem which is both local and world-wide; or we should accept with more race and understanding those who come with suggestions and solutions from other sections of our country. Our affliction is this, we have been bitten by the bug of self-sufficiency. Our pet aversion is the specialist from the North! "Except ye become as a little child, willing to be taught," said the Master, "ye shall in no wise enter the Kingdom of heaven." Why close the door on any opportunity for learning? We seek knowledge from the ends of the earth in the solution of every other problem. Why not apply the same canons of reason to the race problem? If our much vaunted claim to the self-solution of our Southern problems were carried to its logical conclusion, it would mean the elimination of the Bible which did not originate below the Mason-Dixon line! Perhaps we need to read again the words from that foreign document: "Because thou sayest, I am rich, and increased with goods, and have need of of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

The fact that the United Nations Organization turned thumbs down on our invitation to have their home in the South indicates that we are not as far along in our solution of this problem as we are sometimes led to believe. Would that we were able to set an example for the rest of the world! We have the opportunity. We are in the race with race relations. The problem is fluid, evasive; it does not remain static. Who will win, the secular or Christian forces? We have an opportunity to crusade for brotherhood and righteousness. But we must vote by proximity, and not by proxy.

PROJECT FOR RACE RELATIONS SUNDAY.

The North Carolina and Virginia Conference adopted this report at its last annual session:

"In recent years Franklinton Institute has been largely rejuvenated. The Institute now serves not only as an in-service training agency for Negro ministers of North Carolina and Virginia, but also as a center of fellowship between white and colored ministers of our churches in this area.

"Confidence in the new program is shown by the fact that the Home Board of the Congregational Christian Churches has agreed to provide a full-time director to live at Franklinton and promote its general educational and religious enterprises. This will insure the Institute's growth and development.

"The present plant, however, leaves much to be desired. The administration building is pathetically in need of reconditioning, and the one new structure that was started a few years ago still stands there with an unfinished interior, to say nothing of adequate furnishings. It is a shocking thing to reflect upon the fact that a church whose Congregational Christian college is denied Negroes by law is content to leave Franklinton to this doleful condition. It makes our theory of equality of educational opportunity under segregation look like a sorry rationalization.

"Franklinton is now seeking to raise the modest

sum of $20,000 with which to remedy this situation somewhat. Your Committee on Social Action cannot think of a more worthy project by which to enrich Negro-white relations than for this Conference to help Franklinton attain its financial goal. We, therefore, recommend that the Conference endorse this financial campaign and request its constituent local churches to make a special offering for this purpose. It is suggested that Race Relations Sunday (February 10, 1946) be the occasion for this offering. All funds should be sent to the Superintendent of the Southern Convention for transmissal to Reverend Robert Lee House, treasurer of Franklinton."

A number of individuals and churches have sent modest contributions for Franklinton. However, these represent a minimum rather than a maximum of our moral responsibility. Here is another opportunity to touch the problem of race relations from the inside rather than the outside, from the religious rather than the secular viewpoint. It should be seized promptly and utilized. Franklinton deserves a larger place in the holy imagination and sacrificial giving of our people. The missionary pattern of our Lord begins with Jerusalem, then Samaria and the uttermost parts of the earth. Benevolence, philanthropy and missions should join hands at Franklinton. More than token contributions are necessary to raise the institution to the level which its commanding location, Christian tradition and needy constituency warrant.

R. L. H.

To the Editor:

Very often I have thought of the week that I spent at Franklinton and have wondered what is happening to the people that I met there. I read in The Christian Sun the plea which you made in behalf of this institution and it brought to my mind the academy in Wisconsin in which I began my secondary education. At that time the young people of that region had no educational opportunities beyond the district school because of the unfavorable economic conditions of the time. This academy performed a very useful service for the young of the time and place. After it had been running for about thirty years the state church organization decided that they could use its funds to greater advantage and so they pinched it off. It was like the story of the dog dropping the meat in his mouth in order to grab the reflection. I believe that they did not get the funds and they lost a valuable source of workers. This small school in its short life turned out four missionaries, six other ministers, college professors, lawyers, doctors, newspaper men and a host of church workers. The church saved a bit on expenses and lost this valuable source of power.

Franklinton has a much larger opportunity than the small academy of which I have written and its future is not lessening. My visit to the South was full of interest. I saw that the problem of the church and the living of the poor people is all one and that the church must work to live. I judge that the day of the dominance of cotton has passed. It seems to me that there must be developed a production of marketable articles which can be produced by people with little money and small land holdings. The country pastor is just the man to be the leader in such a movement. Franklinton Institute is splendidly located for training these men and their wives. However, the greatest contribution which such an institution can make is not in the physical sphere, but in that of the spirit, the planting of ideals, the cultivation of vision and the reaping of values whose currency knows no inflation.

I have noted the excellent material on missions which you have been presenting to the readers of The Christian Sun and I am writing you partly with the hope that you may be able to give publicity to the needs of the mission of the American Board in Angola, West Africa. As you remember, for five years we were not able to secure permission for missionaries to enter this territory, either new recruits nor missionaries home on furlough. About a month ago there came a break and permission was granted for all who had asked for entry to enter. Then the tragedy of the case became apparent. One family, after years of waiting had just accepted appointment to another mission in Africa, another couple after holding on against frustrated hope found that the wife has undulant fever and she is not permitted by the doctors to go to Africa, one young woman married and another had accepted a government position. This mission to the Ovimbundu is outstanding for its rate of growth and for the degree of self support and self direction attained by the resulting native church. Today I had a letter from my colleague, Dr. Tucker, of the Canadian Church in which he says that the culture of the Ovimbundu is on the way to dominate the thought of all of South Angola. The staff of our mission is practically exhausted and there is a great opportunity for a new mission band with a consciousness of the present opportunity to put on a new mission program that will blaze the way for the church throughout Africa.

At the present time and immediately the American Board wishes the following missionaries:

Nine families—three medical men with wives, four married men having had theological training, two educators, one for agriculture and one for industrial training.

Eight single women—three nurses, four teachers and one for work with women and children. Twenty-six people. Now, in 1946!

It seems to me that this is religious news of the first order and a challenge to the churches. With the approval of the three secretaries of the Board more intimately connected with this problem I am presenting this and hope that you may be able to publicize it in The Christian Sun.

Merlin W. Ennis.
63 N. Hancock St.,
Lexington, 73, Mass.

BIBLE TEACHING PROGRAM IN PUBLIC SCHOOLS TO BE ENLARGED.

The North Carolina Council of Churches, meeting at Greensboro, N. C., in semi-annual executive session approved a plan for a greatly enlarged program of Week-day Religious Education, or the teaching of the Bible, in public schools of North Carolina, beginning September 1, 1946. The Council's Executive Committee, acting upon a recommendation of its Central Committee of Week-day Religious Education, gave its approval for the employment of a full-time supervisor of Bible instruction in the public school system. Dr. Price H. Gwynn of Davidson College, Chairman of the Council's Committee on this work, reported that approximately 150 schools now make provision for some type of week-day Bible instruction and that approximately 20,000 children are reached weekly.

The movement for teaching the Bible in the public schools has seen a phenomenal growth in the last six years. Under the Council's general plan, fully qualified teachers are employed by responsible local groups, representative of the many Protestant denominations. Salaries are paid by these groups rather than by the state. All courses are recommended as electives and credit is offered just as in the case of other subjects.—*C. N. S.*

CONTRIBUTIONS

SUFFOLK LETTER.

The current emphasis upon youth activity in the church is timely and encouraging. Timely because it is needed and encouraging to those who realize the importance of early enlistment of human life. There are some people who think this is something new and modern. As a matter of fact it is both new and old. New and old are relative terms which call for explanation. In some respects everything is old if one goes back to original sources. On the other hand changing forms and methods convert the old into the new.

But this matter of kingdom enlistment is the primary need of this generation. People in these days are so actively engaged in trying to keep up with current events and pressing calls that they are not finding enough time for the cultivation of spiritual qualities that inspire the soul and uplift human life. When one undertakes to evaluate many of the things which are engaging our time and talents one is compelled to study the conclusion of the ancient wise man who said: "All is vanity."

Take for example the usual and ordinary methods of entertaining a social group. Many people think—or seem to think—that cards, drinking and dancing must all have a place in any well-ordered social function. The matter of right and wrong is not the chief point considered. That is one point, of course, but the primary consideration is the actual contribution made to mind, body and soul. What does one learn while spending an evening at cards, drinking or dancing What is the kind and degree of mental stimulation in such indulgences? Is the mind elevated, inspired, strengthened or even refreshed by the conversation? Is the body the temple of an immortal spirit—the temple of the Holy Ghost—better prepared for future usefulness? Is the soul refreshed by the modern standards set in many social areas of life?

This is not an attack upon modern social customs. It is meant to be a suggestion for a proper evaluatoin of modern life at certain levels. The conditions and the fearful trend away from the higher moral standards of the Bible suggest a need of careful study and vigorous approach to the fundamental causes of moral and spiritual delinquency. We are not passing judgment upon anyone or upon any customs. It is reasonable to ask questions and make inquiries when great issues are involved.

We shall not undertake to answer our own questions. But we do undertake to say that the church is offering the young people of today a great challenge which should be encouraged by parents and all adults and accepted by the young people. It is a challenge to enlist their time and talents in the cause of Christ and give themselves to the fine fields of service offered and sponsored by the church. The church is offering a better type of social life. It is trying to provide entertainment designed to cultivate the higher qualities of mind while it enriches the soul and offers a helping hand to society. It is trying to prepare young people for a safe and sound program for the home life of the nation.

The church is facing its opportunity voluntarily and without outside coercion. Jesus started the church on that program for youth. The church wants to enlist its youth and prepare them for service. Young people are invited to have a large place in the church. As a minister that has been our program for nearly a half a century. Give the young people a place, an invitation and wholehearted support. The spiritual values of the church will have a greater appeal than the lesser things of worldly affairs.

I. W. JOHNSON.

BARBARIAN STRIKES.

Strikes are barbarian; they are restricted warfare. They have no place in an enlightened era among civilized people. *But* before they can be permanently eliminated, some finer, more equitable way must be found to settle industrial disputes—on the higher plane of arbitrament and reason—a way which will protect labor's rights and yet reduce the losses to all. For years I have been an Arbitrator in American Association of Arbitrators. There are strong sentiments for arbitration and I believe it may point the way out.

Present strikes are not over pay and working conditions, but are a bid for new post-war powers. I believe the General Motors strike hinges upon the question of whether America is to continue to be America or become a collectivist state. There are deep and vital spiritual implications in that matter. I do not accept Mr. Walter Reuther's contention that "we cannot attain the four freedoms by returning to . . . the American Way." Certainly Mayor Brown did a fine, courageous thing when he plainly told the strikers who called on him that he purposed to do his duty—to maintain law and order. Mob rule has no place in our nation and especially when prejudices and passions are enraged as they are in strikes. I have talked with a parishoner who crosses the United Motors picket line—also with pickets. It will be helpful when Congress passes some strong but well-considered legislation. I repeat, there is no justification for strikes in our enlightened era and equitable substitutes *must* be found. The four and one-half million on strike after the last war must not be equalled—or approached. — *James W. Fifield, Jr.*

KEEP THE "SUN" SHINING.

(Continued from page 3.)

Harrell; Missionary Society, Ingram—Mrs. G. I. Satterfield; Junior Missionary Society, First Christian, Portsmouth—Mrs. H. W. Lee; Circle No. 5, Missionary Society, Burlington—Mrs. C. H. Dickey; Circle No. 4, Missionary Society, Reidsville—Rev. J. A. French; Missionary Society, Liberty (Vance)—Miss Emily Eaves; Missionary Society, Salem Chapel—Mrs. C. M. Marshall; Missionary Society, Happy Home—Mrs. G. D. Ellington; Missionary Society, Winchester—Mrs. Ada Whitlock.

* * *

The Convention Office at Elon College, N. C., which handles the subscriptions to THE CHRISTIAN SUN, will gladly furnish any group with the list of subscribers in their area. Give us the list of post office addresses for your members, and we will send you the list.

* * *

Mrs. Glenn G. Givens of Newport News is the faithful "subscription taker" for that church, who from month to month sends in subscriptions with no thought of commission. The same applies to Miss Mildred King of Bethlehem (Nansemond), who has been THE CHRISTIAN SUN representative there for many years.

* * *

Winchester leads the way this month with ten new subscriptions and a total of $20.60 turned in. Mrs. Ada Whitlock writes, "Thank you for the commissions on the subscriptions. We have used the money to send THE

(Continued on page 7.)

THE "WORD" IN NEW WORDS.

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III. CHRIST'S TESTAMENT LIVES ANEW."

By FRANCIS DUNLAP HERON.

[Third in a series of four articles on the Revised Standard Version of the New Testament.]

When Jesus walked the hills of Galilee he spoke in a Semitic language known as Aramaic. He did not speak in the seventeenth century English of the King James Version of the Bible. Nor did he teach in the Greek order of words as translated in the stilted American Standard Version of 1901.

Jesus was not worried about the form in which his teachings would be preserved. When he commissioned his disciples to go preach the gospel to all nations he did not add "in Aramaic." He apparently did not even anticipate any written records of his sermons. He depended on his followers' testimony and on their lives to spread the Word.

He directed his teachings toward the everyday experiences of men and women. Certainly we can believe that he would want his words so clearly stated that people of 1946 also could apply them to their everyday life. It is hard to imagine his clinging to outworn prepositions or verb endings. We can be sure that his chief interest would be that a man and his family could read with understanding.

The Revised Standard Version of the New Testament, just now off the press and finding its way into the homes of America, represents the eight year effort of the nation's foremost Bible scholars to put Jesus' teachings of 1900 years ago into clear, comprehensive English.

Their translation from the original Greek text was ordered in 1930 by the forty Protestant denominations cooperating in the International Council of Religious Education. Dean Luther A. Weigle of Yale Divinity School is chairman of the revision committee. Four more years are necessary to complete the translation of the Old Testament.

The new version is printed in large legible type. The chapter numbers are distinct but set into the reading matter, while the verse numbers are minute. Condensed footnotes appear at the bottom of the page. The effect is of a story full of continued action.

For those who fear a lack of reverence in such an up-to-date version, let it be pointed out that a sentence does not have to be in one-syllable conversational words to be *comprehensible* to the average American. The committee, wherever possible, tried to return to the simple but dignified style of the King James Version, eliminating, however, archaic expressions.

For example, "which" as used in the King James Version to refer to a person has been changed to "who." Paul is no longer made to say, as in the King James Version, "I am verily a man which am a Jew" (Acts 22:3), but simply, "I am a Jew."

"Of" becomes "by" when the actor or agent is denoted. Thus Jesus was baptized "by John" rather than "of John." "The more part" is "the majority." "Compass round" is "surround."

Rather than enlarge upon general distinctions between the Revised Standard Version and previous translations, let us examine a few passages. Note how clarity and action are gained in the most recent version of Luke 20:1 and 2.

King James—And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

American Standard—And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: by what authority doest thou these things? or who is he that gave thee this authority?

Revised Standard—One day, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up and said to him, "Tell us by what authority you do these things, or who it is that gave you this authority."

Now let us see how several familiar verses from the Sermon on the Mount change in phraseology since 1611 (Matthew 6:31-34; 7:1-5).

King James—Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Revised Standard—Therefore do not be anxious, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day.

Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, "Let me take the speck out of your eye," when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye."

To help readers "see c l e a r l y" Christ's gospel for today and all time is the purpose of the Revised Standard Version.

KEEP THE "SUN" SHINING.

(Continued from page 6.)

CHRISTIAN SUN to two shut-ins." This is a fine idea.

* * *

At the beginning of January a few more than 100 subscribers were cut off the mailing list, because they were in arrears. It is interesting to note that it was just carelessness that let their subscription lapse rather than lack of interest in their church paper.

* * *

The Board of Publications has instructed the office to cut off those subscribers more than three months in arrears. Please look at your label and if it says "10-1-45" or "11-1-45" it means that you had better send in your renewal soon. We shall be looking for it.

MISSIONARY APPOINTEES.

By DOROTHY P. CUSHING.

Mr. and Mrs. Robert Harvey Grant of 4 Otis Avenue, Kittery, Me., and the University of New Hampshire, Durham, N. H., have been appointed career missionaries by the American Board of Foreign Missions, Boston. Mr. and Mrs. Grant will go to Japan for educational work where Mr. Grant will be on the faculty of Doshisha University, Kyoto. Mr. Grant has been teaching at the University of New Hampshire since 1937 and has been Assistant Professor in English for the past four years. His resignation takes effect July 1.

Mr. Grant was born in Kittery, Me., and educated at Bowdoin College (A. B., 1932), the University of New Hampshire, Union Theological Seminary and Columbia University (1940, M. A. in education). He is the son of Mr. and Mrs. Harvey R. Grant of Kittery, Me. Mr. Grant taught English in the Gardiner, Me., High School and Laconia, N. H., High School before going to the University of New Hampshire.

Mrs. Grant (the former Jean Hill) was born in Columbus, Ohio, and educated at Ohio State University (A. B., 1935), YWCA Training Course and the University of New Hampshire (M. A., 1943). She is the daughter of Mr. and Mrs. H. Chester Hill, 1191 Oak Street, Columbus, Ohio.

"My call to missionary service came as a result of my concern over social ills; my recognition that the roots of those ills are world-wide; my desire to participate constructively instead of destructively through war, in the attack on those ills, and my faith that only through the activating of Christian philosophy can the solution to those ills be found," said Mr. Grant when asked why he had chosen to become a foreign missionary.

The Grants will probably spend a year in language study in America before going to Japan. At Doshisha, one of the biggest Christian Universities in the Orient, Mr. Grant will teach English literature,

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 31, 1946.

Sunday Schools.		
Second, Norfolk, Va.	$	10.00
Newport, Shenandoah, Va.		11.15
First, Portsmouth, Va.		5.32
Linville, Va.		13.40
Newport News, Va.		18.85
Bethlehem (Nans), Suffolk, Va.		2.82
Oakland, Suffolk, Va.		15.00
Ingram, Va.		6.73
Total	$	83.27
Individuals and Churches.		
Rosemont, Norfolk, Va.	$	40.00
Monticello, Browns Summit, N. C.		10.00
Palm Street, Greensboro, N. C.		15.71
Total	$	65.71
Woman's Board, S. C. C.		
Mrs. W. V. Leathers, Treasurer, Suffolk, Va.:		
Home Missions $1,493.22		
Foreign Missions 4,105.18		
	$	5,598.40
Total for week	$	5,747.38
Previously acknowledged		9,554.02
Total since Sept. 1, 1945	$	15,301.40

Gratefully,

MATTIE COX PARKER,
Secretary.

REIDSVILLE CHURCH ADOPTS MISSIONARY.

Reidsville Congregational Christian Church voted Sunday, January 27, to adopt Miss Harriett Mae Summerville, of Rimersberg, Pa., as missionary of the church.

Miss Summerville is scheduled to sail from New York February 2 for West Central Africa Mission in Angola where she expects to be connected with the Means School of Girls at Dondi. She will prepare native girls for work in the out stations of the mission and then supervise their work. The young women will divide their time between study in school and work in the field so that they may have the advantage of Miss Summerville's counsel.

Miss Summerville goes out adequately prepared for her work, having done her college work at Schauffler College, Cleveland, Ohio, a year at the Kennedy School of Missions, Hartford, Conn., and graduate work at the University of Cincinnati. For the past three years she has worked in the West Cincinnati Presbyterian Church doing general Christian education work.

The Rev. and Mrs. Preston S. Hinderks were elected to be missionaries of the Reidsville Church in October, 1944, and were commissioned at the church April 29, 1945. Mrs. Hinderks has recently contracted undulent fever which makes it impossible for them to go to Angola at present but the Reidsville Church expects to support their program, in addition to Miss Summerville, when they are able to sail. In the meantime, Mr. Hinderks is pastoring the church at York Beach, Me.

Miss Summerville was commissioned by the American Board in the First Congregational Church of Columbus, Ohio, October 26, 1943.

She visited the Reidsville Church January 27, and spoke at the morning and evening services. Following the vote of the church to support her work, Miss Summerville was received in the membership of the church in a very impressive service.

BAY VIEW WOMAN'S FELLOWSHIP.

The three circles of the Woman's Fellowship of the Bay View Congregational Christian Church spent all Sunday afternoon, January 27, in the study of their Foreign Mission Study Book, *The Cross Over Africa.*

The ladies met at 2:30, and after a worship service, began their study with the pastor reviewing the book. There were three one-hour sessions with recreation and fellowship between each period. The study closed at 6:15 after which the ladies served a light buffet supper. The study continued at 7:30 with a showing of stereopticon slides: "In Wildest Africa."

The study and evening program were well attended.

J. EVERETTE NEESE.

TIMBER RIDGE.

The building of the parsonage is under way and a plan is under consideration to have memorial windows installed in this historic old church. One member was received into the church on last Sunday. The average attendance for the winter months has been 69.5% for worship services. For the entire year from April 1, 1945 to January 20, 1946, the average has been 108.1% for morning worship services. (We have no evening services.)

ROY D. COULTER.

News of Elon College

By President L. E. Smith.

CHRISTIAN WORKERS' CONFERENCE—FEBRUARY 11-15.

The program for the initial session of the Christian Workers' Conference to be held at Elon College under the auspices of the Convention Office, the Board of Christian Education and the College is presented in this issue of The Christian Sun. Much care has been exercised in the preparation of this program. We are fortunate in securing the roster of speakers that we have for the conference.

Dr. Charles Reynolds Brown, an eminent educator, profound preacher, a prolific and convincing author, and one of the most widely known and best loved characters of this age, is to be the principal speaker for the conference.

Dr. Brown has served as pastor of some of our largest churches and was for nineteen years dean of Yale Divinity School. He gave the Lyman Beecher Lectures on Preaching at Yale University 1906 and again in 1922. He has served as university preacher for more than thirty years at the universities of Harvard, Princeton and Yale. Dean Brown has written and published thirty-five books and has been honored with degrees by more than a dozen of the leading colleges and universities in this country. On various occasions he has visited Europe where he was acclaimed with enthusiasm. North Carolina and the South, and Elon College in particular, are fortunate in having him come to this section and to the college for a series of lectures. No minister in the Southern Convention should miss this opportunity.

Dr. Wofford Timmons, the new secretary of evangelism for our United Church, will bring messages daily on evangelism. Dr. Timmons has had wide and varied experiences as a social worker, YMCA secretary, assistant pastor, and he was a very successful pastor of some of our more influential churches.

Dr. Timmons has served as a member fo the American Seminar to Europe, visiting many of the capitals of Europe and conferring with church leaders regarding present-day problems in religion. In 1939 he visited Europe again as one of the British-American Exchange Preachers. He happened to be in Europe at the outbreak of World War II and took advantage of the occasion to counsel with German and English youth.

Dr. Timmons resigned as pastor of South Church in New Britain, Conn., to become assistant secretary of the General Council and executive secretary of the Department of Evangelism of our church. He is a man with a message—a message for the Church of today.

Philip M. Widenhouse, a native of Concord, N. C., educated at Wofford College, Chicago Seminary and Chicago University. Employed by the Department of Research and Church Planning of the Washington Federation of Churches as director of the Department of Research for the purpose of locating strategic points in the city of Washington for the organization of new churches. During a short period of time under Mr. Widenhouse's direction, a total of fifty new churches were built in Washington,D. C. Mr. Widenhouse's work with the Washington Federation was inter-denominational. At present he is assistant director of the Department of City Work for the Board of Home Missions of our United Church. Mr. Widenhouse has had considerable experience in dealing with young people, directing their social and religious activities.

In addition to these visiting church workers, a number of our local ministers will participate in the program. From the standpoint of training, experience and position, they are well qualified for the services they are asked to render.

As you read the program, I am sure you will want to attend the conference and to interest others of your church to come with you. Please write the college or the Convention office just when you will arrive. This is necessary since we are anxious to provide for your comfort and convenience during the conference.

THE PROSPECTUS.

The prospectus for the expansion program of Elon College has come from the press. We have a supply for the churches of the Convention and are anxious that a copy be placed in every home of our church.

If the church clerk or the pastor will forward us names and addresses of the families constituting their membership, we will be very happy to mail them a copy as early as is possible. We cannot, however, mail a copy unless we do have names and addresses. A number of our pastors have forwarded their membership list, but by far the greater majority have not responded.

Please, Brother Pastor, or Brother Church Official, cooperate with us in this undertaking. We want our people to know something about the college as it is and as we hope it will be in the days that lie ahead.

We will appreciate greatly your cooperation.

FIFTH SUNDAY OFFERINGS.

It is seldom, I am sure, that this section of the country is visited with the kind of weather that we have had during the month of January. Many of our churches are rural and dirt roads have been almost impassable for traffic. Many of the churches have been unable to hold their regular services. Under such conditions it is not reasonable to expect regular contributions for the support of the college. I trust, however, that the weather will be more favorable during the month of February and that our Sunday schools and churches will be concerned for the support of the college. This is the last month of the College Period and I know that our people will want to demonstrate their interest in the college by sending generous contributions. We are grateful for those who have forwarded their offerings.

Previously reported	$ 895.31
Churches.	
N. C. & Va. Conference:	
Pfafftown	15.00
Sunday Schools.	
Eastern Va. Conference:	
Oakland	7.91
N. C. & Va. Conference:	
Hines Chapel	4.04
Total	$ 26.95
Grand total	$ 922.26

The courage of Washington at Valley Forge saved the day; courage without hate. When others were ready to quit and give up the struggle he did not falter, and his courage infected his ill-fed men.

Back of his courage was his faith, which fed it, supported it, added flame to its fire. Faith is electrifying, it is the mightiest force in the life of man; it does impossible things; it dares, it takes risks.

It was the faith of Washington—calm, unshaken, in spite of defeat and utter discouragement—that kept his cause from failure.—*Joseph Fort Newton.*

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

The following notation from the Rosemont Young People indicates that even though they are not having regular Pilgrim Fellowship meetings, they are active just the same:

ROSEMONT YOUNG PEOPLE.

We, the young people of the Rosemont Church, have banded together and formed a missionary society which has proved both interesting and beneficial to us. We meet every third Sunday of the month, and instead of having our regular Sunday school lesson, we have our missionary meeting. We have combined three Sunday school classes from the ages of ten to fourteen, both boys and girls.

First, we have our devotional service which is conducted by our president. After this, we transact our business which usually consists of reports of committees, etc. The collection at each meeting is turned over to the women's missionary society and is used in our home and foreign mission work.

Our teacher, Miss Kathryn Murden, is outstanding in this work, and has made it so interesting that several new members have been added to our society. For the past year, Miss Murden has been teaching about the American Indian. She acquired several books and pamphlets on this subject. Different members of the society sent away to the Department of Interior for further information. This study has taught us much about the prejudices that have been held against the Indian. We have planned to study China and its people during 1946. We hope this will prove as interesting and helpful as our 1945 study.

JACQUELINE WERTZ.

Following are the 1945-46 officers of the North Carolina and Virginia Conference of Pilgrim Fellowship: President—Miss Tessie Zimmerman, Route 4, Burlington, N. C.; Vice-President — Mark W. Andes, Box 5379, Duke Station, Durham, N. C.; Secretary—Miss Ora Lee Scott, Route 2, Burlington, N. C.; Missionary Action Chairman—Miss Melba Foster, Greensboro, N. C.; Social Action Chairman—Jimmy Cates, Burlington, N. C.; Personal Religious Living—Miss Louise Sparks, Route 1, Ruffin, N. C.

The officers of other conferences will appear later.

DON'T MISS IT.

Very soon now your minister, perhaps, will begin a pastor's class for young people who are not already members of the church. Don't miss it. He will hold this class for the sole purpose of acquainting you with the rich heritage of the Christian Church. He will discuss with you facts about God, Jesus Christ, the Holy Spirit, the Meaning of the Sacraments, the Christian Church in General and the Congregational Christian Church in particular. He will point out to you the advantages of the Christian life and, as best he can, will lead you to a profession of faith in Christ.

If you are not a member of the Church, please give it careful and prayerful consideration. Your minister is not holding the pastor's class for the purpose of "educating" you into the Kingdom. He knows the futility of trying such procedure. He is not holding it because he has nothing else to do. He is holding it because he is interested in your spiritual welfare and he knows you would like to be informed before making your decision.

Think it over and when the pastor's class is held, don't miss it—not a single meeting—because God needs *you* in the work of His Kingdom.

IS A WORSHIP CENTER NECESSARY?

When your Pilgrim Fellowship meets on Sunday evening or your young people's class on Sunday morning, do you have a worship center? Now, some of you may ask, "Is a worship center necessary?" Let's see.

Mary Jane is quite a grown woman now and I discussed it with her. She was "once" young and active in young people's work. She said, "I never found it necessary. We always met and held our worship services—Scriptures, songs, prayer, etc. — as young people had always done. A worship center never crossed our minds. We seemed to get along with our programs just fine."

Some days later, early one Sunday morning, Helen came into my study to ask me a question. Helen is active in youth work today. Before she left I asked her if she thought a worship center necessary for the Pilgrim Fellowship meetings. She replied, "I certainly do. The worship center helps to focus attention on the primary thing for which we have met —the worship of God." "You see," she said, as she leaned over my desk and gestured with her hands, "we meet to learn about God and Christ and the Christian way of life and if we have some focal point on which our eyes rest easily and it reminds us of God, it's easier for us to concentrate and keep our minds on what we are there to learn."

Perhaps some of you are ready to say, "Mr. Neese, what's your opinion? Do you think a worship center is necessary?"

Well, whether it is necessary or not, I am thoroughly convinced that it helps keep our minds on God and the things of the Kingdom. It is a constant reminder of the source of all our blessings.

Perhaps, in a week or two, I will offer some suggestions on how to prepare a worship center with little difficulty.

MY NEED.

Look, fellows and girls, I need something that only you can supply. You know it, I don't. You have access to it, I haven't. You can supply it, I can't. *So,* send me in an article about what your young people are doing or planning to do. If you are working on the Million Hour Plan, let me know how many hours your young people have already given. My need is some more information about what you are doing.

METHODISTS PLAN HOME FOR RETIRED MINISTERS.

(Continued from page 2.)

pitals and Homes for the North Carolina Conference, is in charge of the project which is expected to house approximately four hundred persons. In the general plan it is also proposed that a central unit be constructed to house at least one hundred ministers who do not require separate dwelling units. The central unit will include an infirmary and nursing facilities.—*C. N. S.*

The social order which is not based upon Christian homes is not the social order the world needs.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

TODDLE TALK.

Hello Boys and Girls of the Children's Page!

I am writing to you from the Valley of Virginia. My name is Nancy Elizabeth Higgs. My parents, Mr. and Mrs. Leonard Higgs, and I live near Shenandoah, Va. I celebrated my sixth birthday anniversary on October 24, 1945. We go to Sunday school and church at the Congregational Christian Church of Newport, Va. Mother tells me that I haven't missed being in Sunday school any Sunday since I was a month old. This past Sunday when we awoke we found the ground covered wtih about eight inches of snow. Mother said that she didn't believe that we could get to church in the car. I told her that we could walk to church. Mother says that one Sunday long ago, Mrs. Todd came to preach in our church for Mr. "Billy" Andes. He had gone to the School of Religion at Duke University. There were so many babies in church that Sunday and they were making so much noise at one time that Mrs. Todd had to pray louder and louder.

Each week I can hardly wait for THE CHRISTIAN SUN to come. Then I have someone in the family to read the Children's Page to me. Sometimes Aunt Mable Higgs reads it to me. I like to hear the stories. I also like to hear about the little boys and girls who live in other places.

In the summer our valley is so very beautiful! The grass is so green and the cherries so red. The mountains surrounding the valley stand up like giants. I like to watch the patches of sun and shade which the sun makes on the mountain-sides in the summertime. I also love to go pick blueberries on the mountain. If you have never been to our valley I hope that you may be able to visit us some June.

Miss Amy Louderback says that there are many, many other little children who are seldom absent from our Sunday school, but that I am the only one who hasn't missed since I was a month old.

Your Friend,
NANCY HIGGS.

"THE BUTTON MAN."

He was an old man. His children had grown up, married and were away from home. There were many times when lonely for the sight of little folk, he would go to the orphanage in his city to watch the children at their play. The children came to love this kindly old gentleman who seemed to get as much fun from watching their play as they did from playing.

The matrons at the orphanage came to look forward to the visits from this old gentleman also. They appreciated his interest and took more interest in their work because of his visits.

One day when he arrived one of the matrons was sitting on the porch of one of the buildings sewing buttons on children's garments. "I wish that there were something that I could do to help you with the children," he remarked.

"Well, if you could find me some buttons that would stand the strain of children's play you would be doing me a kind deed. It is very hard to find good buttons in these 'war days.'"

The old gentleman thought back to the days when he was a boy. He could see his mother's button or sewing cabinet with its neat rows of buttons of differing sizes stuck on hooks. The shining needles, scissors, thimbles and spools of thread. What had happened to that sewing cabinet? Then the idea came to him. "I'll see what I can do to help you find some good buttons he said." He cut short his visit and returned to the residential section of the city in which he lived. He went from house to house on his street asking the women of the houses if they had any old buttons stored away in their attics that they could give to be used for the children at the orphanage. Would they please have them ready next Wednesday afternoon when they would be called for? He not only went to all of the houses on his street, and in his neighborhood, but also to many, many houses where he had never been before.

Next time he went to the orphanage he arranged with the superintendent to have some of the boys take the orphanage truck and help him collect the buttons on the following Wednesday. When all of the houses were called upon the buttons put together there was a whole bushel basket full of buttons. What excitement when the "gathering crew" returned to the orphanage!

During the days that followed, "the Button Man," as he was now called among the children, had great fun helping the children to sort the buttons. They arranged rows of hooks on the walls of the sewing room and buttons that were the same were put on each hook. Pants buttons here, shirt buttons on the next hook, buttons for underwear on the following hook, and so on across the wall.

What was more! Among the buttons they found some so old and valuable that they would have been the prize of any button collector! The boys helped "the Button Man" to build a case for them where they could be kept safely. Even today people are still coming to see the orphanage's collection of rare old buttons and button collectors are still trying to secure some of them for their collections.

(This is a *true* story.)

WHOLESOME MENTAL HYGIENE FOR CHILDREN.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Child-behavior problems should always be carefully considered and patiently worked out but never allowed to worry the parent or the child. Worry complicates the problem.

It is infinitely better not only to permit children to express their feelings but to encourage them to do this, even though they may shock and dismay us.

A mother often cannot believe her ears when her young son tells her, "I don't like my new baby sister. I wish she had never come to our house."

The mother should be happy that her boy is telling her what is tucked away in his small heart. This jealousy of the new arrival is caused by the mistaken belief that his place is being usurped.

The mother, however, often crossly replies, "You don't mean what you say. You love your biby sister. If you don't, you are a naughty child."

The confidences cease. The boy henceforth keeps his thoughts to himself, and this form of repression is not wholesome. Often physical and emotional upheavals result from it.

It is a mistake to brush aside a child's resentment with, "You don't feel that way at all! That's wrong! Now run out and play, dear. When you come back into the house, you and mother will have other things to talk about." The time for help-

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

TRUE TO A GREAT HERITAGE.

Lesson VII—February 17, 1946

Memory Selection: *He hath made his wonderful works to be remembered.*—Ps. 111:4.

Lesson: Deut. 1-4.

Devotional Reading: Ps. 106:1-12.

God's Goodness.

In the first three chapters of Deuteronomy, Moses has been reviewing the past, telling the people how God had done great things for them in the way of mercies and also chastisements. And now he says unto them: "Now hearken therefore." God had been good to them. He had delivered them from bondage in Egypt, and through long years in the wilderness He had disciplined them and trained them, both by the happy experiences and by the sterner experiences. His wisdom, His justice, His mercy and His love had undergirded it all. They had a godly heritage. God had been good to them.

In like manner we, as a nation, have a godly heritage. God has been good to us as a people. I have recently read that informative and inspiring book by Claude G. Boners, *The Young Jefferson*, and as I read it I become impressed by the hand of God in American history. When one thinks how a band of disunited, disorganized and even desperately jealous colonies, few in number, limited in resources, were able to throw off the domination of the mother country, establish their independence, fashion a democratic constitutional government, and eventually develop into one of the greatest nations on earth, in some respects the greatest nation on the earth; when one sees in how many ways God has intervened in human affairs in our nation's history, we can say, indeed, that we have a great heritage. God has been good to America.

And God has been good to us as individuals. Many who read these *Notes*, and many who will hear today's lesson, have had "a heap of trouble," have walked down paths that were rough and rugged, and through days that were dark. But all of us know that God has been good to us. The lines have fallen to us in pleasant places. Yea, we have a godly heritage. Many of us had fainted except we had believed to see the goodness of the Lord in the land of the living. Think of the homes from which we came, the influence of loved ones and friends, the privileges of school and church and community, the gifts of the life and love of God! Ah! what a heritage, a great, a truly great heritage, we have.

Our Heritage a Trust.

Other men have labored and we are entered unto the rewards of their labors. We are debtors to all men. And to God. We are unprayably in debt. We have that which we did not earn or deserve. Indeed we have nothing that we have not received. This is true again of nations as well as individuals. Unto whomsoever much is given, of him will much be required. We are therefore stewards of all our heritage.

Giving An Account of Our Stewardship.

"And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and go in and possess the land which Jehovah the God of your fathers giveth you. . . ." Know therefore thus day, and lay it to thy heart that Jehovah is God in heaven above and in the earth beneath; there is none else. And then shalt keep His statutes and His commandments, which I command thee this day, that it may be well in thee, and with thy children after thee. Moses was saying under the law what Jesus was saying under grace. "If ye love me keep my commandments." Mere lip service is not enough. Obedience is an acid test of love, as well as the organ of spiritual knowledge. And simple obedience is the pathway to great living and the fine secret of possession, both for individuals and nations.

EVACUATION AND AFTER.

By Rev. Kenjo Tajima.

The evacuation, relocation, and resettlement of the citizens and other people of Japanese ancestry from the coast states, said to be the greatest mass movement in this nation's history, have been accomplished at the cost of three hundred million dollars. This is not a total loss, like the sinking of a battleship. The money circulated in the country. But a large amount of food and other material, most needed in war time America, was consumed and did not bring useful returns. A large amount of labor, most needed in war time, was idle during the time of confinement. These represent real loss. On the part of the people affected by the evacuation the loss in the hasty sale of properties or loss by theft and destruction by incendiary and vandalism at later periods was incalculable but certainly not a small amount. But the largest item of loss was the unrealized earnings of the people evacuated in farm products, sale of merchandise, and wages in labor and service.

I have observed how Christian faith was the basis for the success of individuals in surmounting the misfortune of exile, but re-establishing life and livelihood in a new situation. There are good many success stories, but the sad thing is that there were so many potential successes which were not realized because the people did not dare, *and because people in the position of leadership did not dare.*

This whole business of evacuation and after constitutes a test—a test to the people affected by it and a test to the nation among whom it took place. The right and wrong of it has already been discussed by many qualified and unqualified people. On the side of the victimized people it can be credited to them that they had met the test with the calm of mind which could be expected of any group of people. Certainly it was unfair when compared with what was done to the people of German and Italian extraction.

The Church has done her part in a splendid way, first in making a wholesome criticism when the evacuation had become a national issue, then helping the Christian program in the camps when evacuation took place, and doing what could be done in the program of relocation and resettlement. I wish I had time to relate what was done in Cleveland. But the Church's task is rather in the future, in a long continuing, redemptive effort which only the Church could do. In the final analysis we look at this event in the light of God's own act of judgment and redemption. We have had the judgment administered and to be administered, but God's judgment is also redemptive. The whole nation, particularly the Church, has become awake to this matter, and the Church has started anew the great and glorious task of reconciling the races in this nation, and in the world which is *one world*, into one family of the children of the one Father—God.

Book Reviews

THE CHURCH BEAUTIFUL. John R. Scotford. Pilgrim Press. $3.50.

The church useful, as well as the "Church Beautiful," is the theme of this book. An equally appropriate name might have been "The Psychology of Church Architecture." The author has an eye for that which is usually overlooked. He points to "the importance of the unimportant." His verbal camera gives a slow motion picture of a visitor entering a church and reveals the various influences in his pilgrimages to worship.

A guidebook such as this has long been needed by church officers, building committees, and laymen who are considering improvements in old churches or the erection of new ones. For fifteen years, the author, John R. Scotford, has been going in and out of hundreds of churches in all parts of the country, for the purpose of discussing financial, architectural and other problems with their officers. The wise and practical counsel set forth in *The Church Beautiful* will help others to discover plans and principles involved in making the church beautiful and functional.

There are over seventy illustrations in the book. John R. Scotford is a competent photographer. He began by taking pictures, showing how churches could be greatly improved at little expense. From that he has gradually expanded his work to include all types and sizes of churches. His photograhps in this book graphically dramatize good and bad taste in church architecture and furnishings.

R. L. H.

* * *

THE PRACTICE OF RELIGION. Frederick C. Grant. The Macmillan Co. $2.50.

All who have read one or more of the dozen books by Frederick C. Grant will be eager to read his latest. He has helped countless students to understand "The Economic Background of the Gospels" and appreciate "The Early Days of Christianity." Churchmen, both lay and ministerial, have had their minds stretched by his "New Horizons of the Christian Faith" and "Frontiers of Christian Thinking."

The Prictice of Religion is a vigorous presentation of the rudiments rather than the rubrics of religion. This fact establishes the value of the book for wide reading. The author, who is an able theologian, runs the gamut of religious experience, personal and social, for time and for eternity. Anyone will be a wiser and better Christian after following the author in this spiritual pilgrimage.

R. L. H.

* * *

A KNIGHT THERE WAS. Mary England. Macmillan Co. $1.00.

The title of this book will be recognized by students of English literature as a line from Chaucer, "A knight there was, and that a worthy man. . . ." This sets the mood of the book.

It is a brief, beautiful book, written with great sensitivity. England and the World War II are the background motifs. *A Knight There Was* is unusual in that it has only three characters: mother, father and boy. The life of this English lad is pictured from school days to his fateful days at El Alamein. The wonder of his life and the starkness of his passing will bring new tears and yet new hope to all who have lost a son in the war.

Only recently America was privileged to hear the radio performance of a work, played by the Boston Symphony Orchestra, which was based on themes written by a young composer whose life ended at El Alamein. The book and the orchestral work seem unanimous in their beauty and pathos.

Small, compact, modestly priced, *A Knight There Was* is an excellent gift for those who have been bereaved by war. Too often words run dry when confronted with death. Let Mary England offer sympathy for you.

J. J. H.

* * *

PIANO TRANSCRIPTIONS OF GOSPEL SONGS. Frederick Hayashi. Moody Press.

One of the difficulties with adults learning to play the piano is their early discouragement brought about by the scarcity of easy-to-play music. The classics are far too difficult. Simple pieces are of juvenile type and even the hymns are often difficult. Furthermore hymns are of the prosaic type musically to accommodate singing.

It was suggested to Frederick Hayashi that he arranged a few hymns for those with limited playing ability. Mr. Hayashi is in his mid-twenties, born in Honolulu and is nearly blind. He received able training at the New England Conservatory.

Hymns included are: "Fairest Lord Jesus," "Sun of My Soul," "Tell Me the Old, Old Story," "Holy Ghost With Light Divine," "The Solid Rock," "Have Thine Own Way, Lord," and several others.

The fingering is good and is a worthy addition for beginning students. It is regretable that a better type of notes was not used. The notes are small and do not aid beginner sight readers. It is also regretable that an error like the misspelling of Gottschalk should appear.

Both young and old will enjoy playing hymns in a flowing style. "Fairest Lord Jesus" and "Sun of My Soul" with two variations are especially good. It is hoped that Frederick Hayashi will continue his musical work.

J. J. H.

OF ONE BLOOD: A PARABLE.

Now there abideth in our City an organization which calleth itself the Red Cross. And it is an organization which is held in esteem by all men.

For it doeth good unto all. And it hath no race prejudice.

And the Red Cross in our city maintaineth a blood bank. And there goeth unto this bank men and women of all colors. And the rich and the poor enter in at the same door. And the blood that cometh from these people is all one color.

And behold, the color is red.

I said unto the lady who manageth the blood bank: Woman, what doest thou with all this blood?

And she said unto me, It goeth unto the ends of the earth as plasma. And it saveth many a life.

I said again unto her: It hath been told unto me that there are four types of blood. And I named them unto her: O, A, B, and AB.

And she remarked that I was entirely correct.

Then I said unto her: When thou makest this plasma, does it fit only the type of blood of which it is?

And she said, Nay, it fitteth all men, and all women, for plasma is universal.

As I thought on these things, there came unto me the words of the Apostle Paul on Mars Hill in Athens. And I said to myself, Paul, thou didst say that God hath made of one blood all nations of men.

And our Lord Jesus, when he gave himself on the Cross, gave of one blood for the redemption of one world. Yea, verily, there ariseth no need for more than one Saviour.

For with one blood He redeemeth all men of one blood.—*Selected.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

On this February 2nd, after much snow, rain and cold weather, the sun is shining brightly and it is not so cold as usual. We have often heard it said that if the ground hog sees his shadow on the morning of February 2nd, he will go back into the ground for six weeks, and during that time we will have rough weather. We have heard this from childhood. Whether there is any truth in it or not we do not know, but we do know that we have seen some very cold and rough weather here during the month of February.

We well remember forty years ago, or more, that we had one of the coldest winters that we have ever experienced in this section. While the winter from December 1st up to this day has been very cold and rough and we have had to keep the children indoors most of the time, it is remarkable that the children have kept well and have had only a few colds.

We are all looking forward to getting a breath of spring when the weather turns warm and the little shrubs begin to bloom, the birds begin to sing, and the ground gets dry so the children can get outside to play games outdoors.

Cold, rough, snowy and rainy weather is also hard on dumb animals, especially cattle. They like to be out in the fresh air and sunshine, but the dairy man has had to keep them inside as much as a week at a time on account of the bad weather. He kept them a good warm bed of straw and made them comfortable, and they did not fall off in the milk flow.

We always feel for a dumb animal of any kind in bad, cold weather. We see to it that even the hogs have a warm shelter and a good bed of straw. We have a little boy who looks after the hogs and pigs and he takes a pride in seeing that they are well fed and well bedded. He had good success with his department in 1945 and produced more than five thousand pounds of pork. His largest hog weighed six hundred pounds. He is very proud of his success. We are, too.

It is wonderful what a little boy can do if he is interested in his work. Twenty years ago we gave a little boy eleven pigs, all in one litter, all the same size, and told the boy if he would produce five thousand pounds of meat we would give him a nice watch. Looking after those pigs was his pleasure. They came first, ball games, shows and others things came second to him. The pigs had to be fed first. He produced more than five thousand pounds of meat out of the eleven pigs and won his watch. People from all around us came to see the pen of hogs before we killed them. It was interesting to look at them.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 7, 1946.

Amount brought forward		$1,185.30
Sunday School Monthly Offerings.		
Eastern Va. Conference:		
Rosemont	$ 25.00	
Oakland	15.00	
Portsmouth, First	6.89	
		46.89
N. C. & Va. Conference:		
Pfafftown	$ 10.00	
Reidsville	14.00	
		24.00
Western N. C. Conference:		
Ether	$ 3.29	
Hank's Chapel	11.66	
Randleman	14.97	
Shiloh	14.22	
		44.14
Va. Valley Conference:		
Linville	$ 5.44	
Newport	8.43	
Wood's Chapel	2.00	
		15.87
Total for the week.....		$ 130.90
Total for the year from churches		$1,316.20

FOR THE CHILDREN.

(Continued from page 11.)

ing is when the child is in the mood to confide.

A mother should be comforting. "I'm happy that you're telling me what your heart is saying, Son," she might reply. "Many older brothers feel as you do. They think Mother loves the baby more than she loves them. This isn't true. Nohting in all the world culd make *me* love *you* less. The baby is tiny and helpless. Together we must help her to become big and strong like you. Always come to me and tell me how you feel and what you're thinking, so that we can talk it over and clear away the trouble."

Often a mother loses a golden opportunity to ward off future unhappiness by not encouraging a child to come to her with his perplexities and troubles. Most psychologists of the present day tell us that a tendency to be fearful and to have periods of depression generally has its roots deep down in our childhood; and depression often rises from too much repression.

As parents, we should do our best to prevent a beginning of these emotions; and if in spite of our care they do develop, we must seek unobtrusively to find the cause and then labor to counteract it.

A wholesome mental hygiene is a valuable asset to any child, helping him daily in the growing-up process. It has been said, "Some people grow up; others only grow older." A well-balanced mentality promises a normal all-around growing throughout childhood and youth that will not be halted as the grown-up age but will continue its intellectual and spiritual development as long as life shall last.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Marriages

DOFFLEMYER - RICHARDS.

Before an improvised altar of palms, ferns and cathedral candles, Miss Virginia Richards of Petersburg, Va., became the bride of Alfred A. Dofflemyer of Elkton and Petersburg, Va., on Tuesday, January 1, at 12:00 noon, the double ring ceremony being performed by the bride's father, assisted by Rev. W. J. Andes of Winston-Salem, N. C. The wedding took place in the bride's home.

Mrs. Dofflemyer is the daughter of Rev. and Mrs. C. B. Richards of Petersburg. Mr. Dofflemyer has been with the armed forces in the ETO for thirty-four months, and has just received his honorable discharge. He is a member of our Bethel Church, near Elkton, Va., and is vitally interested in the work of our church. This fine couple will make their home in Petersburg, Va.

W. J. ANDES.

In Memoriam

CARR.

Mrs. Ida Holland Carr departed this life after several months of declining health, at her home neas Walters, Va., November 26, 1945, at the age of seventy-eight years.

She was faithful to her family and to her home, as all Christian mothers are.

Therefore, be it resolved:

1. That we bow in humble submission to her Master's will.
2. That we express our sincere sympathy to her family, and especially to her aged companion who so lovingly administered to her desire.
3. That a copy of thes resolutions be sent to the family, one recorded on the church records and one sent to "The Christian Sun" for publication.

Mrs. W. T. COX,
Mrs. JULIAN CARR,
Mrs. OTIS JOYNER,
Committee.

KRATZER.

Whereas, our Heavenly Father in His wisdom, has seen fit to take unto himself our friend and neighbor, Mrs. Hugh Kratzer, therefore, be it resolved:

1. That God's ways are always best.
2. That she was a devoted mother and kindly neighbor who will be greatly missed.
3. That we extend to her family our deepest sympathy and earnest prayers that God's promises may give them comfort and consolation in their sorrow.
4. That a copy of these resolutions be sent to the family, a copy be recorded in our minutes and a copy be sent to "The Christian Sun."

Mrs. MARY SCOTT DAVIS,
Mrs. R. ROY HOSAFLOOK,
Mrs. ROBERT H. MILLER,
Committee.

EARMAN.

Mrs. Ora Scott Earman died at Rockingham Memorial Hospital on October 29, 1945, after a short illness.

She was born on May 1, 1878 in North Carolina, a daoghter of the late Rev. J. A. and Emma Holt Scott.

Mrs. Earman taught in the Rockingham County schools for more than thirty years.

She leaves to mourn her passing her husband, Mr. Samuel Earman, and four sisters.

Mrs. Earman was a devoted and loyal member of the Linville Congregational Christian Church. She lived on active and consecrated Christian life and her influence was far-reaching, having been president of the Women's Missionary Society for many years. She loved her Lord, and her most earnest desire was to have the Gospel sent to "the uttermost parts of the earth."

We sympathize with her loved ones in their loss and request that copy of this tribute be placed on the church record, and that a copy be sent to "The Christian Sun" for publication.

Mrs. R. ROY HOSAFLOOK,
Mrs. ROBERT H. MILLER,
Committee.

HOSAFLOOK.

The Congregational Christian Church of Linville wishes to present the following resolutions for R. Roy Hosaflook, beloved Superintendent for many years. His religious and civic activities endeared him to all with whom he came in contact. Therefore, be it resolved:

1. That in his passing the church has lost one of its most substantial and congenial members. He was always ready to lend a helping hand to any worthy enterprise in the church and community.
2. That we bow in humble submission to God's will, knowing that He doeth all things well.
3. We sorrow with his bereaved wife and family and extend our sincere sympathy, and pray that God may give of His grace to comfort and strengthen them in the lonely days which lie ahead.
4. That a copy of these resolutions be sent to the family, a copy be placed upon our church records and a copy be sent to "The Christian Sun" for publication.

Mrs. MARY DAVIS,
Mrs. ROBERT H. MILLER,
Committee.

TAYLOR.

Our Heavenly Father, in His great wisdom, called from our midst Mrs. Ollie Taylor Laker, who was a member of the Linville Christian Church from childhood. She leaves to mourn her passing, her mother, Mrs. Sallie Taylor, and two daughters, Naomi and Avis. Therefore, be it resolved:

1. That we mourn this friend and neighbor, knowing that she leaves an example of faith and fortitude, achieved during her years of suffering.
2. That she was a devoted mother and carried well the responsibilities left her by the loss of her husband.
3. That we extend our heartfelt sympathy to the family and commend them to God in their sorrow.
4. That a copy of these resolutions be sent to the family, a copy be placed on the church record and a copy sent to "The Christian Sun" for publication.

Mrs. MARY SCOTT DAVIS,
Mrs. R. ROY HOSAFLOOK,
Mrs. ROBERT H. MILLER,
Committee.

BEALE.

We, the members of the Woman's Missionary Society of the Suffolk Christian Church, find it our sad duty to record the death on October 7, 1945, of our beloved charter member, Miss Effie J. Beale.

Miss Effie's long, active life was centered in serving her church and her God. Three generations in our Missionary Society and church knew and loved her for her very goodness and devoutness of spirit.

Therefore be it resolved:

1. That this society has lost a faithful and consecrated member.
2. That we cherish the memory of her quiet, constant and reverent manner, and beauty of a true child of God.
3. That we extend our deepest sympathy to her loved ones.
4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication and a copy be placed on the records of this society.

MARGARET J. WELLS,
Mrs. C. B. DUKE,
Mrs. W. E. MacCLENNY,
Committee.

RACE RELATIONS SUNDAY

February 10, 1946
marking
BROTHERHOOD MONTH

(Statement issued by the Federal Council of Churches of Christ in America)

This is a day of magnificent opportunity!

The war has ended. The nations have committed themselves to cooperation in seeking to maintain justice and peace; men of many races have been comrades in arms and now are returning to their homelands with a new sense of the oneness of mankind.

But this is also a day of deadly peril!

Though the war has ended, insecurity prevails widely and hunger stalks in many lands. Though foreign foes of democracy have been defeated, the victorious nations are often tolerating flagrant denials of democracy at home.

This crisis is deepened by the solidarity which is rapidly growing among the disadvantaged peoples of the world, especially the non-white races—a solidarity which holds both the hope of an ampler justice and the danger of vastly more disastrous conflict than the world has ever known. One thing is certain: The doctrine of racial superiority in the modern world is dynamite. When we consider racial tensions today we are not dealing with some local or sectional or even national difficulty which, however serious, has strictly limited consequences. We are dealing with a situation of world-wide scope and, as war becomes more destructive, of literally terrifying possibilities.

This is a Day of Decision for America!

Shall we set our faces toward the future by forgetting our provincialisms of race and class in a new awareness of the reality of human brotherhood? Shall we determine that justice shall no longer be denied any citizen of any country, whether in forum, polls, courtroom or marketplace? Shall we welcome all our returning war personnel including those of Negro, Indian, Mexican, Jewish and Oriental ancestry, who have been fighting for democracy abroad, into a revitalized democracy at home? Or—

By turning our backs upon the very ends we have been struggling to attain, by cherishing our prejudices above our principles, shall we turn victory into defeat, and shut the door upon the hopes of mankind?

This is a Day of Decision for the American Churches!

We have a mandate under God for bringing the nation to repentance for its denials of justice to many of its own citizens and for leading the way toward a new order of human brotherhood. But the Church cannot fulfill this obligation unless it first recognizes and repents of its own failure to fulfill the law of Christ in its own life.

This is a Day of Decision for every Christian!

Let us examine in God's presence our words, our deeds, our thoughts. Are we ready to sacrifice every prejudice, pride and interest, which stands in the way of a universal human sympathy and the complete sharing of life with all our fellows. Nothing less than this is demanded by the desperate times in which we live. Nothing less than this is our duty under God.

WHAT CHURCHES CAN DO.

Demonstrate in practice and policy their belief in the worth and dignity of every human being.

Include in services to returning war personnel all veterans of whatever race, creed or national origin.

Sponsor study groups, forums, fellowship in worship and other interracial means through which men learn cooperation in meeting common needs and mutual interests.

Give support to the doctrine of brotherhood by standing against discrimination on account of race, creed or national origin in employment, education, housing, recreation, etc.

Urge our Government, by petition and other means, to stand for independence or self-government of colonial peoples within a fixed term wherever practicable and in the meantime insist upon genuine international trusteeship through the United Nations Organization.

WHAT INDIVIDUAL CHRISTIANS CAN DO.

Examine own heart and mind for lurking prejudice and hostility toward persons of other racial or cultural groups; and refrain from judgment without understanding the facts involved.

Practice in daily contacts personal beliefs in the human value and dignity of each person.

Enlist for definite tasks to promote interracial brotherhood in the organizations and activities of your own community.

Become informed and active in legislation for permanent fair employment practices in your state and the nation.

Keep in touch with agencies that are working in the field of better race relations, to keep informed on the question through their literature and programs.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, FEBRUARY 14, 1946. NUMBER 7.

BROTHERHOOD WEEK, FEBRUARY 17-24, 1946

Elon College Library 3X

"In Peace as in War--Teamwork"

The armies of the United Nations won a conclusive victory over the forces of tyranny which exploited racial and religious hatred to divide the world and destroy freedom. The ideal of democracy is a society in which each seeks the truth in his own way and all are united by understanding and mutual need. The good world of the future must be built on the foundation of the recognition of the dignity and rights of each individual, whatever his race, creed or national background.

Among all the nations the United States stands as the exemplar of a people grown great through this liberty. Now, as never before, we, as a people, are called upon to demonstrate with even greater brilliance the glory of our freedom. It is the light which alone can guide the future of mankind into the ways of peace.

Within our own borders we are facing the huge task of reconversion. This is a job of such magnitude that it can be done well only as all of us work together. The teamwork of the armed forces won the war. The spirit of teamwork should extend to our national life. As we united for victory, we must unite for peace. Let our aim be: "In peace as in war—teamwork."

Because I believe that the health of our democracy draws its strength from the wells of deep spiritual understanding, I am happy to join with the National Conference of Christians and Jews in calling upon our people to observe Brotherhood Week from February 17 to 24, 1946. I hope that in every community throughout the country our people will meet together to rejoice in the greatness of the land which belongs to all of us and to pledge themselves to the continuance of that loyalty which will unite our country as the leader of peace and the happy home of all our citizens.

Very sincerely yours,

HARRY S. TRUMAN.

The White House,
Washington, D. C.

NEWS AND VIEWS

BETHEL, CONCORD AND MT. ZION NEWS NOTES.

Bethel Church has put on a drive for $1,500 to remodle the inside of the church. Over half of the amount has already been raised. The work is to be done during the month of April.

* * *

The building committee of Concord Church met with Dr. F. C. Lester on February 7, to discuss final plans for their new church which they hope to erect in the near future.

* * *

The young people of Mt. Zion are planning to erect a recreation building in the near future. This building will serve the entire community. The young people feel that in this way they are certain to find wholesome entertainment.

* * *

In all three Sunday schools the officers and teachers are putting forth effort to have a successful church school. They realize that from our church school comes most of our church workers of tomorrow.

* * *

The young people of Bethel in their last meeting, voted to put a recreation center beside the parsonage. They are planning to have a basketball court, a tennis court, and a volleyball court. Later they are planning to add other games of interest. The young men of this group are going to fix the courts for the games.

* * *

Mt. Zion is now in the midst of a drive to raise $1,500. They plan to add this to the amount they received from the Holt Fund. With the total amount they are going to brick-veneer the church, add a vestibule to the front of the church and raise the Sunday school rooms so that they might have more room. This work will be done during this Spring.

Rev. W. W. Snyder,
Pastor.

NEWS FROM MT. HERMON.

Last Sunday afternoon, Mr. J. E. Branch and Mr. Tom Smith, members of the Mt. Hermon Church, took a gift of money and things to eat, to their former pastor, Rev. J. S. Carden. During the fifteen years Bro. Carden served the church, he endeared himself in the hearts of all the people. Bro. Carden responded very nicely to an operation last fall and is now able to be about some His many friends are very much interested in him.

The church at Mt. Hermon has decided it needs some Sunday school rooms. They are getting well on the way in collecting funds; and, are getting in some building material. Under the present plan the building will have quite a different appearance and will be much better fitted for the work of the church.

F. M. Carter.

SUGGESTED CHANGES IN THE MANUAL.

There recently appeared a list of amendments to the Constitution and By-Laws of the Southern Convention that will be advocated at the next meeting of the Convention. If changes in the Constitution purport another printing of the *Manual,* it would be well if other parts of the *Manual* were revised at the same time. The offices and orders of service in the last issue are so novel as to provoke unfavorable comment. The history of the Christian Church, especially that branch started by James O'Kelly, would lead one to assume that there was no intention of beginning new or bizarre rites that would distinguish this new movement from the traditional churches. Even the name of the churches, Christian, was chosen because it did not suggest exclusiveness or sectarianism. Yet, the rites in the *Manual,* especially the order for celebration of Holy Communion, are so eccentric that there is doubt that any such thing has ever been printed by another denomination.

The Southern Convention has been rather conservative in most matters. Why this drastic departure in regards to the Communion Service? The most ancient and traditional services of the Universal Church are easier to follow than the over-elaborate net-work of hymns that is suggested in the *Manual.* There is no reason why we should follow tradition if our beliefs demand otherwise, and if we want to introduce modern innovations it is permissible. But, why use a ceremony that is sloven and has no basis in tradition, while at the same time it has no added meaning for the modern generation?

Aubrey C. Todd.

What is morally wicked is socially dangerous.

THE "WORD" IN NEW WORDS.

IV. IN THE SPIRIT OF THE KING JAMES VERSION.

By Frances Dunlap Heron.

[Last in a series of four articles on the Revised Standard Version of the New Testament.]

Forty-seven professors, linguists, theologians, clergymen and laymen in 1611 reported to King James I of England that they had finished preparing a version of the Bible "appointed to be read in churches." For more than three hundred years it has fulfilled that purpose. Nothing has displaced the hold of its incomparably beautiful prose on the ears — and hence the hearts—of worshippers.

In 1930 a committee of America's most noted Bible scholars was asked by the International Council of Religious Education, representing forty Protestant denominations, to produce a new version of the Scriptures, embodying new knowledge uncovered during the last three centuries. The stipulation was specific: "for use in public and private worship, and to be in the direction of the classic English style of the King James Version."

This committee of modern scholars, headed by Dean Luther A. Weigle of Yale Divinity School, on February 11, 1946, reported to the International Council that they had finished their Revised Standard Version of the New Testament. It is now making its way into the family circle, the Sunday school class, and the pulpit. Four years' work remains to be done on the Old Testament.

The revisers have not attempted to abolish the King James Version. They have intended rather to supplement it. They want worshippers not only to enjoy hearing the reading of God's Word, but to *understand* what the evangelists and other writers meant. To achieve such a purpose has meant the substitution of clear English words for seventeenth century expressions that have long since lost or changed their meaning. It has meant the correction of inaccuracies in the light of new knowledge gained from the discovery of old manuscripts and papyri.

A person reading the Bible privately can reflect on unfamiliar words and sentence structures until he gets the meaning. But members of a congregation listening to the minister read the Scripture must catch the sense the first time or miss it altogether. Boys and girls get little out of hearing their father lead devotions in a mysterious sounding language. (If time must be taken out for explanation, the spirit of worship is lost.)

(Continued on page 15.)

FOUR FRONTS FOR PEACE.

By JOHN FOSTER DULLES,
Chairman of the Commission on a Just and Durable Peace.

[Editor's Note: The Commission on a Just and Durable Peace was instituted in 1941 by the Federal Council of the Churches of Christ in America to study the bases of a lasting world order. This is the first of a series of articles appearing in "The Christian Sun" that deals with Christian Action on Four Fronts for Peace, the Commission's outline of a general strategy for the post-war period.]

Now is the critical time in the making of a lasting peace. What is done today will largely determine the direction of the future. Christians have a special responsibility to see that this direction is toward the prevention of war. The Commission on a Just and Durable Peace has set forth a general strategy for this effort in its Statement calling for action on Four Fronts for Peace.

The Commission was formed five years ago to do general staff work for the Protestant Churches in relation to peace. Its initial campaign was designed to bring about a World Organization. That campaign was launched in 1941. At that time, as Mr. Welle's diary now reveals, even President Roosevelt doubted that such a general world organization would receive public support. Early in 1943 the Commission issued its Six Pillars of Peace Statement which specified the kind of organization which, in its opinion, should be sought. Now UNO not only exists but it is much the kind of organization the Commission sought and it is empowered to seek peace in ways which Christians advocate. The churches of America were a potent influence in bringing that about.

Now the world moves into a new post-war phase and there is need for a new over-all program. That is supplied by the Commission's Four Front program. Each of these will be discussed by an eminent American in a group of articles to appear serially.

The first Front is the Inner Front. As the first concern of an Army is the physical fitness and the morale of the individuals who compose it so the first concern of Christian forces must be the character of the individual. The war created much emotional fervor, some uplifting, some degrading. The uplifting has tended to evaporate. There is much apathy and morale is low. That needs to be changed and quickly changed. There is imperative need for Christian soldiers who possess clear visions, serene minds and understanding hearts. Above all is needed the righteous faith that compels action.

Even the best of soldiers are ineffective unless well organized, so the second Front deals with organization. It begins with the individual and his local church and parish and goes through and up to the World Council of Churches. The objective is to get the Protestant forces so well organized and coordinated that in every land they may strike powerfully toward the same goal at the same time. Also we seek parallel action by Roman Catholics and Jews.

The third and fourth Fronts are the fronts where the forces of Christianity go into action for peace. One of these fronts is the Peace Treaty Front. There the objective is peace settlements which will be just and which, unless they are just, cannot be durable. The Commission lays down applicable principles and it calls for general peace conferences to implement these principles. It believes that high principles will be more apt to prevail in that environment than in the private negotiations of three or four great powers.

The fourth Front is the United Nations Front. UNO is an organization which can do much to promote peace. But is not an automatic, self-operating mechanism. It is a tool which will be ineffective unless skillfully used. We do not believe that UNO can keep peace merely by force. We do believe that UNO can keep peace by bringing the nations together in the fellowship of common effort so that it is unthinkable that any major war should occur. Christian peoples are peculiarly qualified to help to use the UNO in that way.

The Statement of Action on Four Fronts for Peace is an over-all program designed to be a guide for several years. As such it deals with general strategy more than with particular applications of that strategy. But no one can read the Statement without realizing that its policies will confront much opposition. If the churches respond, as I am sure they will, that opposition will be overcome, like the Commission's earlier statements, will do much to mold the future.

BROTHERHOOD—FIFTY-TWO WEEKS EVERY YEAR.

By REV. WILLIAM C. KERNAN,
Executive Director, Institute for American Democracy, Inc.

About two months ago, deep beneath the surface of the earth in a Kentucky coal mine, an explosion trapped nine miners. For a moment they tried to fight their way out. But forces mightier than men's bodies were arrayed against them—and these were fire, gas and smoke. Knowledge and experience—stronger than physical strength—were needed. And one of the trapped men had knowledge and experience. He was Bud Townes, a Negro. Once before, in 1929, he had been caught in a similar catastrophe.

At his suggestion the miners retreated to a side room which was then barricaded and sealed. There was some food in the lunch pails—and some water. Not very much of either. Townes took charge and rationed both. There was some air in the room—not much—but, to conserve the supply of oxygen, Townes directed his comrades to lie flat on their backs. And then, they waited—and hoped.

Some time later they were all rescued—alive. Today, Bud Hownes is a hero out in the part of Kentucky where he lives. His fellow miners trapped with him in the mine, praise him and attribute their rescue to his presence among them. No doubt he is a hero. No doubt either that he deserves the praise he receives.

But isn't there something else to be said—something about the sane policy of the mine owners who did not deny employment to a man because of his color — something about the sound Americanism of the miners who welcomed Townes as a fellow worker? Isn't there something also to be said for the principle of brotherhood which recognizes the essential likeness of all men, and the right of all of them to live and work and grow without respect to race or religion or national origin? For if, due to intolerance which often expresses itself in discrimination against Negroes, Bud Townes had not been permitted to work in that mine, eight men—not Negroes—would be dead today. So, let us place brotherhood high in our American scale of values.

Brotherhood Week is being observed nationally from February 17-24. But what we need all year long is fifty-two weeks of brotherhood—believed in the heart—and practiced in the common tasks of every day. The observance of Brotherhood Week must not be construed to be the beginning and end of brotherhood. It is but a yearly reminder—a few brief days of rededication to the way of life which we must always live in accordance with the Commandments of God.

"We should give God the same place in our hearts that he holds in the universe."

CHRISTIAN BROTHERHOOD.

No casual student of the Bible can be unimpressed by its emphasis in law, preaching and prophecy upon social kindness and brotherhood. Turn to the twenty-fifth chapter of Leviticus and see the requirements for social justice and kindness. Go on to the prophets, the gospels and epistles. See how everywhere the un-fraternal way of life is condemned and the filial approach to life is emphasized.

The larger application of the Biblical emphasis on brotherhood is imperative. It is easier for a nation to worship in comfort and complacency than to "go and be reconciled" to a brother nation or race. America may not be the prodigal son, but rather the elder brother when other prodigaal nations return to the father's house of brotherhood. Someone has said that Christian brotherhood will not reach its goal in America while Dives feasts in the mansion and Lazarus starves in the slum. Make no mistake; brotherhood is the key to the Kingdom of God.

ABOLISH STRIKES.

Strikes should be voluntarily abolished by the American people. Not only do they work to the inconvenience of helpless participants in the body politic, they also dramatize to the world the weakness of democracy. Just when democracy is trying to put its best foot forward, it inadvertently puts its worst foot forward. Just when it would commend ittself as a model for other bewildered nations, it puts on a demonstration of domestic delinquency and emerges in the family of nations with a conspicuous black eye.

There must be a substitute for strikes. There must be enough wisdom and grace in America to find a way out of this intolerable situation. The churches, colleges and legislative assemblies must find an equitable way of settling the problems of collective bargaining. This giant evil must be caged or exterminated. It can be done. It must be done.

A GOD'S-EYE VIEW OF LIFE.

A bird's-eye view of life has its advantages, but it is not sufficient. How carelessly we accept life when we see it only from man's side! How cheap it becomes! How futile! We need to view through the eyes of God. We need the divine scrutiny and evaluation of life. Is this possible?

One may see life through the eyes of God by a careful, systematic and imaginative study of the Bible. "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." Moses got a glimpse of life from God's side at the burning bush. The Psalmist exclaimed with true insight, "A thousand years in thy sight are as but a day." Does that mean that a day is unimportant in the eyes of God? No. It means simply that God is not obsessed with the trivialities of one day. The divine perspective includes the sweep of the centuries. Read the prophets. They did not say, "Thus saith the latest commentator," but "Thus saith the Lord!" Study the prophets for a God's-eye view of life. This is also what the New Testament is seeking constantly to explain. The writers of the Gospels are trying to get across to us the divine viewpoint which transformed their lives and revised all their human evaluations. Paul glimpsed life from its divine side at Damascus, then ran and burned his life out that others might share the same transforming view of eternal truth. He was never disobedient to the heavenly vision. "O send Thy Spirit, Lord, now unto me; that He may touch my eyes and make me see. Show me the truth concealed within Thy word, and in Thy Book revealed I see the Lord."

Human vision is also purified through worship. The great hymns of the church give clarity to vision. It is not enough to see ourselves as others see us. We must see ourselves in the light of eternal truth. Isaiah saw himself as a man of unclean lips after his exalted experience in the temple. The experience of true worship brings the realization and exclamation: "Surely the Lord is in this place. . . . This is none other but the house of God, and this is the gate of heaven."

The heart of worship is prayer. Let a man take his life, his problems, his glories, his failures, as well as the life of the world in which he is set, to the Lord of all in prayer. He beseeches God to look upon it. He himself tries to view his life as God must view it, to see his little life in the life and light of the purposes and plans of the Eternal. He goes beyond the judgments and pronouncements that are human to a fellowship with the unseen Father of all life. His life, his problems are transfigured by the mellow light of the Eternal. He emerges from that experience with clarified vision, a new faith, a new hope and a new love—because he has dwelt for a season with an omnipotent an omniscient God.

Christ is the perfect revelation of God's will. A God's-eye view is found in all that Jesus said and did. Stand at the Lord's table or beneath the Cross, and human evaluations prove inadequate. Here we stand in the presence of One whose judgment was not warped by ignorance or sin. So, for a God's-eye view of life, stand first with Moses on Mt. Sinai, then stand with Christ on Mt. Calvary. "When I survey the wondrous cross on which the Prince of Glory died, my richest gain I count but loss, and pour contempt on all my pride. Love so amazing, so divine, demands my soul, my life, my all."

What does one see from the divine side? One is able to see life steady and see it whole. Shibboleths

and half-truths prove inadequate. Personality is infinitely sacred, for time and for eternity. Real values emerge and character is seen as the *summum bonum.* The eternal world not only impinges upon the temporal world, but enmeshes with it. The God-sight, more important than the bomb-sight, enables one to envisage and inhabit, even now, the house of many mansions, not made with hands, eternal and in the heavens. R. L. H.

Is the Kingdom of God a Realizable Ideal?

By Bishop G. Bromley Oxnam, *President, Federal Council of the Churches of Christ in America.**

The course of the century will be determined by the decisions of this decade. It can be a century of creative cooperation or a century of continuing conflict. Power must be brought under democratic control, and Justice must be established. If possessors of power refuse to abide by the decisions of the people and fight to retain special privilege, the possibility of change by consent passes and the day of fratricidal conflict emerges. If, on the contrary, the necessity of controlling power based upon ownership is recognized, patriotic Americans can discover in peace the measures essential to justice. We must retain our liberty, use it to establish equality, and thus create the conditions requisite to fraternity.

Equality of consideration does not imply identity of treatment. It does insist upon equal opportunity for all. Equal rights for all include such basic rights as the right to be well-born, the right to an education, the right to work. There is a universal obligation to work, and it must be accompanied by the opportunity for full employment. Men who scoff at the possibility of full employment and cry for the return of the conditions that led to the unemployment and panic of 1929 are the creators of revolution. President Truman was quite right when in castigating the Congress he demanded that if they rejected his recommendations they should produce constructive proposals of their own.

The sorry spectacle of idle machines, unemployed men, and unused materials present in one place at the same time does not make sense. There is intelligence enough in the United States to bring man, material and machine together. It is thus that the necessary, the useful, and the beautiful are produced. To argue that planning means serfdom is to make ourselves ridiculous. The American Telephone and Telegraph Comanpy plans. The Ford Motor Company plans. The railroads have realized the same necessity and plan for the morrow. Are we to believe that planning is wise everywhere except in the commonwealth itself? Are the people incapable of reaching democratic decision relative to fiscal policy, the development of natural resources, public health, and national defense? Democracy rests upon an informed and moral electorate. So the forefathers planned an educational system. Our system of public education is a chief bulwark of freedom. We can plan the freedom. We must. Decision must be reached in the matter of objectives. If we believe man is of infinite worth, then we must plan a social order whose objective is the enrichment or personality. In the Tennessee Valley we may decide the answer of the public corporation is best, because it has enabled us to develop the total resources of a great river for the benefit of the people. It has not been a matter of a power corporation developing power for the profit of its owners, but of the people building dams, controlling floods, reforesting the hills, ending erosion, bringing cheap power to the poor man's home, in a word lifting the life of all. So we use that answer there. In the overwhelming majority of enterprises we may find that free enterprise is best calculated to enrich personality, and we will use it. However, in the vast desert and mountain areas, the collective answer may prove best. Thus, we use the means best calculated to reach the ideal. We are moving from competitive struggle to cooperative endeavor in the economic order.

Internationally, we march from selfish nationalism to a sensible internationalism. The nations of the world are assembled in London for the first session of the United Nations Organization. Sinister forces among us seek to divide the allies that won the war. This is to betray the American soldier who gave his life to destroy the totalitarian threat to freedom and to establish world law and order. It was at Munich that representatives of Britain and France put class interest before national interest. Men of fascist spirit are still willing to put class interest before world interest. They must be made impotent by an aroused citizenry that insists that the nations that won the war shall still remain allies in winning the the peace. The security of the small nation is dependent today upon the agreement of the big. The decision of great nations in this period of transition must be in the interest of freeing every nation so that democratic forces may be released, and the decisions of the morrow shall be those of the peoples of the world. The United Nations Organization must be strengthened. The Assembly must turn to the solution of those problems upon which the control of power and the setting up of justice depend. We must be willing to make those changes in our conceptions of sovereignty necessary to a world of law and of order. Russia, Great Britain and the United States must remain allies in the peace, and move forward together to create the conditions in which the responsibility of peace shall not rest upon three great powers but upon a government representative of all the peoples of the earth.

Beneath social change lies an inner demand of modern man. He seeks faith as blind men search for light. There is purpose in the universe, and moral law is written into the nature of things. The moral law must be obeyed if man is to realize his potentialities. Religion must make the nature of that law clear, and give to man the ideals for which he is ready to give himself. Thus man turns to revelation for his absolutes, and to research for the tools with which to rear the structure of his ideals. In Christ man finds the Way, the Truth, the Life. In science he finds the means to walk in the way, to realize the truth, and enrich the life. Ideals are meaningful for most men when beheld incarnate in other men. It was in Jesus that the ultimate became intimate, that perfection came alive in personality, that the eternal World became flesh. The command "Follow Me" becomes therefore the most important summons of the century. The good society still awaits good men. Man still realizes himself in the complete gift of self to others.

*Excerpts from an address delivered at the annual meeting of the Protestant Council of New York at the Hotel Roosevelt, January 31, 1946.

"The gospel of hope and of victorious living has been committed to Christians. We must not do less than our best to bring our friends and neighbors into the only Fellowship which can provide strength and security in a stricken and troubled world."—*Bishop Martin.*

CONTRIBUTIONS

SUFFOLK LETTER.

On Monday, February 4, in company with Mr. and Mrs. Jonie Matthews and their daughter, Rachael, my wife and I left Suffolk on a little vacation trip to Florida. Today, Friday, the 8th, we are in Orlando. We have had a pleasant visit here with Mrs. R. B. Odom, formerly of Driver, Va., who is making her home with her daughter, Mrs. Dabney Davis and husband.

Yesterday we spent the day seeing Bok Tower near Lake Wales, the Cypress Gardens and other points of interest. We were fortunate in having the privilege of hearing the musical program rendered at noon in Bok Tower. Probably a thousand other tourists were there and enjoyed that high privilege. Edward Bok still speaks to many thousands every year through his generous gift to the people. In life he carried many messages through the printing press, and now he is remembered in a ministry of musical bells, singing birds, fragrant flowers and inviting landscape.

It would be difficult to give an adequate description of the Cypress Gardens. The hand of man has wrought wonders in bringing to this place so many tropical plants and flowers from the ends of the earth. We walked for an hour along winding paths through this garden of artistic beauty. Surely God has provided generously for the development of the artistic tastes of mankind. Man has wrought wonders, using the gifts of God for his pleasure and profit.

In the meantime we feasted our minds and appetites on the luscious fruit growing along the scenic highway. Miles and miles of the highway are bordered by groves of orange, grapefruit and tangerine trees. We decided that some people are eating and otherwise using a lot of fruit. We ate enough for one day.

Mr. Matthews is planning to take some small trees home and set them in his yard. He wants to experiment in the hope that he may at least own a Florida orange tree planted in Virginia soil. The new Ford car will have a generous supply of this good fruit as a part of its load on the way back to Virginia next week.

We are hoping that a few days in this warm climate and health restoring sunshine may give us added strength for the tasks that await our return to our respective fields of service. We are enjoying the stay in Florida. Great crowds of tourists are here and it is difficult to get reservations for room and board.

I. W. Johnson.

INTOLERANCE AND PUBLIC OPINION.

There is no way in a democracy like ours to stop the mouths of the intolerant except by the power of public opinion. You are public opinion. The intolerance you condoned today may arise tomorrow to plague you. The word you refused to speak today in defense of your slandered neighbor may be the very word you will need for your own defense tomorrow. The support you gave to intolerance today—in whatever manner—may be the means of your own persecution tomorrow.

This applies to us all—Gentiles and Jews — Catholics and Protestants—Whites and Negroes. For intolerance is of one piece. The degree of success with which Jews can be maligned and persecuted today is the measure of the persecution of us all tomorrow. Stop anti-Semitism — which is the spearhead of the attack on us all today—and you you make America safe for us all today and tomorrow. Only public opinion can do that. And you are public opinion.

Why shouldn't we stand together? We are all one in our desire to live, and work, and grow. We all have the same father, God. We all belong to the same humanity. We all posses the same inherent natural rights which we want protected and guaranteed. If a sparrow cannot fall to the ground without our Heavenly Father's knowledge, how precious in the sight of God must be the heart that is broken by the blows of intolerance —or the human life that falls because of it!

You who are public opinion—do not help that blow of intolerance to be struck which breaks the human heart and offends God. Stand with your neighbor and stand up for him —be he Protestant, Catholic, or Jewish, White or Negro. Fight for his right to be free—to practice his own religion in peace and security—to work—to come and go in freedom.

Humanity is one—and when a single man suffers persecution on account of his race or religion, all men are the poorer for it. When a whole group of people are made the object of attack by the intolerant, all humanity is in danger.

For intolerance is of one piece. It knows no limits—respects no race or nationality or color or religion or class. Today it is the Jews who are attacked. Tomorrow it may be you—finally it will be all of us. Stop anti-Semitism today—and you make America safe for us all today and tomorrow. Stop it wherever it appears —in your own conversation—in the repetition of anti-Semitic gossip by others—by keeping vigilant watch for the slander of intolerance which appears in printed form.

William C. Kernan,
Institute American Democracy, Inc.

FROM A NEW-COMER TO THE CHRISTIAN CHURCH.

Last September I began working with the Suffolk Christian Church as an assistant pastor. I found a large congregation of loyal people who were determined to place their Christian faith in their lives. Dr. John G. Truitt had made profound impression on me as a worthy servant of God and I felt that under his mature leadership I would find valuable experience in this congregation.

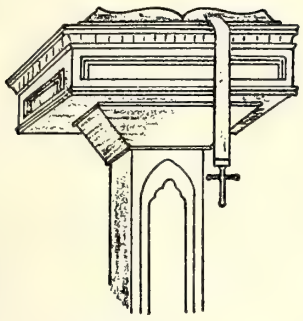
I have not been disappointed in the church or denomination, but rather have found a beautiful spirit of love and cooperation. Many people feel that with the shortage of ministers probably the Suffolk Church is a bit selfish to have two ministers; but when you stop to think that there are 1,467 members and over 500 family units you will see that even two pastors can't do too much work among them. The Suffolk Church is the largest in the conference and convention.

I have never seen a more cooperative spirit anywhere among ministers than is found in the Eastern Virginia Conference. Every third Monday they meet in a meeting of worship, business and fellowship. The beautiful spirit shown at these meetings indicate that there is harmony and love in the work of the Kingdom.

I am justly proud of my Quaker heritage and "The Inner Light" can express itself clearly in the Christian Church. My mother is a Quaker and father a Christian; thus I had the opportunity of being reared in two denominations.

This is a great day for the Church! Let all of us unite our strong and courageous efforts in bringing in the Kingdom of God. Lord, help us to be "Workers that needeth not to be ashamed; rightly dividing the word of truth."

Victor Murchison.



INASMUCH . . .

"Lord, when saw we Thee an hungred . . . and did not minister unto Thee?—Matt. 25:44.

[In memory of Theodore C. Hume who lost his life in the service of the Congregational Christian Churches and of the World Council of Churches, this sermon, given by him in the Claremont Church, California, on February 21, 1943, is reprinted by the Congregational Christian Committee for War Victims and Services, 289 Fourth Avenue, New York, N. Y.]

The heart of America is always moved by the spectacle of human suffering. Stirring appeals have been made, and more are soon to be made, for help on a vast scale to the victims of war. A single agency will shortly ask the people of America to give no less than $125,000,000, and they will give it, and as Americans we shall be glad.

Why, then, does the Christian Church also ask us to give for the victims of war? Is the Church justified in adding one more to the many appeals confronting thoughtful men and women today?

The answer to this question is very important. It concerns the very core of the Christian's attitude to human suffering.

The Church is more than a social service agency, always more than an instrument for humanitarian relief. The Church is chiefly concerned with the spirit of man, though it often serves his spirit of ministering to his material needs.

It is the spiritual need of men, everywhere so evident today, which defines the area of the Church's task. It is no less important to help Christian people respond to this need in the right spirit. The attitude in which one person serves another determines very largely the effectiveness of his ministering. "Though I bestow all my goods to feed the poor . . . and have not charity, it profiteth me nothing."

The truth is not at first obvious. But this it is which lends the *distinctive insight,* and imparts the *distinctive spirit,* to the war-time work of the Church. This clearly distinguishes *its* appeal from every other appeal being made in the world. Measured in dollars, the war-time service of the Church may seem small, when compared with that of other agencies. Measured in inner meaning, the Church's service is crucial, for it roots in three *distinctive insights,* which may be suggested here:

1. The Church points to the less-known, neglected areas of suffering, welcoming the day when the need is more widely recognized, and is taken over by other agencies.

2. The Church is peculiarly sensitive to moral issues, and seeks to sharpen them.

3. The Church recognizes bridges of goodwill that have stood against the flood-tide of hatred, and seeks to strengthen them for the day of peace-making.

1. *Less-Known, Neglected Areas of Suffering.*—How many of us in America are vividly, personally, aware of the fact that the people of Greece are slowly starving to death this winter? We have read of relief ships, and we are glad that permission has been granted to ship 15,000 tons of wheat a month for distribution to Greek civilians by the International Red Cross. But so ravaged is this little land by war, and so systematically pillaged by the invader, that even with this wheat from Canada and the United States, there is only enough to give seven ounces of bread daily to the *more fortunate* half of the population, while the rest have no assurance of any bread at all. Despite the sending of powdered milk, medicine and vitamins, we are told that *seven out of eight children* in Greece will probably die before the war is over, for sheer want of food. Can any of us sit down to a meal with an untroubled conscience, and look our children in the face, unless we have remembered the children of Greece? "Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me."

The Christian Church has been at work in Greece since the very first days of invasion, ministering to the wounded and hungry before the American people in general were aware of the need, pointing our concern to the desperate plight of this nation, which today is threatened with extinction for freedom's sake!

In responding to the unimaginable scale of civilian suffering in Russia, the Christian Church has kept in mind the needs of the spirit, no less than the needs of the body. Money cannot be sent directly to meet these needs, but medical supplies, clothing and powdered milk for children, seeds to replant the scorched earth, have gone from America. On each package of powdered milk bought with funds from our churches, we have placed a label in the Russian language: "From the Congregational-Christian Churches of the United States of America." Our motive is not, of course, to claim credit, but to let the Russians know that *at last,* what they have often had reason to doubt, that the Christians of America have cared greatly about them as friends and suffering brothers, in the day when *they have borne the brunt of our common battle!*

To the men, women and children of China the heart of America is wide open now, and for this the churches are in no small degree responsible. There was a day, not many months since, when our government and humanitarian relief agencies were unable to lift a hand to help the Chinese people. In those dreadful days, starting with the invasion of 1931, and with suffering vastly multiplied since 1937, the insight of Christian people pointed the way of aid for China's refugee college students, her uprooted millions on trek, her orphans, her wounded and her starving.

Four million men behind barbed-wire, as prisoners of war around the world, have called, once again, for the insight and initiative of Christian people. The nation has now become shocked into awareness of what this means, as it realizes that more American boys have been captured as war-prisoners, since 1941, than in any previous foreign war our country has fought. How in the world can we reach these men, doomed to years of disheartening, demoralizing, inactivity or forced labor, with words of hope and cheer? Thanks again to the leadership of Christian groups, *a way has been found* to keep up the morale of these imprisoned millions. The War Prisoner's Aid of the International Y. M. C. A. is now free, under reciprocal agreements, to carry on religious work among prisoners *on both sides of the battle line.* An American Lutheran chaplain works among German prisoners in Canada, while lectures and discussions are arranged, under neutral leadership, for British prisoners held in Germany. Contact is maintained with American boys in Japan, and Russian Bibles are circulated among Soviet prisoners held in Nazi camps. In thousands of instances these Russian soldiers have never before held a Bible in their hands. The opening of their lives to the Word of God in prison reads like a page from the Book of Acts.

(Continued on page 10.)

SEEING OURSELVES AS OTHERS SEE US.

Americans are as generous as any people on earth, and what is more they have the material wealth to back up their generosity. Yet, rarely is America generous without falling into sentimentality on the one hand, or paternalism on the other.

Americans have the freest access to world news of any people upon earth, but they make the least use of it.

America is "The Old Country" now where things are stable and predictable and where people can afford to be conservative.

These were some of the rather startling comments made by a keen young American educator, Dr. Alford Carleton, native of Albany, New York, and son of Mrs. Arthur S. Carleton of Jefferson, Maine, now back in the U. S. A. from his post as President of American College, Aleppo, Syria. Dr. Carleton has been, since 1929, an educator under the American Board of Foreign Missions, Boston. Aleppo College includes Christians, Moslem and Jewish students.

In a recent interview Dr. Carleton elaborated on the statements given at the beginning of this article.

"Americans are as generous as any people on earth, but are apt to fall into sentimentality or paternalism in their giving.

"Americans are sincerely opposed to imperialism in the political sphere, but in other spheres we are often unconsciously imperialistic in a slapdash, big brother sort of way. The American carries everywhere with him the consciousness that he comes from God's own country and Hollywood takes it for granted that the most rakish aspects of American life are 'naturals' for export to the far corners of the world.

"The dangerous aspect of the matter is that America is not only the most envied nation on the globe; it is by many nations the most feared, as well. Nations that have not been so favored by nature and political circumstances; peoples that have not developed over the last two centuries the same community of effort bent upon the arts of peace and those who have not realized the same degree of good will and mutual respect —*these* cannot understand the American's genuine devotion to a policy of 'live and let live' on an international scale. Had *they* America's power, *they* would act otherwise—and so they expect us to do so,—and fear us accordingly."

Dr. Carleton explained his designation of America as "The Old Country" now by saying "America is the old country because most of the rest of the earth is a new world where man must pioneer anew under strange and often dramatic conditons of life in an attempt to build or rebuild their civilization.

"Most of the lands of Europe and Asia have been scenes of war. Many have been under enemy occupation. All have been in the category of being potentially next on the list of one conqueror or another. Millions of human beings have lived as refugees without homes and without hope. The social and moral effects of defeat; the intellectual poison of propaganda; the nervous exhausting of living for months and years in fear of bombs and of invading armies; the ethical confusion stemming from the life of the underground with its deceit, violence, loyalty to associates and patriotism all mixed up together, all these have preyed on the minds and souls of Europe."

In commenting on his reference to the freedom of world news in America, Dr. Carleton elaborated on this point, saying:

"Foreign news is usually on the inside pages unless it can be played up as a sensational revelation or twisted into a gossipy angle touching some notable figure abroad. The fault is not with the newspapers, but with the people themselves who are not interested. Americans may be the *best informed* people, but they are the *least concerned* people in the world about news beyond their immediate affairs and within their own borders.

"This same indifference affects the formation and application of any foreign policy on the part of our Government. The men in diplomatic posts are able and conscientious men, but they can do little that is constructive knowing that uninformed American public opinion will not back them in a consistent policy and may well turn upon them irrationally in regard to some minor point that has touched American opinion at an emotionally tender spot."

CHURCH LEADERS APPEAL FOR OPEN DOOR RELIEF POLICY IN GERMANY.

Cooperating church forces in North Carolina have appealed to President Truman and Secretary of State Byrnes for a revision of the Government's policy of prohibiting direct church relief in certain European countries, particularly Germany. In a special prepared statement to our Government leaders, sent over the signatures of Dr. E. L. Hillman, President of the North Carolina Council of Churches; The Rt. Rev. J. Kenneth Pfohl, Bishop of the Moravian Church; and the Rev. Ernest J. Arnold, the Council's Executive Secretary, the Council praised the Government for its efforts of relief but declared, "We wish that our churches might be allowed to express the ministry of mercy and of Christian love through their own channels." The statement in full follows:

"The Executive Committee of the North Carolina Council of Churches wishes to record that it is giving its most hearty support to the Victory Clothing Collection throughout the state for distribution by UNRRA in countries of Europe exclusive of Germany. Deputation from American Churches, however, just returned from visitation in Germany, expresses grave concern lest provision of clothing for that country's winter needs may prove inadequate.

"We, accordingly, unite with other church bodies throughout the United States in urging that way be opened immediately for sending into Germany such additional material as is raised by the churches, in the form of warm clothing, shoes, comforters, blankets, etc, to be distributed through the Relief Agency of the Evangelical Church of Germany, now prepared to render such service.

"We have naught but praise for Government efforts for relief and assistance from American citizens generally; but we wish that our churches might be allowed to express the ministry of mercy and of Christian love through their own channels. We believe, too, that such effort would have special significance in achieving a far-reaching bond of sympathy and brotherhood at home and abroad."—*C. N. S.*

News of Elon College

By PRESIDENT L. E. SMITH.

THE MEMORIAL FOUNDATION.

It would not seem necessary to call attention again to the churches undertaking to raise $100,000 with which to establish the Staley-Atkinson-Newman Memorial Foundation, but such a small percentage of our local churches have taken definite steps to secure the amount suggested it would seem that something should be done. So much depends upon the success of this undertaking.

With the income from this fund the college proposes and is planning to increase its services to the local church by training full-time Christian workers and otherwise assisting in the local church program. Our Department of Christian Education in the college is constituted for these purposes and we are planning to add an additional instructor to our Department of Christian Education.

This $100,000, when raised, is to be a part of the overall fund of a million dollars now being raised. The success of this undertaking on the part of the church to which the college belongs would encourage men and women of larger means who are considering contributing to this fund. Public-spirited and benevolent individuals lack the assurance that we are interested in our own college and are willing to do our full share in attaining the goals set.

Sometime ago Dr. J. H. Dollar, pastor of our Newport News Church, gave assurances that his church would willingly raise its share of the $100,000. Recently the church gave concrete evidence of its purpose in this regard. The following resolution was passed unanimously by the congregation: "That we follow the request of the Southern Convention to raise an amount equal to ten times our 1943 apportionment to Elon College, as our share in the establishment of the Staley - Atkinson - Newman Memorial Foundation for Christian Education in the Department of Christian Education at Elon College. That we pay one fifth of the amount ($370.00) from the present balance in the benevolent treasury, and an equal amount during the next four years succeeding." This is real leadership at a time and place where leadership counts. Maybe your church would want to do it that way. A number of churches have raised the full amount in cash and forwarded the same. That of course is the very best way. In that event the college could have the funds invested and the income used at once. But there are many other ways for your church to secure its share in the campaign. Every church should make its own plans, but the important thing is to get the job done. Be a leader in this undertaking instead of a follower.

The Executive Board of the Southern Convention expressed the hope that this fund might be raised by the churches not later than January 1, 1946, so as to clear the field for other activities. Some churches have completed their campaigns successfully. Others are now conducting theirs, but too many, I fear, have done but little or nothing about it.

This is a good time to start. The weather is clearing. People are prosperous and in a generous frame of mind. Let's get going and get this job done—certainly by commencement. We should be able to present this fund to the college on behalf of the churches on the occasion of the college's approaching commencement.

DR. CHARLES REYNOLDS AT ELON THIS WEEK.

The Southern Convention and the college in particular are fortunate in having Dr. Charles Reynolds Brown, dean emeritus of Yale Divinity School as the principal speaker on the Christian Workers' Conference in session at the college this week. Dr. Brown will speak twice daily Monday through Friday and will be the chapel preacher at the college Sunday morning, February 17. This is a real privilege for our churches in the Convention and particularly for the members of the Elon College Community Church and all those who live near enough to the college to attend the Sunday morning service. All are extended a cordial invitation.

FIFTH SUNDAY OFFERINGS.

Church people are in the habit of blaming many things on the weather. The weather certainly has been unfavorable during the entire college period. So many of our rural churches have not been able to hold regular services and those that have gone on with their full program have done so with greatly reduced atten-

(Continued on page 14.)

A WORLD A MAN CAN LIVE IN.

By THE MOST REV. BERNARD J. SHEIL, *Auxiliary Bishop of Chicago.*

A world a man can live in must be free from the deadly disease of race prejudice. If we are truly Christian, we cannot preach one thing and practice another. If we are truly democratic, we cannot preach equality and deny it to millions of our fellow Americans. We recoil with horror from Buchenwald and from Dachau. We cannot find words adequate to describe our revulsion. Yet, are our hands quite clean? Can we denounce the appalling atrocities in Germany and ignore our own practices? Our own hands are stained with the same brush. We decry racism and its fiendish injustices; yet we participate blandly in similar practices in our own nation. We have not erased racism from the conscience of the world by defeating Germany. It is still a live and bitter issue to millions of Americans this very day. . . .

I deplore and disavow with all the sternth of my being the hate which is deliberately fostered by persons who call themselves "Americans." I hate the hate which tries to twist and pervert the American spirit into an unlovely, unlovable thing. As Jacques Maritain has said: "It is possible that in a few years this country may have to defend itself against the spiritual wave of destruction of human values which for a time submerged Europe . . . (America) would then see, undisguised before her, the face of evil and evil's reality." I am convinced that America already sees the "face of evil" in the hideous shape of race bigotry, which is the first step toward full-blown Fascism. I am nauseated by our native Fascists, who use racism as a weapon of political and economic domination. I am sickened and shamed by those religious leaders, of all beliefs, who do not use race at all, for any purpose, but simply ignore it. I despise the meagerness of spirit and the bleakness of soul represented by this monstrous thing, race prejudice.

OPEN WIDE THE DOOR.

You must not shut yourself up in your religion as if it were a prison. You must issue forth from it as the home in which you have found peace for your heart, and strength for your work, and inspiration for your duty. Christ must be your Door, by whom you go in to God and out to man.—*Henry Van Dyke.*

Doing nothing for others is the undoing of ourselves.—*Horace Mann.*

INASMUCH . . .

(Continued from page 7.)

"I was in prison and ye came unto Me."

These four types of war-service illustrate the *distinctive insights* of the church in areas of need which might otherwise be neglected or overlooked.

2. The churches have had to take a bold lead in *areas which the government and other agencies were not free to enter.* Religious ministry to men and women in the armed forces is needed more than ever today. The Army and Navy have done their best to supply chaplains, but the number has been inadequate to serve our gigantic and growing military establishment. If it is to be effective, the work of the chaplains must be supplemented, by books, pamphlets and equipment beyond what the government provides, and also by the work of churches adjacent to camps and training centers. The church is, after all, the one institution charged with major responsibility for maintaining spiritual health and vigor among young men and women. The U. S. O. does a splendid job with off-duty recreational and social activities, but even more fundamental are religious needs, and these must be met by the church. From coast to coast, from Tacoma to Miami Beach, we are strengthening, staffing and equipping churches, so that they may better rise to meet this opportunity which suddenly confronts them.

We face a genuine moral issue in the support of one hundred pacifists from our Congregational Churches, who, being of draft age, have been assigned by the government to Civilian Public Service Camps. We may not at all share their conviction as to the Christian's duty in time of war. But we are constrained to ask where it was that they learned the principles of Christian pacifism. In almost every case it was in our churches! Here their convictions were nurtured in time of peace. How can the church escape the duty to stand by these men who are paying the price of honest conviction in the day of war? The moral issue, however, goes even deeper than this: this whole war is being fought, so we Christians hold, for the sake of freedom, including that freedom of conscience whereby each man may choose and act as God gives him to understand his duty. If we fail to support the freedom of the Christian conscience now, are we not weakening the spiritual foundations of the very freedom for which we fight? The answer to this question was so clear to one young Army aviator, on active service, that when he sent in a generous gift of $350 to the New York office of our Committee, he designated the whole of it "For Conscientious Objectors." Christian freedom involves the freedom to disagree in our judgments, and yet to sustain one another in our supreme loyalty.

3. The Christian Church must *work, as well as pray, for peace in the midst of war.* A few, slender bridges of good will have held firm against the rising tide of hatred which threatens to engulf us all. The building of peace in the long future may depend upon the ability of Christian people to hold these bridges firm, and to strengthen them for the greater strains they have yet to bear. "Never in history," writes a keen observer, "has such a volume of hate been generated as will be released on Armistice Day. You can't abolish such hate. Hatred of such intensity must release itself somehow in violent action. Yet, it is a fluid thing and can finally satisfy itself on any one of many objects. Let us hope that it can somehow be turned against brute nature . . . in a frenzy of reconstruction. It seems to me that this will be the peculiar mission of the churches."

Orphaned missions is the name we give to those far-flung enterprises launched in past years by the Christian people of Holland, of France, yes, of Germany, too, which the war has cut off from their sources of support, and which would be abandoned today but for the timely functioning of the World Church of Jesus Christ. Is there not genuine promise of future good will in the experience of German missionaries, carrying on their work today in India, Africa, and Palestine, knowing that their salary and support is being provided, in the very midst of war, by the Christians of England and America?

Is there not promise, too, in the great army of refugees, who for freedom's sake have abandoned all they held dear, and are living in great poverty, many of them in internment camps, in Switzerland, North Africa, Britain and America? These tens of thousands of refugees are potential human bridges of understanding and good will, able the better to serve because of what they themselves have suffered in spirit and body, if only we will keep them alive until the day of opportunity comes to build a more brotherly world. By its ministry to religious and political refugees, the World Church is giving Christian men and women, of Europe and Asia and America, a chance to work together for things that make, not for new war, but for permanent peace.

These are the *distinctive insights* guiding the work of the church today. There is also a *distinctive spirit* in the church's war-time work. As Christians we believe that the most important thing, in every situation, is what happens *to persons and through persons.* Confronting the appalling needs that war has brought, our churches said: "Let us see how many of our members care enough about these special tasks of the Christian Church to make some regular sacrifice, to give up something week by week, so that they may, with genuine understanding and imagination, enter in spirit into the suffering of other people."

The plan for a Year of Sacrificial Giving was the result. It is concerned, not only with *what* you and I give, but with *the way* you and I give. Our churches said: "It is better to give the *hard way* than the *easy way.* It is better to give five cents a week, every week throughout the year, with understanding and sympathetic concern, than to give $5.00 in a single check, and then to forget, to become absorbed once again in our own affairs and our own petty burdens. It is better for those to whom our gfits are sent, and far better for us who will do the giving."

The Sacrificial Giving of our church members and friends, and the special offerings at Eastern and Christmas, have done wonderful things in China and in Greece, in England and in Russia, and in Army camps across the land. The habit of Sacrificial Giving has done something, too, for those who have given: it has immensely increased our awareness of the spiritual needs this war has brought. It has taught our own spirits how to grow in responding to the needs of others. The amazing words of Jesus take on new meaning in terms of our lives today:

For I was a hungry child in Greece —and ye gave!
I was a thirsty woman in Russia— and ye gave!
I was a naked orphan in China— and ye clothed Me!
I was in a prison camp—and ye came!
I was sick in an American Army hospital—and ye visited Me!
Inasmuch as you will do these things for one of the least of these my brothers, you will be doing them unto Me.

There are more deaths from alcoholism than from infantile paralysis— more than twice as many. Perhaps there should be a mile-of-dimes to fight alcoholism.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

THE BOY, LINCOLN.

Had there been a Boy Scout organization during the days of the boy, Lincoln, he would have joined a troop. Even though there was no troop for him to join, Abe was a good Scout. Even in boyhood, he was gentle and kind. He loved the out-of-doors with its beauty and wild life. He took an enthusiastic part in the games and sports of his community. He liked lifting, running and wrestling. These were considered important feats in his day. They still are popular among the rural boys and girls of the rugged mountain sections of our country.

Abe Lincoln studied as hard as the best students of our schools today. While many other boys of his neighborhood were idling away their leisure hours, Abe Lincoln was reading and memorizing the bits of information which he felt to be important. Unlike most of the boys of his day he never cared for hunting. He did not like to kill anything or to inflict pain. His frame was tall, strong and sinewy. Like any good scout, he was proud of his good health and strong body. He never wasted his energy but tried to use it to better prepare himself for his tasks. His temper was sunny and controlled. He had few advantages in the formal schoolroom and had to make up for this by spending long evenings in work with arithmetic, grammar and geometry at home. The door, shovel or floor became his copy books. He found that he could fix his exercises in his mind better by writing them out. He often copied the words and sentences in his reading, which to him seemed outstanding.

He learned of the heroes of his day in an ill-written life of George Washington, the first President of the United States. He worked out his moral code from the New Testament with little help from his home and no Sunday school teacher. There was only one history book from which he could learn about his country in his day. The things that he learned about industry came from his experience of using the scythe in the field, the axe in the woods and the flat boat on the river. The things that he learned about nature were first-hand from fishing trips to near-by brooks, berrying in wild pastures, or searching for plant life in field and wood.

He had a big heart. Even as a boy he was ever trying to lighten the load of others. This trait remained with him to the end of his life. The first seven years of his life were spent in Indiana. Later his residence was Illinois. The fruits of the lessons learned in his boyhood are visible in the farewell speech which he made to his friends in Springfield, Ill., on the evening before he left to go to Washington to take the oath of President.:

"My Friends: No one not in my situation can appreciate my feeling of sadness at this parting. To this place and the kindness of these people I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

The boys and girls, men and women of our country will remember his birthday and celebrate it in different ways. But I feel that one of the nicest gifts that we could give to honor his memory today is to follow his example and to lighten the load of others—especially those dark skinned citizens of ours whose burdens are greater than we can realize. What can I do? We ask. Let us ask ourselves this question: "If my skin were black, how would I want folks to treat me?" Then as we would be done by, let us do even so unto others." I am certain that if Lincoln were a boy today, he would do no less.

JUNIOR'S REPORT CARD.

By TRELLA DICK.

Issued by the National Kindergarten Association.

"I just had to come and see you about Junior, after he brought home this dreadful report card." Mrs. James held out the offending card and surveyed the teacher with an almost belligerent glance from beneath her worried brows. "I simply can't understand it, after all the attention I've given him."

"I am glad you came—I wish you had come sooner," Miss Bentley, the teacher, said earnestly. "I wish, too, that you had come in schooltime so you could see Junior at work."

"Of course,"—Mrs. James was already somewhat mollified by the other's cordiality—"the card isn't really so bad. He has good grades in all his subjects, but I don't like those low marks in conduct—even if they aren't so important."

"Not important?" The teacher stared at her as if she had not heard aright.

"Well, not important compared to his arithmetic and geography and—"

"My dear Mrs. James," interrupted the other, "let me assure you that those conduct marks are fully as important as the other grades—fully," she repeated emphatically. "They show the child's progress in citizenship—his attitude toward others—his self-control—his ability to discipline himself and to accept the schoolroom discipline in the proper spirit."

Mrs. James looked at her in alarm. "Don't tell me Junior's lacking in all those things. Why—that makes him sound like a—like an outlaw. Junior's not a bad boy."

Miss Bentley smiled reassuringly. "No, indeed, he's not a bad boy. We're all fond of Junior. *But* he hasn't yet learned that the schoolroom is no place for playing. He learns his lessons quickly and then he plays and annoys those around him. I've moved him several times, but that is no solution. I've been seriously thinking of giving him some extra work to do."

"Oh," exclaimed Mrs. James, "don't do that! It takes all my evenings now to see that he gets his problems done and to hear him spell his words."

Miss Bentley looked at her in amazement. "Do you mean to tell me Junior works his problems at home?"

"Certainly—every night—and does his spelling. I insist on that much. Then I know—"

"Now I know," Miss Bentley interrupted a trifle grimly. "I know just why Junior has been something of a problem. He has plenty of time for his work in school, Mrs. James. He's been using it for play, because you 'insisted' on his doing his work at home."

"Oh!" gasped Mrs. James, "Why that makes *me* the cause of those low marks on his card."

Miss Bentley nodded. "All unwit-

(Continued on page 12.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

WHAT MAKES A PEOPLE GREAT—RELIGION IN THE HOME.

Lesson VIII—February 24, 1946.

Memory Selection: *Every day will I bless thee; and I will praise thy name forever and ever.*—Ps. 145:2.

Lesson: Deut. 5-34.

Devotional Reading: Prov. 4:20-27.

Two Great Words.

"Religion" and the "home" are two great words. Take for instance this thing called religion. What ought to be more fascinating, more interesting, more important than religion—the thing that concerns a man's relation to and relationships with God, the thing that gives meaning and dignity and direction to life, the thing that concerns that part of man which alone is immortal, the thing that answers his ultimate questions as the whence he came, why he is here, and whither he goes. To be sure there are many crudities associated with religion, many things that have little or no meaning, but religion in its best and highest sense ought to be man's chief concern.

And then this word "home." What associations it suggests, what intimacies it features, what comradeship it affords, what contributions it makes to human life. It does not have to be large or lavishly appointed. It may be simple and in an out-of-the-way place. But here human relationships reach their climax, and human life finds its crowning joy. The love of man for woman, of parent for child and of child for parent, the mutual confidence, the uncalculated spirit of service, the spirit of sacrifice, the sharing of life—all these things and others are some of God's best gifts to men, and some of his surest ways of disciplining life and developing character.

These two great words, "religion" and the "home," are brought together in this lesson. That fact gives a teacher something to talk about indeed.

First Things First.

"Hear O Israel; Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." (Jesus later added: "with all thy mind.") This "Jewish Confession of Faith" asserts the unity of God and his primacy. He is one. And He is to be first. Men are to love Him supremely and to obey Him steadily. The constant repetition of this Shema has been a vital factor and force in Jewish national and home life.

Religion In the Heart.

"These words which I command thee this day, shall be upon thy heart." They were not to be engraved upon tables of stone but upon the tablet of the human heart. Too many hostages have been given to the intellect in religion, and too little to the heart. As we shall see in the next division, we are to love God with our minds, and the intellect has a place in religion. But too many of us moderns are afraid of emotion. We become quite enthusiastic about games and sports and lodges and clubs, but we are afraid to show any emotion in religion. Bishop Hughes once said that in all his ministry he does not recall but one man who was converted intellectually. The heart has eyes and reasons of its own.

Religion in the Head.

"Thou shalt teach them diligently to thy children." There is an intellectual content to religion. Religion can be taught. There is such a thing as Christian education. Jesus himself was known as the Master or Teacher. And He sent his disciples forth to teach. If any generation fails to teach religion, it is going to be just too bad for the nation in the next generation.

Religion in the Home.

"Thou shalt talk of them when thou sittest in thy house." The mother is the first teacher of religion. Religion should be taught in the home from the beginning of the child's life. Failure here is costly. The church school and the church can teach religion, and should teach religion, but they cannot and ought not to be a substitute for teaching religion in the home.

By way of formal content. A mother and father can teach a great deal of religion by reading the Bible and Bible stories in the home even while the children are young, by saying grace at meals, by having family prayers or worship, by subscribing to religious periodicals and encouraging children to read them, by talking about religion in a natural and normal way, by specific instruction. There are any number of ways in which religion can be taught in the home from the standpoint of specific content.

It can also be taught by contagion and influence. If the parents are reverent, if they live serenely and simply by a faith in God, if they magnify the church, if they attend the services of worship, if they live wholesome, sincere, Christian lives, they will also teach religion. It is the spirit that quickeneth.

The Peril of Prosperity.

"And when Jehovah thy God shall bring thee into the land which he sware unto thy fathers to give thee great and goodly cities . . . and houses full of good things, etc., and thou hast eaten and are full, then beware lest thou forget Jehovah who brought thee forth out of the land of Egypt, and out of the house of bondage. This is one of the perils of prosperity, that one forgets God. Many a man or woman who was humble and faithful when in moderate or poor circumstances, has forgotten God when times became good. Poverty is bad but prosperity may be worse. And the law applies to nations as well as individuals. Let us pray that America in her prosperity does not forget the Lord her God, by whose bounty we have become great, and by whose mercy we have been spared.

FOR THE CHILDREN.

(Continued from page 11.)

tingly and with the best of intentions, you were."

"It's no wonder he's irresponsible in school," she continued. "We try to teach the children to use their time thriftily here—not waste it. He needs to form work habits for the hours he is in the schoolroom—not for the precious play hours after school. When parents insist on the child's studying at home, they defeat our efforts—unless, of course, the child is slower than average and needs extra time. But Junior isn't. I wish, Mrs. James, you'd try letting him do his school work in school. It may take a little time for him to settle down to good work habits, but now that I know the cause of his trouble, I can help him to do this."

"You certainly put things in a new light," Mrs. James replied. "And to think I blamed Junior for those bad conduct marks! Well, here's where I help him get some better ones—by leaving him alone."

"We'll both help," responded Miss Bentley with a pleasant smile. "Thank you so very much for coming. Parents and teachers can smooth out so many difficulties by getting together. See how much this little talk helped us both to understand Junior."

Book Reviews

Humanity is ailing and in need of help in many ways—physically, mentally and spiritually. Even the secular testifies to this. Among the current movies now playing are "Spellbound," a first-rate thriller that projects the work of the psychoanalyst, and the much-discussed and heralded "Lost Weekend" which portrays a drunk. While it is not the policy of this paper to recommend moving pictures, "Lost Weekend" is so unusual that it should be seen by Christian people. Perhaps as its sordid story unfolds, someone, somewhere, will find the clue that will relieve man of this evil.

Evil exists in many shapes and forms. For one it may be imminent divorce, or a mixed marriage or subjection to in-laws. No matter what, humanity indeed needs help. For the past several years some of America's better known ministers and sociologists have written books to help those who desperately need help. This is a good thing, for many are not accessible to a psychiatrist, minister trained in counseling or a clinic for adjustments.

Here are four books in order of their appearance that may mean the difference between good life or sordid death to some.

And We Are Whole Again. Hazen G. Werner. Abindon - Cokesbury. $1.50.

Hazen G. Werner is no fly-by-night theorist. He is a minister who indulges in that passing-from-the-scene type of ministerial work, pastoral visiting. As the leader of a downtown church in Detroit he began a Personal Trouble Clinic as an answer to evil and is assisted not only by a psychiatrist and family worker, but by the local police and other public agencies. Mr. Werner is among the speakers to appear at the Duke Divinity School Convocation in February.

And We Are Whole Again has chapters intriguing titles as "Do We Mind Being Ignored?" and "Nailing Up the Back Door." In all there are a dozen chapters dealing with life's problems.

There are those who are not whole, or even half. To read such a book or to come under the influence of a teacher or minister who had read such a book might mean new life for them. Parents will find valuable help in the chapter on childhood and youth. Those who are weak will find aids in "The Power to Outwit Evil."

Dr. Werner believes that "long clinical practice convinces that psychological techniques serve best when they lead to a greater experience—when you and I touch *him* . . . 'and are whole again.' "

* * *

Personal Crisis. Carl Heath Kopf. Macmillan Co. $2.00.

Here again are twelve chapters on the problems of life. No one person can fathom the restless sea of the human soul, but many using the same techniques of religion can greatly bless the traveler.

Dedications sometimes identify the author to his readers. Dr. Kopf has dedicated his book "To Mary Chalfont Kopf who makes of each personal crisis a personal victory." The reading of the book may bring personal victory to many.

He begins with birth and ends with death. Between are the worries of life—failure, success and its dangers, sin and sickness. Choice of loyalties, vocation and life mate are also included. In addition to ways and means of being brought to face personal difficulties there are also well chosen passages from the Bible as an introduction to each chapter. These alone make the book worthwhile. At the close of each chapter is a prayer. In a sense this is a most valuable devotional book. Scripture and prayer belong to the healing of a diseased-ridden man.

The author is a Congregationalist, the pastor of the hundred-year-old Mount Vernon Church in Boston. He is a young man and well known as a youth leader. He was the preacher for the Pilgrim Fellowship group at Berkley, Calif., in 1940.

Written in an easy to read, yet very lovely style, this book, not too long, is highly recommended. It is sane and saving.

* * *

Your Problem—Can It Be Solved? Dwight J. Bradley. Macmillan Co. $2.00.

Although all of these books are on the same theme none of them are alike. Testimony to this is borne by knowledge of human diversity and the fact that three Congregational ministers had books published by The Macmillan Co.

Dwight Bradley's book bears the mark of the individualist who dallies not with scriptural approach but swings into the midst of the problem and slays trouble where he finds it—on the spot. He asks the question, "Can It Be Solved?" and sets forth to say it can!

His approach is more clinical and analytical. "Of What Are Human Problems Made?", "The Know-How of Problem-Solving," "How to Diagnose Your Problem," and "What Next?" All of these are broken down for closer study and guidance.

Six typical problems and the author's solution come halfway in the book and leave one wondering if they were used to shock the milder reader or to convince the reader who is a confirmed sinner. However, the cases are shown in the question and answer for which is the clinical method of handling problems. Many will find this valuable information, especially ministers who desire to do this type of work.

Dr. Bradley now serves with the Political Action Committee of the C. I. O. He is a graduate of Oberlin College and served a number of Congregational parishes. He has also traveled extensively.

The crux of his book is in the ending. And it is rightly placed. The last portion of the last part is "Let Problem-Solving Be Your Religion." The evils that best mankind are enumerated just before and then a breakdown of the essential question: "What is religion? . . . What do you think when you worship? . . . What do you do when you worship?" "For the religious life, the problem-solving life on its highest levels, is open to all who are inclined to God and who desire, not only that their own problem may be solved as God wills it, but also that the will of God may be down on earth. . ."

* * *

When Life Gets Hard. James Gordon Gilkey. Macmillan Co. $1.50.

Dr. Gilkey is the most mature writer of the group. He is mature by virtue of life lived, churches served and books written. He has a dozen or more books to his credit dealing primarily with the problems of living. He is pastor of South Congregational Church, Springfield, Mass.

When one reviews a great many books the personal message is often lost as the reviewer seeks to evaluate the work. Not so with *When Life Gets Hard.* It is so simply written and so filled with the needs of day-to-night-to-day living that even a book reviewer pauses to take stock.

The difficulty with writing a great many books is oversimplification of ideas. The superficial book is well known, and authors sometime have a tendency to repeat themselves. But this brief book seems not to do those things at all.

Dr. Gilkey is counseling on such matters as: "When Your Faith Fal-

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We have a number of friends who are vitally interested in the Christian orphanage . They perhaps have visited the orphanage at some time or perhaps a number of times. They know what we have here and what we are trying to do in helping orphans and dependent children. They are interested in the helpless child. They want to see it have an equal chance. They contribute to help support the institution so it can help the dependent child.

These people know it as an institution of the Congregational-Christian Church and want to see it succeed.

We have church members who have never visited the orphanage. They may not be interested from the fact they know nothing of it or its work. If they could or would come and spend a little while and look into the faces of nearly one hundred little children who are dependent on someone to give them a chance, we feel sure they would become strong supporters of the orphanage. Some of the finest citizens who are now holding splendid positions were reared in orphanages.

Figrues show that only 16 out of 1,138 boys in North Carolina who were reared in orphanages were rejected for military service. Regularity of habits — eating regularly, sleeping regularly, working and playing regularly will do lots toward building strong bodies.

What do we have at the Christian orphanage as to a physical plant, or capital assets?

We have 255 acres of land valued at $40,000.00. We have three buildings for children, valued at $127,000.00. We have furniture and fixtures valued at $22,922.09. Fifty head of cattle are valued at $6,250.00, three mules at $600.00 and farm machinery at $6,000.00. The total value of our physical plant is $203,105.00. This does not include cash in the bank nor other investments. It includes only the physical plant. The orphanage had a small beginning but the Board of Trustees had vision and have added from year to year to the physical plant until today we have one of the nicest small institutions in North Carolina. A plant the church may well feel proud of.

During the years by close economy and wise planning by the Board of Trustees the orphanage has reared, trained and educated as far as possible six hundred boys and girls and kept out of debt.

The three brick buildings for children are in a first-class condition. All have been repaired ad painted on the inside and outside during the last three years.

The modern dairy barn has been recently painted and is one of the prettiest modern dairy barns in this section.

For the past thirty years the Christian orphanage has been richly blessed with a Board of Trustees of business men and women who had business ability and vision and have brought things to pass. They have been faithful to their trust. The orphanage plant stands as a monument to them for keen business insight.

Visit the orphanage. You will be more interested in this work of love and charity.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 14, 1946.

Amount brought forward		$1,316.20
Sunday School Monthly Offerings.		
Eastern N. C Conference:		
Beulah		1.80
Eastern Va. Conference:		
Mt. Carmel	$ 10.45	
New Lebanon	7.00	
Second, Norfolk	10.00	
Rosemont	55.00	
		82.45
N. C. Va. Conference:		
Durham (Thanksgiving)	$188.89	
Greensboro, First	$ 23.54	
Ingram	8.28	
Long's Chapel	5.24	
		225.95
Western N. C. Conference:		
Pleasant Cross	$ 8.00	
Pleasant Union	5.35	
Ramseur	17.43	
Smithwood	2.24	
Sp on's Chapel	3.47	
		36.49
Va. Valley Conference:		
Winchester		9.40
Total income for the week from churches		$ 356.09
Total income for the year from churches		$1,672.29

Intergroup hatred slows up teamwork, kills the democratic spirit. Therefore, it must go. The same united and scientific attack used against tuberculosis, cancer, and infantile paralysis will be needed to control it. If six hundred scientists working together can produce the atom bomb, then why not put six hundred scientists to work on the job of eliminating intergroup hatreds? Their efforts combined with the social technicians—school people, religious educators, civic organization leaders—could alleviate such hatreds within twenty-five years.

FIFTH SUNDAY OFFERINGS.

(Continued from page 8.)

dance. This could easily account for the small amount received to date for the college. We should remind curselves that this is the college period and that our Sunday schools and churches should do something for its support. The spring months are the more needy months, if such could be the case. At any rate, your contributions help tremendously with the college's current program.

We are grateful for those that have contributed and watch the mails anxiously for additional contributions.

Previously reported	$ 922.26
Sunday Schools.	
Eastern Va. Conference:	
Franklin	200.00
Western N. C. Conference:	
Spoon's Chapel	1.00
Total	$1,123.26

BOOK REVIEWS.

(Continued from page 12.)

ters," "When You Have Too Much To Do," "When You Must Master Fatigue," "When Death Takes Your Love" and "When You Wonder What God Is Doing In Your Life." Busy mothers and parents groups might well study: "When You Have Too Much To Do" and "When You Spend Your Life Doing Little Things." He records the list of "little things" that a frustrated father wrote as he kept his children for his wife to make a necessary shopping trip. His philosophy is sane and applicable.

In closing he gives a basic message for liberal Protestantism that is excellent. Dr. Gilkey's book has struck a spark. It will kindle the hearts of those who falter and would know the Saviour of Mankind.

J. J. H.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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In Memoriam

FOWLER.

J. O. Fowler, eldest son of John H. Fowler and Mary Lucas White, was born April 12, 1877, and passed away at his home December 29, 1945.

In his youth he united with the Mebane Presbyterian Church, after marriage he and his wife joined the First Christian Church of Burlington, N. C., and retained his membership there until the organization of the Mebane Christian Church, May 23, 1915. He was a charter member and served as Deacon and Superintendent of the Sunday school until the time of his passing. His interest and devotion and regular attendance at all churches were an inspiration to all.

He was a loyal member of the Junior Order of American Mechanics, Mebane Council No. 208.

On October 26, 1904, he was united in marriage to Miss Lillie Lea Hurdle of Burlington. To this union were born two sons and four daughters: Paul Fowler of Spencer, N. C.; Mrs. C. B. Robinson, Clinton, N. C.; Misses Mary and Margaret and Owen Fowler and Mrs. Charlie McAdams of the home.

He is survived by all his children, eleven grand-children, one brother John A. Fowler of Greensboro, N. C., and three sisters, Misses Alice, Della and Lillie Fowler of Mebane, N. C.

Funeral was conducted at the Mebane Christian Church. The service was led by Rev. Ellis N. Clark, assisted by Rev. W. M. Baker of the Presbyterian Church, with burial in the Oakwood Cemetery. His last resting place was made beneath a mound of beautiful flowers contributed by his many friends.

He was quiet and reserved in manner. A consecrated Christian of simple faith and leaves to his family the priceless heritage of integrity, humility and love.

CARR.

The death angel visited the home of Mr. and Mrs. Bonnie Carr and took therefrom the soul of their dear little son, Robert Edward Carr, on January 3, 1946, at the age of nineteen months.

Therefore, be it resolved:

1. That we bow in humble submission to our Father's will, believing He doeth all things right.

2. That the cradle roll of Mt. Carmel Christian Church has lost a dear little member, making our hearts sad by his going.

3. That we extend our heartfelt sympathy to his mother, father, and dear little brother, and pray God's blessings may comfort their hearts.

Mrs. E. W. BEALE,
Superintendent.

THE "WORD" IN NEW WORDS.

(Continued from page 2.)

For these worshippers, at home and at church, the revision committee has sought to make the current of the central thought flow in a straight, sure channel.

Naturally a version in the direct, terse diction of the twentieth century cannot have just the same kind of beauty as the melodious, stately prose of the Elizabethan era. The Revised Standard Version offers the beauty of forcefulness, of vitality, of simplicity. Its creators hope that that beauty will attune to this generation's ear and heart—and mind.

The following comparisons of passages in the King James and Revised Standard Versions indicate how the modernization of verb forms, pronouns and sentence structure simplifies the meaning for the worshipper. First, Matthew 13:18-23.

King James—Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, chokeeth the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Revised Standard—Hear then the parable of the sower. When any one hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in his heart; this is what was sown along the path. As for what was sown on rocky ground, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. As for what was sown among thorns, this is he who hears the word, but the cares of the world and the delight in riches choke the word, and it proves unfruitful. As for what was sown on good soil, this is he who hears the word and understands it; he indeed bears fruit, and yields, in one case a hundredfold, in another sixty, and in another thirty.

Now Hebrew 11:1-3.

King James—Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Revised Standard — Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old received divine approval. By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

The translators of the Revised Standard Version present it with the hope that that faith in the unseen will grow in the hearts and minds of all who hear and read its Word.

Brotherhood--Doctrine of Christian Charity

By THE VERY REVEREND VINCENT J. FLYNN,
President of the College of St. Thomas, St. Paul, Minn.

For the last fourteen years the National Conference of Christians and Jews has sponsored this week, dedicated to the proposition that all men are brothers. The idea for Brotherhood Week came from a priest in Denver, Colorado. At first sight it may seem either mawkishly sentimental or hopelessly futile to observe such a week—sentimental because the word brotherhood, like the words love and charity and patriotism and self-sacrifice, have been so often debased by unworthy usage that honest people shrink from using them; futile because, after the official cessation of hostilities in most parts of the earth, the human race is still divided against itself, torn by factions, greed, hatred, talk of revenge and retaliation.

But we must put aside the temptation to regard Brotherhood Week as either sentimental or futile for if we choose to regard brotherhood as sentimental, we shall be forced, if we wish to be logical, to regard such ideas as love and patriotism and honor and friendship as sentimental notions. And if we regard brotherhood as a concept incapable of being realized by mankind, we shall be forced to give up our faith in man completely. We shall be forced to say that there is no use trying; we shall have fallen into the hopeless determinism of those who say that man has no free will and has therefore no prospect of either worsening or bettering himself. We shall have reached the ultimate in cynicism.

The National Conference of Christians and Jews is an organization of people who believe in the brotherhood of men, and that all men are the children of the one Heavenly Father. Therefore, they should all cooperate for the general welfare of all mankind. This organization does not say that one religion is as good as another or that all roads lead to the same destination; neither do they suggest a boiling down of all religions or the finding of a least common denominator in religion. But they do believe in a moral interpretation of the universe, and they do say that, regardless of religious differences, men who believe in God and the brotherhood of man can live together in peace and friendship. It is an idea simple enough—it is merely an application of the doctrine of Christian charity. They claim the right to be considered in good faith, and they extend to others the compliment of assuming their good faith. "Judge not, lest ye be judged."

Brotherhood is an idea that has been lived by the majority of our citizens from the beginning of our national existence. It has always been rejected by the small but vociferous minority of bigots ever with us. The first sort, the ordinary decent Americans, live side-by-side with their neighbors, in peace and amity, whether there are religious differences existing between them or not. The others choose to regard their neighbors as their enemies; they choose to quarrel with them and to try to destroy them.

Today, as always, there are active among us the dangerous hate-mongers. A recent survey has indicated at least thirteen per cent of our population strongly anti-Semitic, seven per cent anti-Catholic, seven per cent anti-Negro, and seven per cent anti-Protestant. Evil is always to be fought because it is evil; but today this particular evil will be fought as a very condition of our survival. We must have teamwork in peace, as we had it in war. And we are fools to talk of world brotherhood if we cannot achieve substantial unity at home.

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A Just and Durable Peace: I--The Inner Front

By BISHOP G. BROMLEY OXNAM, President,
The Federal Council of Churches.

Something must happen to the hearts of men if world order is to be established.

When Augustine left Africa, his friend Marcianus who knew that the sensual and the spiritual were struggling for the mastery of Augustine's soul said: "This day that brings another life to thee, demands that thou another man must be."

The new world needs new men. The command of Christ, "Ye must be born again," takes on new and compelling significance. Man seeks the institutions that will bring power under democratic control. He seeks likewise to establish justice by democratic process. But a new spirit must rule the individual if a new spirit is to infuse society.

It was Hitler who said: "I want to see the gleam of the beast of prey in the eyes of my youth." In the terrible necessity of destroying the beast of prey, men whose normal instincts have called for brotherhood, were themselves forced to kill and to destroy, and in the heat of battle hatred entered many hearts. The shocking and revolting necessities of bombing and blockade became impersonal routine in the life and death struggle. Something did happen to the hearts of men. Victory has come, and something more must happen to the human heart.

It must be cleansed of all hatred and the spirit of revenge. The good-will that leaps from love and expresses itself in the acts of brotherhood must rule the heart. A man can hate and drive a bayonet into an enemy. A man cannot hate and build a brotherly world. It is a property of hate to destroy the object hated. But the day of destruction has passed. It is rebuilding that confronts us, and the attitude of brotherhood is prerequisite to construction.

A Nazi victory would have meant the enslavement of democratic peoples. Our victory must not mean the enslavement of the vanquished. Justice by all means; a Nuremberg trial, the de-Nazification of Germany, yes. But not the hunger and suffering of women and children if we can prevent it. Long-term policies must be determined by reason and the practice of the moral law. With justice must go forgiveness, not that the criminal shall escape penalty, but that the victor shall not be contaminated by the spirit of the defeated.

We must become new men in Christ Jesus. Brotherhood must come alive first in such great relief endeavors as UNRRA, but also in the relief of our former enemies. "If thine enemy hunger, feed him." Brotherhood must live in the United Nations Organizations in such fashion that the family of God may be protected from the unbrotherly whose greed threatens the peace. But it cannot live in the common life unless it lives in the hearts of the individual. "This day that brings another life to thee, demands that thou another man must be."

"Ye must be born again," said Jesus.

"Treat one another with the same spirit you experience in Christ Jesus," said the Apostle Paul.

A combat soldier wrote home: "The coinage of war is life, not gold." In war, the purchase price of victory is life. World order cannot be bought with gold. It calls for coinage of another nature. Peace is purchased with the attitude of brotherhood, and brotherhood comes of a "pure heart, a good conscience, and a sincere faith."

NEWS AND VIEWS

Our church in Winchester recently raised $10,400 to secure a new parsonage.

Dr. Charles Reynolds Brown preached at Elon College last Sunday morning.

Dr. Douglas Horton who recently returned from a trip to Japan, is now off on a trip to Geneva, Switzerland.

Rev. C. Carl Dollar began his ministry at Sanford last Sunday, after serving as a chaplain for a number of years in the U. S. Army.

Dr. J. H. Dollar was host to the Eastern Virginia ministers who met in Newport News last Monday.

Dr. H. S. Hardcastle received three members at Rosemont last Sunday.

Greensboro Churches will unite in a Cooperative Leadership Training School to be held at Greensboro College each evening from 7:30 to 9:30, February 25 through March 1. Dr. Merton French of Elon is to be one of the teachers and Dr. W. E. Wisseman is to serve as dean.

The Rev. Allyn P. Robinson has tendered his resignation as pastor of the United Church, Raleigh, to accept a position with the National Conference of Christians and Jews. Mr. Robinson will serve as executive secretary for the North Carolina area with headquarters in Raleigh.

First Christian Church Burlington, has inaugurated a radio program which may be heard on Monday, Wednesday and Friday at 10:15 A. M., over WBBB. This weekly program includes organ music and a message by the Rev. W. M. Stevens on the general theme: "Courageous Living."

MEETING ON EVANGELISM.

Following a proposal made at the Elon Christian Workers' Conference, an area meeting on Evangelism will be held at Suffolk on March 10 at 2:30 P. M. Dr. I. W. Johnson will preside and the devotional service will be conducted by Dr. John G. Truitt. The various phases of Evangelism will be presented: *Why?*—Dr. F. H. Lewis; *How?*—Dr. J. H. Dollar; *When?*—Dr. W. T. Scott. Ministers and church officials are invited.

STUDENT CHRISTIAN MOVEMENT.

A series of fourteen Christian Missions will be held on University Campuses during the next four months for the purpose of focusing attention on religious phases of post-war problems.

In announcing the University Christian Mission schedule, Phillips P. Moulton, Director, described the purpose as one of confronting students with the meaning of Christianity and of emphasizing its social and personal implications today. "During the war many young people—both in service and out—have had real religious experiences, though under pressure which offered little time for reflection and interpretation. This interpretation we now seek to provide."

The Missions are sponsored jointly by the Federal Council of Churches of Christ in America, and the United Student Christian Council.

On each campus the week-long schedule will include such events as convocations, informal discussions, classroom conferences, daily seminar groups and personal interviews. A total of seventy nationally prominent religious leaders will participate, from ten to twenty taking part in each Mission.

Among the leaders are Dr. Sherwood Eddy, world-famous author and lecturer; Rev. Dr. Henry Smith Leiper, Executive Secretary of the American Committee of the World Council of Churches; Rev. Dr. Luman J. Shafer, secretary of the foreign missions board of the Reformed Church in America, who recently returned from a special visit to Japan; Rev. Dr. H. D. Bollinger, secretary of student work for the Board of Education of the Methodist Church; Rev. Dr. Allen E. Claxton, pastor of Broadway Temple Methodist Church, New York City; and Rev. Dr. John Oliver Nelson, editor of the *Intercollegian,* journal of the Student Christian Movement.

The gospel is God's power to save. The themes that cluster around it are of much more importance to those who are interested in eternity than are those of politics and war. A theme to be interesting need not be sensational, if it is concerned with some problem that touches the life and destiny of a soul. "Preach the word."—*J. W. Roberts* in *Gospel Advocate.*

TOO MANY CRIME DETAILS.

The consciousness of youth was the subject of a few noteworthy paragraphs by Walter Jack, 32° in *The Scottish Rite News* of Erie, Pa., and we quote them:

"The writer has an abundance of enthusiasm for the outlook for youth since something that happened a few days ago. A young girl, about 16, took a newspaper and flaunted it before the writer saying: 'This is the kind of stuff you are giving us young people. Look at this. The front page has nothing but crime, sex, and bad pictures. What can you expect of boys and girls, if that is all they see in the papers? They can't help but see it. See the headlines. You can read them clear across the room. You can't forget them. They are the things that we young people are fed up on.'

"Quick as a flash this sensible girl crumpled the paper, threw it down and dashed away.

"The writer was stunned at her common sense, and her indictment of the daily newspaper of today, and the writer agrees with her that it is a rotten condition. The writer has always stood on the proposition that if we would glorify the good, rather than the evil, by giving it greater space in our papers, we would encourage more people to be good. If the press is a crime deterrent, carry the stories in the inside and the stories should be written in such a manner as to avoid glamorizing crime.

"But why should I talk, when I do not own a newspaper? In any event I can keep 'my skirts clean,' and I am satisfied that the management of both Erie newspapers will say that never a risque picture ever got into a paper through me, and I have done the state editor's job on both.

Probably the most avaricious readers of crime news are criminals and would-be criminals. They think that they can commit the perfect crime by doing it just a little different than the guy who was convicted, and they can get away with it. I'll bet that a paper which would just be on the lookout for the good deeds done for one day, and feature them, would go over so big that the press would have to run hours overtime. There are so many good things done and they are so interesting, that crime would get a black eye."

It is reported that 14,000 bottles of vodka and wine were brought to the Allies' conference at Yalta by those who were in charge of the entertainment of the guests.—*The Voice.*

NEW WINDSOR—WHAT CAN CHRISTIANS DO?

By GLENN D. EVERETT.*

The world is starving as it has never starved before. In the aftermath of the world's greatest war which decimated many of the populated centers of the world and destroyed much of man's productive industry, famine is sweeping into many lands. People, their homes in ruins, their means of livelihood vanished, are rummaging through the ruins of a stricken civilization seeking merely to obtain enough food and clothing to keep alive.

Moved by the intense suffering in Europe and Asia, Christians in the United States, the only prosperous, well-fed, undamaged nation in the world are uniting to extend relief to their stricken fellow men. The product of this union to relieve suffering is the United Church Relief Center in New Windsor, Maryland.

To thousands of suffering European and Asiatic war victims, the small, sleepy village of New Windsor suddenly bulks larger than New York or any of the other great cities of the world, for out of New Windsor is coming boatload after boatload of desperately needed food and clothing, being sent to them as gifts from the Protestant Churches of America.

The abandoned campus of old Blue Ridge College in New Windsor, used as the headquarters of the service committee of the Church of the Brethren for the past two years, has been converted into a united relief center under auspices of the Federal Council of the Churches of Christ, where supplies from all churches are marshaled for shipment overseas. It is here that the boxes of supplies collected by local churches throughout the nation are sent, that the canned goods are boxed stoutly for shipment, and the clothing inspected and baled.

New Windsor is a place buzzing with activity. Here is what happens to the food and clothing from your church when it arrives at the Western Maryland Railroad siding in New Windsor:

The clothing boxes are trucked to a sorting room in the auditorium of Blue Ridge's "Old Main." Here they are weighed, checked, and sorted by dozens of busy workers. Much of the clothing arrives in tip-top shape from contributing churches, and is sent directly to the balers where it is compressed into 100-pound canvas-wrapped bales, labeled and stenciled with an overseas address. Inside twenty-four hours it is on its way to its destination.

From twenty-five to thirty per cent of the clothing, however, needs mending or cleaning. This is sorted out and sent to the mending room where the nimble fingers of women workers strive to repair it. Laundering has become a large-scale job. In fact, as shipments have increased it is frequently becoming necessary to place such clothing in boxes labeled "unmended clothing" into which packages of needles, thread, and soap are placed as it is baled for shipment. Even so, the clothing center has fallen behind to the extent of an entire warehouse full, and volunteer workers are being recruited for night shifts.

Canned goods are taken to the old gymnasium for boxing in wooden crates. The cans are sorted as to kind, packed solidly, and boxed securely for the long journey. Lumber by the carload is being used in this workroom.

The gymnasium also serves as a shoe-sorting center. Boxes of shoes are stacked balcony-high on the old basketball court. Workers estimate that seventy-five per cent of the shoes arrive in good condition, and need merely to be tied in pairs and packed into boxes. The others are sent to a shoe repair shop which has been set up in the basement. Here four former conscientious objectors work long hours repairing soles and nailing on new heels. They, too, are falling behind a growing volume of work.

After the food and clothing have been prepared for shipment, a truck takes them back again to the railroad siding where they are placed in another boxcar. When a boatload is to be shipped, it is loaded at the nearby (36 miles) port of Baltimore. Smaller consignments go to New York where shipping space on various vessels is made available by the War Shipping Administration.

The World Service Committee, an organ of the World Council of Churches, handles the goods once they arrive overseas. The consignments are addressed to representatives of this committee in the various countries. For instance, all shipments to Italy are addressed to the Rev. Guido Comba of the Waldensian Church, who is secretary of Evangelical Relief in Italy, a group which aids that nation's 300,000 Protestant Church members, at least 40,000 of whom are at the moment in dire need.

Increasing shipments are being sent to China, Burma, the Philippines, and other stricken areas of Asia, all of which are being addressed to representatives of the Church Committee on Relief in Asia, who are on the spot.

Typical of the activity of the Relief Center is this recent list of day-by-day shipments: January 14—150 bales of clothing to Dr. Burke in Holland for distribution to innocent children of imprisoned collaborators; 20 boxes of soap to Holland. January 16—50 bales of clothing and six boxes of food to France; 375 bales of clothing, 50 boxes of shoes, and 50 boxes of soap to Holland. January 18—68,787 pounds of food to Italy, 400 bales of clothing and 50 boxes of shoes and overshoes to Holland. January 19—400 bales containing 5,808 blankets to displaced persons camped along the Rhine River in Germany.

Conditions are pitiable in the Eastern sections of Europe and interior China into which the church committees are just now beginning to penetrate. A representative just back from Poland declares that as a result of drastically altered European borders, six million Poles in eastern Poland and nine million Germans in East Prussia, Silesia, and Pomerania are being forced to move to new homes. He estimates that seven million Germans and four and one-half million Poles are already "on the march" in the dead of winter, taking with them only the possessions they can carry.

If a group of such refugees were encamped on a cold night without adequate protection in front of an American citizen's home, he would give them a blanket to keep warm. But the refugees are encamped on the banks of the distant Rhine. He cannot see them or reach them personally. Yet, through the United Church Relief Center, the blanket which is on his bed tonight can be warming a refugee six weeks from now.

Speed is essential in the present relief project. A biting cold wind was blowing out of the rolling foothills of the Blue Ridge as this author visited the Church Relief Center. There was a sense of urgency about the Center as the workers hastened to box up the shoes and winter clothing, sensing that they were racing the grim specter of winter with human lives as the goal. On such a day the bitter misery of Europe's unclothed, starving children could be only too vividly pictured.

(Continued on page 14.)

*Glenn D. Everett is a young Washington newspaperman who is a frequent contributor to religious magazines. He is presently en route overseas with a boatload of relief supplies bound for the Russian zone of eastern Europe. He will make a first-hand report of conditions there upon his return two months from now.

MINISTERS' WEEK.

Last week was a profitable one for a host of ministers. The Christian Workers' Conference at Elon brought three leaders of marked and varied gifts. Dr. Charles Reynolds Brown brought to the Conference the experience of a fruitful ministry. It was as though the audience had been transported to Yale University to hear the Lyman Beecher lectures on preaching. The lecturer exposed not only defects, but also the vast possibilities of preaching. The lectures were designed to put the quietus on circumloquitous exposition, discourage the elaboration of the obvious, and lead to the expurgation of public worship. By precept and example, Dean Brown illustrated the high art of preaching at its best.

Dr. W. C. Timmons, minister and evangelist, analyzed the spiritual task of the modern church and pointed its ambassadors in the direction of light, hope and victory. His unusual approach and refreshing diagnosis are reflected in the first of his series of messages which appears in this issue. Lay readers as well as ministers will appreciate his skillful treatment of the vast and difficult problems of the church. A more comprehensive view of our evangelistic task, together with multiplied, intelligent participants, should be the result of Dr. Timmon's sojourn in our midst.

Philip M. Widenhouse, statistician extraordinary, delved into the Year Book with the fervor of an evangelist. Like the faithful scribe, he brought forth from that statistical treasure things both new and old. The old is so obvious, how could it be interesting? But under the skillful interpretation of the statistical expert, new light begins to break forth even from this uninspired document. No trick of legerdemain, this; but the handwriting on the wall: Extension or Extinction—Expand or Expire.

Considerable enthusiasm for church extension grew out of these lectures. Moreover, this enthusiasm is now undergirded by a sound technique. Definite proposals will be made at the Waverly Convention, and aggressive action should be forthcoming. The home boards have wisely secured the services of Mr. Widenhouse for a denomination-wide program of church planning and extension.

Additional messages at this Conference will appear in subsequent issues. Our thanks to the sponsoring agencies for this most excellent Conference. The local ministers who appeared on the program drew on their experiences and made valuable contributions. The Conference will be held again next year. Minor problems of entertainment will find their solution in the program of expansion and improvement which has been outlined for the college. The work of our Convention has received needed stimulus and guidance.

The first convocation ever to be held by the Divinity School of Duke University took place Monday through Wednesday of last week, bringing approximately 1,500 ministers and laymen to the campus, representing twelve southeastern states. Seven famous religious leaders and speakers addressed the assembly during the three-day meeting.

Dr. Henry Sloane Coffin, president-emeritus of Union Theological Seminary of New York, delivered a series of three lectures on the subject, "God's Word for Today." Dr. Coffin showed the relevance and urgency of the Scriptures in meeting the problems bequeathed by the recent global conflict. Repentance is a problem confronting American Christians, said Dr. Coffin, for "No victorious nation in history has shown the spirit of repentance." Dr. Coffin thinks the book of Revelation is highly relevant today. He urged that ministers point out certain great truths from this great book; namely, that a purely secular civilization is doomed, that when a great civilization is shaken by war a chain of troubles and disasters inevitably follow.

Henry R. Luce, editor and publisher of "Time," "Fortune," and "Life" magazines, was the principal speaker on the Tuesday morning program. Stating that America as the hope of the world has an unsteady faith in herself and feels herself hamstrung by a bad, or at best, indifferent morale, Mr. Luce said: "If this interpretation is in agreement with the truth, then the ethical problems facing our country may be regarded not as a miscellaneous variety of problems, but as one problem. The problem is to relate faith to morals; to join together that which man has put asunder, faith and morals, morals and faith."

A resolution was drawn and passed at the conclusion of the address by Senator Fulbright on Wednesday, regarding the food situation of the day, as follows: "Resolved: That this convocation of approximately 1,500 clergymen of many Christian Churches here assembled transmit to the President of the United States its hearty endorsement of his proposal that the people of this country assume a full program of food rationing to the extent which may be necessary to supply food to the people of the world brotherhood of nations."

Other speakers heard on the convocation program included: Dr. Robert Sloane Coffin, president-emeritus of Union Theological Seminary of New York, who delivered a series of three addresses as a central feature of the program; Senator J. W. Fulbright, former president of the University of Arkansas and Congressman from that State; Bishop G. Bromley Oxnam of California, author of many books, bishop of the Methodist Church, president of Federal Council of Churches of Christ in America, and vice-chairman of General Commission on Army and Navy chaplains; Hazen Graf Werner of Drew Theological Seminary, author of "And We Are Whole Again;" Reinhold Niebuhr, preacher, author and editor, professor of applied Christianity at Union Theological Seminary, New York; and Rev. Harold Cooke Phillips, author of many volumes, and pastor of First Baptist Church of Cleveland. R. L. H.

The Call of the World to the Church

By Wofford C. Timmons, D. D.,
Sec'y, Department of Evangelism and Devotional Life of the Congregational Christian Churches.

[Address given at the Elon Christian Workers Conference.]

We are here for some serious business! It is extraordinarily serious because the condition of the world is extraordinarily precarious. It may be that this particular year holds more of human destiny in suspense than any other. You and I may need a rest—as most of the world does—but we certainly have not come here to take it. If ever men of our work needed to come to grips with our part of the struggle, it may come to pass, here at this unique and favored fellowship, that today and tomorrow is a time of arrival.

So, to the serious business!

I have been increasingly aware that we do not yet know what it is that the world is undergoing. Some call it "total war," and I guess no one has been left unscarred; others call it "revolution." Some are expecting a complete smash-up, and others are predicting a great awakening with a new rennaisance. It all adds up to the sum of truth: it is total war and it is revolution; inevitably there is smash-up in some degree (if not complete), and if *history* teaches anything, to say nothing of *revelation,* it reports the possibility of a new heaven and a new earth. But we do not seem to know whether we are moving in the area of institutions and systems or in the vaster area of ideas and ideals. My own conviction is growing that the disturbance, like an earthquake, is deep within rather than on the surface, subjective rather than objective, that we come to know *movements* through *men* equally as well as interpreting men by their movements. Jesus did say, "By their fruits ye shall know them;" but He also said, "Out of the heart proceed the issues of life," "As a man thinketh . . ."

We are all sensing that the barometer of this world is the human spirit. We love the church as an institution and democracy as a system—we believe they are both of God; but in a very real way what they are, or are not, finds its answer in the attitudes and actions of men. We are therefore concerned with what men think and feel, what they are saying and doing. We are not less concerned with the constancy of Truth just because we are disturbed with unstable men; rather, we are all the more eager to know wherein human instability may be brought under control of the truly enduring! But we cannot know how to apply the control unless we know the nature of the disturbance. The conviction is growing in me that the process is not now, and probably never has been, *from the institution outward* to men, but *from within men* toward the institution. The familiar word of Jesus is singularly appropriate in this connection: "The sabbath was made for man, not man for the Sabbath;" and therein is the cue for our approach to and evaluation of that institution which claims our life and labors—the Church.

So, for many months I have been noting everything that came within my small compass, as to what was being said about the church. Even if one's compass took only a small swing it would hardly be possible to note all that touches upon the church, because the whole field of vision is full of it. One is able to bring enough within range, from sufficiently differentiated sources, to see how sharp the focus is upon the church. This is nothing now, to be sure; but in relation to swiftly culminating events that involve the total life of men and all their structures, this picking out the church with search-lights may show up more than we expected to see!

We may be right in saying that a lot of those who are most critical of the church really do not know the church today from the inside; they are seeking from childhood memory or from hearsay. And yet there are others that do know. And strangely enough, the outsiders, in what they are saying, are not so different in substance from the insiders: the only difference I detect is in tone. To resent these appraisals of the church, from whatever source, can be construed only as an attempt to cushion ourselves; it will certainly not render any service to the effectiveness of the church.

And everyone knows that not all by a great deal that is being thought and felt about the church is becoming vocal. That which we do hear is loud enough and doubtless authentic enough; but that which is in the heart of the common man and goes unexpressed until we bid for it or stumble upon it, is more important than that which is coming over the loud-speakers. In every one of our communities, inside and outside our churches, there are ordinary people with extraordinary notions about the church. Let me illustrate this by a sample experience out of my own routine. (I have the habit, and hope it is a good one, of feeling out various ones as I may have the chance, about sermons I want to preach, not letting them know, of course, just why I am fishing for what they think or feel. Sometimees there are startling insights from unsuspected sources!) It was thus some weeks ago I was sitting at lunch in a quiet corner with one of the busiest and most thoughtful laymen of our city. The noon crowd had long since cleared out of the restaurant and we, too, had finished our lunch and our immediate business. I said, "Clem, before we go, tell me: What is it the church should be saying to the world right now You are dealing with hundreds of men in your factory every day; what is it they are thinking and saying about religion?" He looked at me a moment, and then said: "You've got that question hind end to; you mean, 'What is it the *world* is trying to say to the *church?*' " He was quiet for another moment. "Of course," he said, "it works both ways: the church certainly has its message to the world, and that is of supreme importance; but it seems to me the church is more concerned about machinery than it is about men." I naturally recoiled from that, as any minister would, but I urged him to go on. He told me about a little book that had disturbed him, which proved to be Robert Searle's *Tell It To the Padre*; he told me about laymen's groups he had been in, in New York and at home; about labor groups and management groups and his go-between as a personnel director; about this situation and that; about his misgivings and inner responses as a Chritsian churchman. "It sums up in my estimate," he said, "that the world is as upset as it can be and anything can happen, that all institutions are doubted and insecure, the church as much as any other." Then he said what I was hoping to hear: "But that the human spirit is anxiously calling for something — some way way out, some salvation, some deliverance—is as plain as can be."

"Is that call directed to the church," I asked?

"Not consciously, I think," he replied; "but it could be. " "The trouble with us of the church," he said, "we are so taken up with our traditional ways, so insistent upon our form, so engrossed in our desire to be heard after the accepted fashion,

(Continued on page 6.)

CONTRIBUTIONS

SUFFOLK LETTER.

We reached home from the vacation in Florida last night (Friday the 15th) ready for our work. We are greatly indebted to Mr. J. C. Matthews, and wife, of the Berea (Nans.) Church for furnishing the car for the trip. They were very kind to us and did much to add to the pleasure and comfort of the party.

We were saddened to learn that two of the members of Oakland Church died during our absence. Mr. W. G. Saunders, a former secretary of the church for many years had been sick for several years. Apparently he had regained some strength recently and was bright and cheerful. He was stricken suddenly Monday night, February 11, and died within a short time. A heart attack was the immediate cause of his death. He was seventy-six years old and had been very active in the church and community during his years of good health. Dr. N. G. Newman conducted the funeral service.

Mr. W. C. Moore who also had been in failing health for several years, but who had recently improved was stricken by an attack of flu. A heart attack took him away suddenly after a brief illness. He died a few days after the passing of Mr. Saunders and was buried on Friday, February 15. The funeral service was conducted by Dr. John G. Truitt who was assisted by Rev. Victor Murchison. Mr. Moore was a beloved deacon of Oakland Church and formerly served as one of the county supervisors. He was eighty-one years old. Both of these men were held in high esteem and were prominent in the community where they lived and served. It saddened our hearts to lose these fine men from our fellowship after many years of pleasant association with them. We deeply regret that we could not be present for the funeral services of these dear friends.

Life is a constant reminder of changing conditions and added responsibilities. The old and the young are called upon to take their places and play their part in the ever-changing drama of experience. Some days bring sunshine, joy, prosperity, health and happiness. Others are marked by lowering clouds, stormy winds, broken health, disappointment, bereavement and death. The wider outlook will include all these experiences as a possible part of human existence. Faith looks to the future and leaves the final outcome in the hands of a wise eternal Father in heaven. The earth is marked by great variety on its surface, under water and in the ground beneath our feet and in the rock-ribbed mountains. One observes this variety in various parts of the country. Winter and summer, seedtime and harvest, youth and old age have their points of difference. Each must be regarded in proper perspective to arrive at a full understanding of its mission and meaning.

It is our high privilege to accept our place and our lot with calmness and courage. If one can reach a definite decision to dedicate life to the purposes for which God created man it is easier to move from one phase to another. Gradually it must dawn upon us to accept the fact that we are mortal beings with a limited time for preparing to meet God. Therefore one should begin in the days of youth to make the kingdom of God the center of all plans. When that matter is adjusted the other problems of life will be adjusted without fear. The church should place greater emphasis upon th importance of mental poise, spiritual culture and righteous living. These days of transition will determine the destiny of nations and make for future peace or inevitable war and racial suicide.

I. W. JOHNSON.

THE CALL OF THE WORLD TO THE CHURCH.

(Continued from page 5.)

we are not aware that the world is calling!" That stung. When I finally demurred in defense of the church he calmly said, "Well, you asked me the question and I am telling you how it occurs to me." And then he said this—which is really what I am feeling for with you in this sermon—"At least, if we of the church would do more *listening* and *answering,* the church would get a greater and more understanding hearing to *its* call!"

If we are disturbed by the challenge to the church—and if we are not we should be—we should remember the gruelling pressures to which human life is subjected these days. The most pitiable portion of the community, and it is infinitessimally small, is that portion which seems to be trying to escape the pressures; and it would be surprising even if that shallow portion were really able to escape. The very last thing we should expect to find in this kind of a world is apathy—unless the pressures should work their havoc to the point of insensibility. The human spirit is simply not construed that way; *it will cry out!* And we Christians, by virtue of our vantage point, should be the last ones to be surprised or unable to understand this cry. But now, do we understand it? Can we interpret it? Can we translate it as the world's call to the church? And can we be prepared to say that *the church of Christ is the answer to that call?*

Often in our Christian apologetics of the church—much more often than not—we leave out one of the strongest grounds for its existence. We usually think that the one thing needful to justify the existence of the church is to establish its claim to divine origin, that it is here solely on the grounds that God decreed it should be here; and that it has been perpetuated by a sort of unearthly protection, the over-shadowing of the Almighty that had his way whether men wanted it or not. A claim like this may be dialectically substantiated I suppose, and even Scripturally supported, especially when we remember the words of Jesus about the rock of his Truth being stronger than the gates of hell. But I had rather believe, and do believe, that the stronger ground upon which the validity of the Christian Church rests is that *it is an answer to the call of the deepest need of the human race.* The church has been called into being not by the fiat of God or even the worthy wish of Jesus, but by the insistent out-reaching of human hearts seeking a means of assistance in their struggle for moral and spiritual supremacy. And if the church ever fails to answer that call, or ceases to measure up as a means of spiritual helpfulness in this world where men wrestle against the powers of wickedness, not only should it expect to be deserted by men but also to lose whatever divine sanction our religious enthusiasm may claim for it. My sincere conviction is that the church is in this world because *human life needs it!*—not solely, or even primarily, because an Almighty power ordained it.

But this is true not alone regarding the church. Many of the things we think have been sent full blown from the hand of God are the products of the creative purpose of human life on this planet. I save the face of my orthodoxy by saying that undoubtedly God willed and designed

them in that He created such a human nature that would call into being these agencies. I suppose the strict theologian would say that God created the church when He created men who would need and thus call into being the church. All right! I agree with him! But we do no honor to our Heavenly Father when we attribute to Him *any action* apart from the potential purpose of the human spirit! That which makes me want to serve the church, that which makes me love it and believe in the genius of its life, is the continuing, historic evidence that human beings have called it into being as an agency to serve them as they seek to know and serve God.

The church came, and is coming, that way; as in answer to a clearly revealed need. Yes, possessed of divine genius and origin; if you had rather state it that way; but because the call of the human heart had been heard, and the leading of the Holy Spirit through the media of men had brought the answer. And the conviction is upon us that men are still calling the church—conscious of still deeper needs—and we are concerned that the church that now is should hear and heed that call, to know what the world is importunately asking of it!

We are always saying that the world ought to stop and listen to the church; and of course that's true—it should. But that isn't another claim, separate from this: the two go together almost the same as hunger and food go together; or, perhaps, seeing the world's present condition, it is more apt to say the same as diagnosis and remedy go together. But I am using the emphasis upon the *world's* call right now for the reason that it will lead us to the answer!

The grand old man of England—Gladstone—used to say to Victoria, "Listen to the People." She was not inclined to do that. Monarchs never have been; and that's why they are scarcer today than ever! You may recall the story that once Gladstone laid a paper before her imperial Majesty with request that she sign it. She looked it over and refused. Gladstone insisted. Victoria bristled and said:

"Sir, I am the Queen of England!"

"Yes, your Majesty," said Gladstone, "but I am the people of England." She signed the paper!

I think we have to admit that the church as an institution, has not always been inclined to hear the call of the people—and perhaps whatever of inability it has shown throughout the ages is because of this voluntary deafness. "Vox populi, vox Dei;" and that is as true of religion as of government. We often hear that advice given to would-be statesmen is, "keep your ears to the ground." That same advice is appropriate to churchmen—only from a far different motive. It is evidently very disrupting to a swivel-chair ministry! But an understanding, applicable ministry has always had this challenge, and never more so than now. There is something very meaningful in Bishop Francis Asbury's term, "itinerant." The term may have new connotation today—even for the Methodists—but it does designate this design of a discerning Shepherd of souls. The other day I got a letter from one of our diligent parish visitors and in it she gave this beautiful simile: "This work seems to be like that of the Lord, 'Who went about doing good.' I can't be so sure about doing the 'good,' but I can do the 'going about.'" To hear the call of the world we have, at least, to be within hearing distance: if not our ears to the ground, rather more a stethoscopic listening to the heavy breathing in human breasts. Well may such as we say with Walt Whitman:

"No man takes his ease in my chair: I have no chair!"

Now, if what I am saying is true, there are these two corollaries for us: *To know what the world is calling,* and *To know the nature of our answer.*

Well, what is this call of the World today? What do we make of it? Has it any religious reference at all? Is it directed to the church? Some of you may be inclined to say that the world isn't trying to signal the church; that the world isn't even thinking of the church. I do not feel for one minute that that is so: but even if it were so, it would be a very loud voice indeed! If a man avoids me, or ignores me, he could not say any plainer, "I do not like you." The non-cooperation policy of Mr. Ghandi in India toward Britain is ample illustration of this. He virtually says, I will act is if you didn't exist; and that's mighty loud speaking!

It is true: only 52 per cent of America belongs to any church. And it is also true, to our chagrin and consternation, that only about 35 per cent or 40 per cent of those that do belong attend our services with any degree of sustained interest. But are we justified in deducing from this that men are calling out for light and leading? Not at all. Such adverse reflection as may be is upon *us* more than upon *them.* I am not justifying the world in its unresponsiveness to the church; but neither am I ready to justify the church as it is. Many a minister, if not the church as a whole, is blaming the world for his own failure! It is like sticking a man in a refrigerator, and then cussin' him because he doesn't sweat! There is plenty answering for the church to do before it fixes the blame.

And also, it is commonly felt and thoroughly furnished with publicity, that human life is desperately wicked, in some ways debauched, void of any sense of spiritual values, and either unmindful or unconcerned about consequences. That is what we hear, mostly; and often what we repeat. "Jeremiah walked aain" might well be the report of many Christian sermons. There *is* enough to furnish and furbish our Jeremiahs, to be sure:

We do know the tragedy of war;

We do know the dispicable selfishness of those who prey upon the fallen estate of society;

We do know the malfeasance of politics;

There is ample evidence of the delinquency of youth;

The predatory power of both Capital and Labor is like a tightened vise, even as the racial and creedal tensions are like a tourniquet, on the free flow of human good-will;

And there are undisciplined appetites and unbridled lusts aplenty.

Nobody has any desire to blink these facts or to gloss them over; least of all, the church. Sometimes when we hear these raucous voices, coming for the "lewd fellows of the baser sort," our hearts do sink within us and we are tempted to despair. The blatant voices are not all that they sound to be, and often succeed only in drowning out the cry of heavy hearts. Whatever may be the diversity of our opinion about the sad and sordid part of life, there is nothing more certain than this deeper call of a bewildered and weary world.

Well, what *is* this deeper call?

Let me illustrate it, or focus it, this way: Recently I have been making a study of what industry and business are thinking and planning about this post-war era. I have gleaned from the Brookings Institute, the C. I. O., the National Association of Manufacturers, the U. S. Chamber of Commerce, the Maurice Foundation, many local reports and various specialized articles, trying to hear, if any, the deeper notes that might be sounded. Strange places to look and listen, you may say. I'll agree that they are no

(Continued on page 8.)

ENCOURAGING SIGNS IN OUR WOMEN'S WORK.

On the evening of February 5, the women of Second Congregational Christian Church were guests of the women of the Christian Temple in their monthly missionary meeting. A delicious supper was served. The tables were decorated with valentines and vases of red roses given by Mrs. Albright added beauty to the occasion.

Mrs. Frank Wilson, the new president, presided, and in her gracious and friendly way made everyone feel at home. Mr. Young, the pastor, gave an inspiring review of "Concurring Witnesses." This presentation, together with an atmosphere pervaded with love and friendship made us feel that we, too, would follow those Witnesses of long ago in holding up ideals that will lift our world nearer to God.

As we left our women were presented with a beautiful red rose.

I am sure that this united meeting will result in both societies becoming stronger.

On the following morning the writer presented the book, *The Cross Over Africa*, to the Berea women. It was another pleasant surprise to find that they had invited the reorganized society of Little Creek to meet with them. In the business session it was voted to give the Little Creek Society $10.00 on their apportionment. Another beautiful expression of love and friendship.

A delicious covered dish luncheon was served at noon. In the afternoon the pastor, Mr. Watkins, reviewed the home book, *Moving Populations*. This was another meeting which will result in two stronger societies.

If our world is to be saved, a force that is stronger than militarism must do it. It is service undergirded with friendship and love. Let us be grateful for our friends, but let us be even more concerned this new year with being a friend than having a friend. Dr. Frank Laubach says that four-fifths of our world is hungry and destitute, while all about us are many with aching hearts. Let us break the bands that bind us to our particular groups and reach out with enlarged vision, in loving friendly service to all people who need our help.

MRS. J. F. MORGAN.

THE CALL OF THE WORLD TO THE CHURCH.

(Continued from page 7.)

more important than the homes and streets and factories of my own parish; but they do tell us something, and here is what I got: Conflict will not work any longer, but contract will; the way of trade is a two-way street; men must be seen as persons, not as bolts and nuts in a machine; we must have a new comprehension of idealism——which is another way of disclaiming materialism; we must declare a new sense of responsibility in corporate security; there must be a new spread of good-will as the basis of this corporate security and there must be a new estimate upon sacrifice. This, from probably the last source you would expect to hear any call to the church. Though you may say it is there inadvertently, yet it is there just the same. And you may say, wherein is this a call to the church?" Man alive! Those are values of the Spirit, the very stock-in-trade of the church! And again you may say, "but the church has declared those values right along." Certainly. But you don't lessen your stock in trade because men become aware they need it; rather, you take courage and increase it. These deep-running, almost unsuspected calls, lay upon us the necessity of *making them articulate* so that men may see the connection between their convictions and the Eternal Source that fullfils them. And again you may say: But there was nothing in that business prognosis about prayer, or worship, or the sacraments, or even about God. That's true, partly: there were scores of references to the church and Christianity as the source of these needed values; but you could hardly baptize the Manufacturers' Association, or the C. I. O., or the Brookings Institute; or would you expect them to express any creedal term, which leads me to say that the call of humanity has often been confused, and even not heard, because we expected it to conform to our particular pattern. But I will venture this: that you and I will not be home from this conference a day before we shall touch some one, or two; men who are struggling through the intricate maze of the network of affairs, to whom we may interpret the necessity he feels as finding fulfilment in the spiritual Source of the church of Christ. You can baptize *him*, it may be; but the main thing is to hear and answer his call though it be blended and perchance buried with millions of others.

Now, take another area that is certainly echoing with this call—

The ten millions of young men and women who went from our homes to bear the brunt of battle. We are probably more alert right now to what they are thinking and saying than to any others. And to many of us their call is more poignant because it vibrates the chords of parental hearts. These boys seem to us to be light-hearted, even gay, as they sail away to join the fray; but deep in their innermost souls, which their nonchalance covers are long, long thoughts, grim with determination and pulsing with strange purpose, not in anxiety for their own safety or even the immediate outcome, but in searching soliloquy for the inclusive solution.

These millions of our youth—what are they calling? The church must know! And if it doesn't know, it's time to do some mighty eager listening. One thing for sure we shall have to revise, if we really hear what they are saying, is the lament of the English bard, "Their's not to reason why; Their's not to make reply . . ." for they *are* reasoning "why," and they *are* making "reply!" From our own church some two hundred of these youths have gone, and to my desk every day letters are coming. And it doesn't take any prophet to tell that there is a calling heard above the noise of battle, an eager wistfulness that at once rends our hearts and lifts them to new hopefulness. The potential of these millions is beyond reckoning; they have the power to carry whatever the coming days may be in to dispensational dimensions.

These courageous millions of youth are confronting the church, as indeed they are the institution of the Nation, with a challenge that rings in our ears, a challenge to something greater than mere recitation, a challenge to put new wine into new bottles—the labels are not important—it's the content that counts; the challenge to put yeast in the dough that

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News of Elon College

By President L. E. Smith.

THE CHRISTIAN WORKERS' CONFERENCE.

In the early fall of 1945, the idea of a Christian Workers' Conference for ministers and laymen in the Southern Convention was conceived. The conference would be open to any who would come, of course, but it was to be established especially for our own people with the idea of assisting the local church in a very definite way. This was not to be a convocation to which only bishops, clergymen and college officials would be invited for lectures and inspiration, but a conference to which bishops, clergymen, college officials, officials of the local churches and church members would be invited for lectures, study courses and conferences regarding problems of the local church.

The idea was discussed with Mrs. E. E. Holland of Suffolk and Miami. Mrs. Holland was very much interested in the proposed program and is giving the sum of $10,000 with which to create the Christian Workers' Conference Foundation as a memorial to her distinguished husband, the late Colonel E. E. Holland.

The initial session of the Christian Workers' Conference was held at Elon College February 11 through February 15. We were successful in securing very outstanding speakers for the occasion. Dean Charles R. Brown, dean emeritus of Yale Divinity School and one of the most widely known and best loved ministers and Bible teachers in this country, was secured to deliver a series of lectures on preaching. Dean Brown and Washington Gladden are the only two men ever invited to give the Lyman Beecher Lectures at Yale on two occasions. It is useless to say that the ministers, laymen and all who had the privilege of hearing Dean Brown were fortunate. He is a ripe scholar and a great preacher. Dr. Wofford Timmons, a preacher and pastor of note in our United Church and at present associate secretary of the General Council and executive secretary of the Department of Evangelism for the United Church, was secured to give a series of lectures on evangelism. Dr. Timmons rendered unusually effective services and was an inspiration to us all. If given the opportunity, he will arouse our entire membership to activity along sane and effective evangelistic lines. Mr. Philip Widenhouse, a church statistician who is commanding attention not only in our church but in other denominations, now associated with the Department of Home Missions in a program of advancement among our city churches, came to talk to us about church extension. He made it clear that it was either church extension now or ultimately church extinction. It is alarming that we are losing churches far faster than we are building new ones. If the facts concerning the present status of the church are driven home to our hearts, we will be aroused to double diligence in the matter of extending our church not only to preserve our church but to save the lives of others and thereby save our own lives. Mr. Widenhouse rendered effective services during the entire conference.

In addition to these three visiting speakers, a number of our own men participated in the conference. All of them rendered fine services.

The one disappointing fact about the conference was that so few attended. There were twenty-nine registered delegates. The majority of these were ministers. A number of ministers and laymen from Burlington and nearby churches attended the conference with a degree of regularity. It was the opinion of all that the conference was tremendously worthwhile and, of course, will be held from year to year.

The college and the college church were very happy to serve as host to the conference and to render any service possible. The college appreciates the cooperation of the Board of Christian Education and the Convention office in helping to arrange the program and is grateful to the Board of Christian Education for helping with the deficit sustained in providing for and entertaining the conference.

We anticipate next year's session.

FIFTH SUNDAY OFFERINGS.

Even though the college is supposed to receive offerings only on fifth Sundays, it is interesting that many of our churches receive offerings and forward the same to the college on Sundays other than fifth Sundays. It would be most encouraging, however, if all of our Sunday schools would follow the plan outlined and submitted by the Convention and receive an offering on each fifth Sunday. If all of our churches would on the Sunday or Sundays preceding the fifth Sunday inform their people regarding their college and its needs and give them an opportunity to help meet these needs on the fifth Sunday, I am sure that the support given the college would be adequate. Brother pastor and brother superintendent, it will take but a few minutes of your time to inform yourself and less time still to inform your people and give them an opportunity to express an interest in their own college. You would help your people and be a blessing to your church. By information, cooperative effort, and generous support, we can create a solidarity of understanding and of effort which will mean progress to the cause that is ours.

Next month, the month of March, has a fifth Sunday. Won't you please begin now to prepare your people for the fifth Sunday offerings for the support of your church.

We are grateful for every contribution.

Previously reported	$1,123.26
Churches.	
Eastern N. C. Conference:	
Mt. Auburn	7.50
N. C. & Va. Conference:	
Shallow Ford	17.00
Sunday Schools.	...
Eastern Va. Conference:	
Holy Neck	96.00
Little Creek	2.00
Total	$ 122.50
Grand total	$1,245.76

WORLD DAY OF PRAYER.

When—March 8, 1946, first Friday in Lent.

Where—In your own church, or in cooperation with other churches.

Why—To unite all denominations and races in a world-wide service of communion with God and with each other.

Who—All men, women and children throughout the world, church members and non-church members.

How—Materials may be ordered from the United Council of Church Women, 156 Fifth Avenue, New York, 10, New York. Program, 2c each; Handbook, 10c; Poster, 5c; "Call to Prayer," free. The program for children is 2c each.

Offering—Send offering to Treasurer of Woman's Conference or to United Council of Church Women, who will use it for work in many fields of mission work.

Publicity—Advertize your service by newspaper, church bulletin, announcements and otherwise.

Carey Andes, *Superintendent, Interdenominational Cooperation.*

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

SHALLOW FORD.

The Young People's Society of the Shallow Ford Church reorganized in the latter part of 1945. At present there are thirty young people enrolled with an average attendance of twenty. There are quite a few younger boys in the society, and plans are under way to organize a Junior Pilgrim Fellowship.

The society had six members represented at the sixty-fifth annual State Christian Endeavor banquet at Greensboro. Plans for the new year's work have not been completed.

TESSIE ZIMMERMAN.

(The editor remembers his association with this church back in 1935 and 1936, and that there were many younger boys and girls then who are of the young people's age now. He will be watching Shallow Ford and expecting to hear more of their program later.)

* * *

YOUTH NEWS FROM SUFFOLK.

"Youth Week" was observed in the Suffolk Christian Church with two special worship services when young people sat in the pulpit and took special part in the services. Dr. John G. Truitt and Rev. Victor Murchison preached youth messages. During the week Mr. Murchison and some of the young people had charge of morning devotions over the local radio station.

Annette Jones is the president of the youth fellowship. Splendid programs are presented each Sunday evening such as Bible quizzes, social codes for young people, guest speakers, project programs, and general themes in which the young people themselves lead. Special music is rendered at most meetings by the youth themselves.

The membership of the group numbers nearly seventy-five and the average attendance has been forty-one since the organization last September.

VICTOR MURCHISON,
Youth Adviser for Suffolk Church.

* * *

OFFICERS OF THE EASTERN VIRGINIA PILGRIM FELLOWSHIP.

President—Bill Scott, Jr., Franklin; first vice-president—Floyd Savage, Suffolk; second vice-president, Claude Eley, Suffolk; secretary, Bunny Maifeld, Waverly; assistant secretary, Anna Lee MacMillan, Hickory; treasurer, Ann Truitt, Suffolk; superintendent of devotional life—Annette Jones, Suffolk; superintendent of leadership training, Harold Copland, Waverly; superintendent of publications, Margaret Mann, Cypress Chapel; superintendent of missions, Jack Nurney, Suffolk; superintendent of social action, Robert Young.

* * *

PROCLAIM THE LOST.

We shall never know how many young people the church has lost during the war. I do not mean young people who paid the supreme sacrifice that freedom might reign among subjected people. We recognize that this loss was great. But even greater than this, in my opinion, has been the loss of young people to the church and the Kingdom of God.

Perhaps some of us have been too busy about the administrative duties of our office to see the real extent to which this loss has gone. One needs only to compare young people's class records and Christian Endeavor Society records of, let us say, four years ago. Many of these young people of that period are, of course, beyond the age of a youth. They are entering into young manhood and womanhood. However, the younger members of that young people's class or Christian Endeavor Society of four years ago, are not too old to still be active and interested in youth work. Are they still around?

Further, compare the records of this same group of two years ago. Ninety per cent of the young people then still fall in the youth class. Are they still active? Or have many of them become lost to the church and to Christ? Chances are that they have. If this is true, then, we, who are interested in them need to do something about it. These young people should be reclaimed.

I realize that it is easier to talk about reclaiming them than it is to do it. Perhaps our great failing, in many instances, is more talk than work. However, we must talk about these things in order to realize their seriousness. Our church of tomorrow is to be composed of the youth of today. They are the ones to preach the Word, carry on the administrative duties of the church and in general, continue to build God's Kingdom.

Now, if all the young people who have become lost to the church during the war are not reclaimed—a part of them, at least—the church's growth will be retarded. It will have lost prospective members, missionaries and ministers. These will be needed as the church faces this new age.

Why, you may ask, have these young people become lost to the church? Why have they dropped out of Sunday school classes, Christian Endeavor Societies, Missionary Societies, etc.? Why? In some measure the answer is simple. During periods of strain and stress, parents are so pre-occupied with other responsibilities that they fail to continue to show an interest in their children's spiritual growth. The young people, particularly, are left somewhat on their own. This being true they are apt to make wrong choices and end up everywhere except at the church. Then, too, with a labor shortage, many of them have quit school and joined forces with the working man and woman. Occasionally, and perhaps, regularly, they have had to work on Sunday. They are making their own money and feel that they are in a class different from the average run of young people. There have been many factors responsible for them becoming lost to the church. However, let us not be-moan the loss, but set ourselves to the task of reclaiming them.

Of course, this may be a slow process. They may not return at our first effort. But let us not give up. To reclaim them let us: (1) find out who they are and where they live; (2) let us then call on them, become acquainted with them and learn what their interests are; (3) let us invite them to our class or society and promise to come by for them the next Sunday—if you do not succeed in getting them to come, give their names and addresses to some other active young person and suggest that they call and invite them; (4) if you are successful in getting them back, find out what they can do and give them a job. Keep them active and they will continue their interest.

Let's take our Christian duty seriously and go out and seek those young people who have become lost to the church and to Christ and win them back. Let's do our very best to Reclaim the Lost.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

SINGING CHILDREN.

Did you hear Robert St. John one day last week when he read a letter from a Red Cross worker who is working with the Poles? She told of how they asked little Polish boy and girl Scouts to help them sort and stack the different kinds of food in the Red Cross boxes. She said that they came to their task with arms about each other's shoulders singing their scout songs! These children are in a camp in Germany, still away from their homes, dislocated children, yet they sing! Now that the horrible noises of war are silenced the singing of children can be heard. "Scouts working together to build a new world."

In our own homes the children are singing again. The noisy game of playing at war with the Japs and Germans has changed to such simple and joyous games as "Sea-saw Marjory Daw, Jackie shall have a new master. He shall have but a penny a day because he can't work any faster!" Singing children in America! Their song followed by ringing laughter. How jolly it sounds.

The schools here in Asheville have just finished a contest for the best original song. There were prizes offered for the best one from the first three grades of the different schools and similar prizes offered for the best song from the fourth, fifth and sixth grades. The grades which won the contest went to the radio stations here and presented their prize-winning songs; telling the story of how they came to write them. I heard the songs in the sweet voices of the singing children! How thrilled I was to hear these lovely songs, the words and music written by our children of American schools!

Last night I went to hear a man in concert at our auditorium who held the audience breathless with his singing. As a boy of five he was singing in children's cantatas in the local churches of Maestag, South Wales. At the age of twelve he came with his family to make his home in our country. Thomas L. Thomas sang as one of his encores, a song which expressed the impression that a five-year-old boy got when his mother took him to church for the first time. The words went something like this "My mother took me to a church one day upon a high, high hill. It had many lovely, lovely windows which looked like my kaleidoscope standing still. Many, many people knelt to pray. Everywhere there were white birthday candles burning tall. How old God must be!"

I wish that all of you could have heard him sing this song and many others which the children here loved!

Keep on singing children—in your church, school, home and at play! Who knows? You may turn out to be a greater singer than Thomas L. Thomas some day.

GEORGE WASHINGTON.

This week we come to the birthday of the man who is called "Father of our country" because he was our first President. There are many stories about Washington, just as there are many about Lincoln. I imagine that the one which you remember best is also the one that I remember vividly from my school days reading. George could not tell a lie. He admitted that he had cut down the cherry tree. Because he was truthful we celebrate his birthday even today by serving delicious cherry pies and tarts. Our places at the banquet table are marked by little hatchets.

Let us as our birthday token to him, vow that every child with musical talent, of whatever race, who comes to our country may have his or her chance to sing anywhere he chooses in America.

THE REFORMATION OF TOMMY.

By J. C. BAKER.

Issued by the National Kindergarten Association.

"They're mean to me, Momsy!" This was the answer of my nine-year-old Tommy when I asked him why he wasn't playing croquet with the others. "Hear how much fun they're having!" I said.

He eyed the honey frosting I was spreading on little Mary's birthday cake, and remarked resentfully, "I didn't have nuts on *mine*."

"Mary picked these out of the shells herself," I reminded him, handing him the pan to scrape.

He had but half finished with the pan when he pointed to the cake. "Give me a piece—please."

"*Tommy!*"

He slid off the stool. "Everyboy's mean to me!" he grumbled and went sullenly out the back door. Later, I heard him wrangling with Bill-junior and the Miller trio. Even amiable Mary was protesting.

The next noon Bill-junior and Mary raced into the kitchen waving report cards. "See mine!" they cried in unison.

"Grades — huh!" Tommy tossed his card onto the table. "Teacher's *got it in* for me."

I doubted that; I knew Miss Wright.

That evening at Mary's gay party, the children were romping in the living room. Suddenly Mary burst out crying.

Her father and I hurried in. "Why, dear! What's wrong?" I asked.

"Tommy!" she sobbed. "He wants my new French harp and " The rest was incoherent.

Sulkily Tommy hung his head. "She has more presents than I had at my party," he muttered, " 'Tisn't fair."

"But there are more pupils in her kindergarten class," we explained.

He still pouted.

After the children had gone to bed, their father and I had a talk. "Tommy's perfectly well," Bill-senior pointed out. "Jean, we've let a juvenile grouch develop right in our own home. Remember my Cousin Jim—always whimpering that he never got a square deal?"

"And my Aunt Lora. Do you suppose inheritance has . . .?"

"Not much. Mary and Billy win recognition by hard work. But Tommy's become bad-tempered and lazy. He resents it if he's not always in the sun of family and school approval, and is always quick to throw the blame on someone or something else."

Making a child over is not easy. However, Tommy, although lazy, was ambitious. He yearned to be a leader, but he wanted to excel without effort.

Since he was behind the average in his grade, we—after a talk with Miss Wright—encouraged him to compete with his own past records in reading and arithmetic. Charts measured his improvement. Such objective measurements of his attainments caused his jealousy of other children to ebb. Attacking his own job energetically, he stopped brooding over fancied injustices.

With adult tutoring he learned to play a better game of croquet and to

(Continued on page 12.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A PEOPLE FINDING A HOMELAND.

Lesson IX—March 3, 1946.

Memory Selection: *Thou shalt bless the Lord thy God for the good land he hath given thee.*—Deut. 8:10.

Lesson: Joshua.

Devotional Reading: Deut. 11:1, 8-12.

God Buries the Worker, But the Work Goes On.

Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua, the son of Nun, Moses' minister saying, Moses my servant is dead; now therefore arise, go over this Jordan." God buried the worker, but the work must go on. New occasions teach new duties. The heart must have been taken out of the Israelites when Moses passed away. For over forty years he had been their leader, guiding them, chiding them, interceding for them, disciplining them, teaching and training them. And now he was gone, and gone just when it seemed they needed him most, as they were about to enter the land of promise.

It was just at this time that the divine summons came to Joshua. Come now, let's get going, get over this Jordan, and begin to posses the land that I have promised to you. It involved a new kind of strategy and new methods, and it called for a new leader. Moses was an organizer, a teacher, a legislator. Joshua was a warrior. Moses did a work that Joshua could not have done. And Joshua did a work that Moses could not have done. God has a place in the work of His kingdom for all kinds of men and for all the talents of men.

Possessing the Land.

"Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses." It was given to them, but it had to be taken. It was their's not for the asking, but for the taking. They were to have as much of it as they mastered and possessed. It is the divine plan and policy. Before us, all of us, there are fair fields and fine fruits, education, culture, the arts and sciences, friendships, character, God himself as well as the fruits of the spirit. Before us are open doors and no man can shut them, no man except ourselves. We, too, both young and old stand on the edge of goodly land, a land flowing with opportunities and privileges. We have only to go in and possess them. They are not our's for the asking, but they are our's for the taking.

The Promise of Help.

"I will be with thee, as I was with Moses, so will I be with thee." God had given Joshua a divine and a difficult task. But as always, he had not left him to his own devices or resources. He who had commanded would also help. God never calls a man to a task, but that he gives him strength and wisdom for that task. He helps us to do the thing He tells us to do. They who respond to the summons shall have the strength. They that spend their strength shall have it renewed.

The Fulfilment of the Promise.

"For Jehovah your God, he it is that hath fought for you." Joshua, now an old man, was reminding the people that Jehovah had kept his promise. After all the battle had been His, not theirs. Their efforts of themselves would not have brought them the victory. Jehovah had been their strength.

The Unfinished Task.

"Behold, I have allotted unto you these nations that remain, to be an inheritance for your tribes. . . . The conquest of Canaan had not been either quick or complete. And after all these years, there were still unconquered areas in the promised land. There was still an unfinished work to be done. It is ever thus. There are not many unevangelized areas, geographically speaking, in America, not many, if any, communities where the gospel has not been preached. But there are still many unevangelized frontiers, industrial relations, race relations, education, share-cropping, and the like which have not been brought under the spell and spirit of Christ. And it is thus in the individual's life. No matter how good he may be, or how seemingly thoroughly he "has possessed the land" there are still unregenerate areas in his life and relationships which must be conquered. That is one of the glories of the religion of Jesus—its unfinished tasks.

The Secret of Success.

Therefore be very courageous to keep all that is written in the book of the law of Moses, that ye turn not to the right hand or to the left . . . neither make mention of the names of their gods, nor serve them, nor bow down yourselves to them." Character was to be their safeguard and righteousness their strength. It was ultimately a moral and spiritual crusade, rather than merely a physical conquest. Religion was to have a primary place in their national and personal life. As a famous Greek writer put it later, in words to this effect, "The strength of the city is in its men, not in its walls."

The Good Land Which He Hath Given Us.

"Thou shalt bless the Lord thy God for the good land which he hath given thee." These words of the Memory Selection might well be the basis of a national proclamation. This is indeed a good land which God has given to us. We ought to thank God for it.

Finding a Homeland.

There is a touch of pathos in these words for millions of people today. Even general statistics show that millions of people are uprooted and dispossessed, and are trying to find a homeland. Many of them would like to go back to their own homeland, even though it has been laid waste. Many others would like to make a new start in a new land. To be sure our nation cannot take them all in. But there ought to be an open door for some of them who seek a new home in a new land. A great deal of America's strength has come from peoples of other lands who have made this their homeland.

FOR THE CHILDREN.

(Continued from page 7.)

perform other social pastimes adequately. Having learned to judge his accomplishments more accurately than in the past, he stopped trying to deceive himself and others about his abilities. Since he was inclined to be conversational, he was encouraged to choose dramatics and speech activities as a hobby. As he began to excel the other children in this respect, he no longer felt inwardly ashamed, nor behaved outwardly in a conceited manner. He began to feel and to display self-confidence and a quiet self-respect.

At first he had some lapses, but as time passed he found satisfaction in keeping a firm grip on himself. Grouchiness was poor sportsmanship, he saw. When he failed in any effort, he took it manfully. Undaunted, he would say, "I'll tackle it again tomorrow."

THE CALL OF THE WORLD TO THE CHURCH.

(Continued from page 8.)

it may be edible and digestible and palatable; the challenge to major issues, with special reference to sectarian pettiness and the church's divisive nonsense; in short, these men are calling for sincerity and simplicity, for reality that does not need to be mumbled over, for that which is capable of taking life as it is and making it what it ought to be; these men want religion in terms of life rather than life in terms of religion—and surely the church that is Christian is not unaquainted with the purpose of Him whose answer was in terms of life, and more life, even the life abundant. Make no mistake about this; the men who have held rendezvous with death will not hesitate to hold a reckoning with life!

Now, how are we going to catch the call of these, our youth? Every minister knows the men from his parish—or does he?—and is in constant communication with them—or is he?—and I am going to ask them what they are thinking, what they are *expecting* of the church; and by the help of the Eternal I am going to gear our church to meet those expectations!

I can imagine some of you are saying: he has been referring to special, general situation cases more in the realm of the abstract; what we are wondering about is Tom Jones or Mary Smith—is there any calling to the church from them? Let me say with all the conviction I have: *there is no abstract realm* where religion is concerned—at least the religion of Jesus; every situation is *special.* The great field of industry is out there, but Tom Jones and Mary Smith are right now in it. The great, struggling Army is out there, but Tom Jones and perchance, Mary Smith are in it. And if it isn't Tom and Mary, it is Tom's and Mary's father and mother, or Tom's wife and Mary's husband. Abstract? There is no such realm where religion deals! The call is, indeed, a medley of voices, rising at times in choral cresendo; but each voice is primarily and ultimately its own. There are times when the chorus is the thing; but every chorus is only the sum of its parts until such time as the chord of harmony is struck. Here's the real danger; voices are one by one *until they find where they blend.* The church may have reason to wonder if the calling *to* it today, may be *in* it and *with* it and *from* it tomorrow.

That individuals are our *focal point* ought not to need any retelling to a group like this. And so I hasten to say that my experience rolls in upon me the importunate asking of my own people. Let me cite this one experience: for many years our church has had the privilege of radio broadcasting, not only Sunday mornings but other special programs. One of those "specials" was a series called "What's on your mind," the questions being sent in from any one interested. All sorts of questions came pouring in, none of them trivial. One day, after many weeks, I asked the committee in charge to formulate what seemed to them to be the composite of all the questions, what it was that was really on the minds of people. Here is the list they handed me:

"Why doesn't God do something?"

"Does it do any good to pray?"

"Is it possible not to worry?"

"Can human nature be trusted?"

"Should we expect the world to be saved?"

"Is the church the determining factor?"

"Is religion a kill-joy?"

"Worship—Is it sedative or stimulant?"

"Does personality persist?"

"There it is," they said, "and, if you please, that's your preaching program for the next two months!" Needless to say, I welcomed it. If ever questions were in the nature of "deep calling unto deep," those were. You will notice, as I did, that they are not questions of a partisan or sectarian sort, not any chasing of a black cat in a dark room that isn't there, and not a dodging or evading, but a calling from anxious hearts to the only institution where they may expect to get an answer. If I am any interpreter at all—and surely a minister in the church of Christ has the blessed privilege of being just that—I would say that men and women, caught in the fell clutch of the world's present-day circumstance, were never more concerned and never more reasonably responsive than now *provided* the church is awake enough and wise enough not to let their calling come back as a faint echo into empty hearts, unanswered.

At this same time last year I was with a group of our brother ministers in Ohio, and we were trying to see together what it is that people are actually facing in order that we might be better able to bring the answer. I turned to the black-board and wrote while those ministers shared their experiences:

People are questioning about reality—they need to hear about the God Jesus knew.

People are wondering about material matters—they need to hear about values that matter most.

People are doubtful and critical about leaders—and probably not without cause—they need something more than the word of the Scribes; they want to know the Way, the Truth, the Life.

People are over-worked today, pushed almost beyond endurance—they need rest and composure, quietness and inner resourcefulness.

People are worried that sons and daughters and husbands won't come back—they need to be led to trust the Everlasting Mercy.

People are today up-rooted and strange and lonely—they need companionship and understanding friendship.

People are in danger; not physical danger alone, but that which is worse, bitterness of soul—they need to hear about courage and chivalry, such comes from the Cross.

People are sorrowing, and God alone knows how great this burden will be—they need to know how the heart of the Eternal shares all sorrow.

People are lost; they are not at home in the world, not at home with man and not even at home within themselves—they need to be found and brought into the Father's House.

This state of human life, if true—and it is true—is the loudest possible call. We do not need to go further than our own parish to hear it.

We can't at this time go into the full meaning of the mission of the church, and I doubt if we could if we had the time—it would be like going down to the sea and trying to bring back its waters in our little hands. Nay, any man would hesitate to try to encompass it. But however we may hold it, we have the conviction, the assurance, that the sufficient resource for a seeking, imploring world is this Gospel of the Grace of God in Christ that the church posseses. Whatever other answers may be given—and there are plenty in the making, if not actually being offered—this answer, which is peculiarly, if not solely, the genius of the church of Christ, is the one which has not and will not fail. And happy is the man who can come immediately, wherever the call is sounded, bearing this truth in his head, his heart and his hands.

I cannot close this plea for a listening and answering church, without a word in anticipation of our concern about our place as the members in this kind of a church—our functional tasks as preachers, priests and pastors. There are other functions, but these three are the ones by which the world knows us best—probably too much so as preachers and not enough in the other ways. If we may think of what we represent as the great sea of the Eternal Truth, I

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Easter season will soon be here. The little girls will be looking forward to wearing a new dress for Easter. The little boys will be looking forward to wearing a new little Spring Easter suit.

We always look forward to Easter Sunday. It is a real pretty sight to watch the boys and girls march off to Sunday school happy as can be in their new suits and new dresses so clean and nice. But, when Easter Sunday is a cold, rainy day, what a disappointment to the children.

For many years the good women of our churches, through the missionary societies and a number of individuals have made it possible for the girls to have a new dress each and for the boys to have a new suit for each one. Suppose you have twenty members in your society, and each member were to furnish one little new dress or one little suit. It would not cost you much, but what a help it would be to us here. It seems to me that each individual would get a real joy out of doing something to make a little motherless child happy. Its mother's hands are forever stilled and the little child is left for you to love and for you to have an opportunity to open your heart and help supply its need and make it happy on Easter Sunday morning.

I know if you could be here on Easter Sunday morning if it is warm and clear, and you could see nearly a hundred little children march off to Sunday school in their new dresses and new suits, their faces wreathed in smiles and their hearts full of joy, tears would come to your eyes as you realized that you had a part in making one of the group happy and that you had taken the place of its mother in making the child happy. You cannot realize the joy it would bring you unless you have a part in doing it. Of course if you pass by on the other side, no joy can come to you.

The writer had a rich experience soon after the orphanage was opened. The Rev. J. L. Foster was superintendent. He made an appeal through THE CHRISTIAN SUN for individuals to support a child. He said in his letter that he could support a child for a certain amount per month. The writer had a good job and was making a good salary. He accepted the challenge. We are very frank to say we got more joy out of that contribution each month than any other contribution we have ever made to anything. We could hardly wait for the first of the month to come to mail our check. We did not even know the child we were supporting, but in our mind's eye we could see a happy little child at the Christian orphanage that we were giving a home when it had no other. It was a real joy.

Several years later the board of trustees insisted that we give up the splendid job we had and become superintendent of the orphanage. We accepted that challenge. For nearly thirty years we have given our life in trying to help the orphaned and dependent child. We have had our disappointments, but we have also had our joys, and the joy we have had has far outbalanced our disappointments.

The late Lawrence S. Holt, a wealthy business man, made the orphanage a donation of $1,750.00 some years ago to purchase a tract of land we so much needed. He wrote out the check and laid it in my hand and took my hand in both of his with tears trickling down his cheeks and said: "This is the happiest contribution I have ever made—I knew you needed the land and I wanted you to have it."

The good women have never failed us at the Easter season. We feel sure they will not fail us this year.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 21, 1946.

Amount brought forward		$1,672.29
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Catawba Springs	$ 23.00	
Henderson	80.00	
Wentworth	14.40	
		117.40
Eastern Va. Conference:		
Cypress Chapel	$ 8.60	
Liberty Spring	7.00	
Newport News	12.35	
Little Creek	3.00	
		30.95
N. C. & Va. Conference:		
Bethel	$ 11.00	
Happy Home	6.57	
Shallow Ford	30.00	
		47.57
Western N. C. Conference:		
Shiloh		7.89
Va. Valley Conference:		
Leaksville	$ 10.93	
New Hope	4.36	
		15.29
Total for the week		$ 219.10
Total for the year		$1,891.39

Never in history has mankind faced such tragic and gigantic responsibilities. Forward is the watchword. There is no turning back—we must turn to God.—***Travis Freeman Epes.***

NEW WINDSOR—WHAT CAN CHRISTIANS DO?

(Continued from page 3.)

The vast piles of foods and clothing in the old college buildings were a comforting sight, yet the observer cannot but wonder that if the churches have done this much, how great is their capacity to do more. If a church has raised one box of food to send here, has it requited its responsibility? Or can it raise another box next month without undue hardship among its members? How much can the churches of America, uniting together, do to relieve the suffering of war's helpless victims if they really try?

The staff of New Windsor, now numbering over one hundred volunteers, is working to the limit, and urgently needs assistance from church groups near enough to come to help for a day or two. But new relief centers are being opened, including one in Pomona, Calif., for Far Eastern supplies. No matter how much food and clothing can be raised, the church committees will be ready to handle it.

It is only when the observer sees the boxes of children's shoes going aboard a boxcar, due at wharfside next day, each stenciled "Rev. G. Comba, Via Quattro Novembro, 107, Roma, Italia," that the importance is sensed of keeping this stream of goods flowing, of sending more and more help, faster and faster, before it is too late. The New Windsor center shows what Christians *can* do to light a candle in a world of darkness, and what they must do if they are to follow their Saviour.

It is the duty of nations as well as of men to own their dependance upon the overruling power of God.—*Abraham Lincoln.*

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Dayton, Ohio.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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THE CALL OF THE WORLD TO THE CHURCH.

(Continued from page 13.)

would say that men of our faith and order propose to be *channels* of the Spirit, not little pools of this or that; we propose to know full well the full flow of the church's life, and to channel that flow wherever there is need. But saying that does not mean that our spiritual resources are not the same. The channeling is the only thing that may be different.

The church is a preacher; we are preachers, and the world is not expecting us to be less prophetic. The time is now for the clearest, most direct and, withal, warm-hearted note to be sounded. The world is not asking for speculative excursions; it is asking for positive answers in that area where the human spirit makes the connection between its need and the Divine Resource. Our preaching then is significant beyond and secular understanding. These lines by Marshall Wingfield, written for the National Preaching Mission, are vibrant with meaning for us now:

O timorous Church of Christ! cease counting
your gains and losses;
The future, imperiled, is calling with the
voice of a million crosses!

Calling for faithful prophets and seers to
rise up and prophesy;
To kindle a fading vision afresh lest a vis-
ionless people die.

Our sins are many, our needs are sore, O
prophets; show us the role;
Take up the scales of God once more and
weigh the things of the soul.

Point not wholly to the Patriarchs for the
guidance we need today:
Scrolls of the ancients we cherish, but proph-
ets must lead the way.

Waits the importunate world for a word to
quicken its heart again:
Then speak, O Church, and rekindle the
faith in a world of despairing men.

We are Priests—and the world does not seem to know much about our priesthood because we do not know much about it ourselves. But we are learning that all answers cannot be said in a word, no matter how wise and eloquent, or even tender, that word may be. There are times when an attitude, even silence, alone can hear the answer we seek. Nothing else ever has, or ever will, take the place of Christian worship, when a soul is seeking through the indefinable mysteries to feel the presence of the Wholly Other. As priests of the Most High, we will lead the people to the altar of that answer.

And our hearts, so strangely lifted,
Felt that Time and Space were nought;
And our thoughts were cleanly sifted
By the holy impulse wrought
'Til at length our souls were bended
In a prayer no words could frame,
And there came a sense of Presence,
Sometimes left without a Name;
For the God who moves within us
Only sets ourselves aflame.

But we are something more than Prophets and Priests—we are *Pastors,* which literally means Shepherds of Souls. That our people need shepherding today is about the most evident of all needs because of the strain of uncertainty, the feeling of being snared among the thorns of the world's bewilderment, this foreboding of evil, this wandering helplessness and hopelessness. This pressing and precious part of our lot as counsellors and guides is no longer a matter to be debated; it is the very necessity of the human scene, the very test of our understanding concern for the souls that are calling us, the very gauge of the validity and livability of the Gospel we profess and proclaim. It takes us out to where people *are,* in any direction to where the sound of the cry is heard, and it does more—it incarnates in the form of ourselves the answer we would bring.

Yes, Macedonia is there, here and all about us.

"And a vision appeared unto Paul in the night: There stood a man—and he called to him, saying, Come over . . . and help us."

As I see us today, we are that Paul; and as I see the world today; it is Macedonia. And a greater call, if possible, is ours.

A Council-Circle gathered round
In solemn conclave, great and small:
A quiet hush, excluding sound,
Had settled on the hearts of all
Save one who spake in measured tone,
As if a Ruler on a Throne.

Now, we have here the fate of men
Who, million'd as the count of Time,
Hold out their hands, I must contend,
In importunity sublime;
A plea that thrusts its sacred dart
Through God's own anxious, Father Heart.

What is this prayer? It sounds to me
Like heavy breathing of a Soul
That fain would wake to life, and see
The glorious destiny it may hold;
But tell me please, you men of trust;
For, find an answer, now, we must.

They cleansed their minds of sordid things,
For still the heaviness lifts and falls,
As up to Heaven's Heart that brings
The Love that answers earthly calls—
"We'll point the world to Thee, O God,
For earthly paths Thy feet have trod."

"'Tis true," said One, "to point to God:
But when has pointing been enough?
We'll make our hands a holy rod
To lift their feet from out the rough!"
The solemn conclave rose to go—
"That's it," said they, "to lift will show."

The plea they've made, we now proclaim,
Shall be answered in Heaven's Name."

The glorious work of soul-winning for Christ is not in keeping with the total number of church members. We are making evangelism difficult by using only a few people. There is another serious obstacle—people for some reason hesitate, in example and speech, to present salvation to others. If our system of church work will popularize evangelism—"break the ice"—then it will be much easier for church members to offer salvation to others.—***Travis Freeman Epes.***

MEMORIAL ADDRESS

By CHAPLAIN RALPH KIMBALL.

We are gathered here this evening to pay tribute to the young men of Elon College who offered up their lives on the altar of freedom, for their country and their God. I did not have the pleasure and honor of knowing any of them personally, but in the course of nearly four years in the army with twenty-six months of that time overseas, I have known thousands like them. The flower of young American manhood went forth to battle the forces of entrenched greed and perverted nationalism in this the greatest of all wars—the hostilities of which have so recently ceased.

I feel exceedingly humble as I stand before you to pay tribute to the memory of these men who were so dear to the hearts of all of you.

In that monumental eleventh chapter of the epistle to the Hebrews, telling of the great men of faith in the annals of Old Testament patriarchal history, we find the statement that these were they "of whom the world was not worthy." I feel in a sense that these words express the feelings that we have in our hearts toward all of our American manhood who in this war have bravely fought and valiantly laid down their lives for their country.

Among the men of Elon, there have been those who served on land, on sea, and in the air. As good soldiers, they responded to the call of their country, and adhered to the demands of duty, wherever that duty may have taken them. They exemplified the best in young American manhood. Elon contributed not only to their ability to think and reason, but also reinforced the moral and spiritual aspects of their character.

We honor particularly tonight those who have died in this conflict. Sometimes we wonder and question why some are taken and others are spared. Suffice it to say that God's ways are past our finding out. There are some things which we cannot know and understand completely in this life. Rather it is our lot and portion to accept what comes, and make the best of all situations. Every experience of life, whether it be good or bad, can be used to our benefit, if we ask God to help us so to understand it. Every circumstance can be so interpreted, that it binds us closer to God.

We can never repay in any adequate way those men who did not come back, for they have gone from the sight of human eyes and the touch of human hands. They are secure from the world's alarms. They have reached their true home, and are safe in the hands of God at last.

We may seek with words to enkindle in the minds of the American people some kind of appreciation for the sacrifice which they have made.

However, the only way that we can begin to repay these men is to hold fast the faith for which they fought and died. Their sacrifice is rendered meaningless unless we see to it that democracy not only as a political system but also as a way of life—equality of opportunity for all regardless of race, color or creed—freedom of speech—freedom of the press—freedom of religion —I repeat that their sacrifice becomes meaningless unless we maintain for ourselves and for posterity these great and noble ideals. Moreover, it is now our responsibility to seek in every way so to integrate the nations of this earth, that never again will the ugly spectre of war be able to raise its head mockingly at our children or our children's children. Failing in this, we have fought this war in vain, and our brothers, sons, husbands, and sweethearts have died in vain.

We enshrine the memory of the men who went forth from Elon College, and all the others like them in our hearts with love and gratitude to the God who granted us the privilege of knowing such as these! May we here highly resolve that these men have not died in vain by our vigilance in safeguarding the constitutional and inalienable rights of all men, and in promoting the reign of peace among the nations of this earth.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

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In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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"With Wings as Eagles"

[Excerpts from an address by Clark G. Kuebler, Ph.D., President of Ripon College, delivered at the International Council of Religious Education at Columbus, Ohio, February 12, 1946.]

Those who say that the last war was a war of economics or of power politics are merely dabbling about on the surface of things. Even those who say it was a war to preserve freedom and justice and faith have gone only half way to the truth. The real question is what economics and politics are to be used for; whether freedom and justice and faith have any real right to be considered at all. At bottom the war was a violent and irreconcilable quarrel about the nature of man—and that means a quarrel about the nature of the universe and the nature of God:

What illneess ails the modern age? It is a loneliness in a godless world. It is homesickness for the Christian faith and for the Christian church, for a city of God which can outface the flaming ramparts of the modern world. It is ignorance of the gospel of Jesus Christ.

The world is slowly recognizing the truth of Christian teaching about man: that human beings are not complete masters of their fate, that for the most part we are not wise, strong, and reliable, not too competent but pathetically blundering. Ignorant we are, clumsy, greedy, bossy and cruel—just as all children are by nature.

Now, however much one rightly loves children, they are little savages who must be civilized or they soon become intolerable; and further, children are not much good at civilizing one another without direction from above. And so we find ourselves in our more lucid moments children of various ages who need to be taught the elements of living in this elementary school of earth. We cannot run this human nursery without control and guidance from the king of heaven and earth, who loves us and rules us.

The error of so much current thinking seems to lie in its failure to recognize what is an incontrovertible fact, that there can be no Christian religion in its entirety, theology and ecclesiology.

No longer can we hold to the specious logic that it does not matter what men believe. Further, the heart of the faith is so often lost sight of. When man allows himself to be natural, he senses a great transcendental power in the universe, an ineffable mystery with which he must be in harmony to be happy. Hence he reaches out and up for God."

NEWS AND VIEWS

Dr. Edwin Lewis of Drew Theological Seminary and Dr. Howard T. Krist are appearing this week on the Sprunt Lecture Series at Union Seminary, Richmond, Va.

Dr. D. J. Bowden, Dean of Elon College, will be the guest preacher at our Richmond Church Sunday morning. Rev. Joseph E. McCauley, a former pastor, will preach the third Sunday evening.

DR. RAYMOND RESIGNS.

Dr. C. Rexford Raymond has announced his resignation as minister of the Circular Congregational Church, Charleston, S. C., to be effective April 23, at the expiration of his fifth year of pastoral service in Charleston. Dr. Raymond will then be under the guidance of the Congregational Board of Pastoral Supply in Boston, Mass., and will serve as an ad interim minister in churches temporarily without any pastoral leadership. Before going to South Carolina, Dr. Raymond served churches in Tennessee, North Carolina and Virginia.

NOTED CONGREGATIONAL MINISTER DIES.

The Rev. Charles M. Sheldon, D. D., author of the famous religious novel, *In His Steps*, died February 24 in Stormont Hospital, following a week's illness. He would have been eighty-nine years old on February 26.

The Rev. Dr. Sheldon suffered a cerebral hemorrhage on February 18.

The Topeka clergyman, who wrote a book which has outsold every book except the Bible, never received a cent of royalties because of a faulty copyright.

The book sold more than twenty-three million copies in forty years, and was translated into sixteen languages.

Dr. Sheldon also won fame when he edited the Topeka *Daily Capital* for a week as he believed Jesus "would have run it on earth." Circulation of the paper jumped from a normal 30,000 to 370,000.

THE WHITE CHURCH.

Our church is white. Rotten boards have been pulled out, loose ones have been made tight, two coats of paint have been put on and brick steps have been laid. Some time ago the interior was made beautiful by painting the walls of the auditorium and Sunday school rooms a soft pottery blue. New hymn books, choir robes, class room improvements, dishes, beautifying lawn and installing an oil burner heating plant have added to the value and equipment of our church building.

This has not been an easy task. Many of us have served God during the week by using our hands to do as much of the work as we could. For eighteen months our women have kept our church clean. In our service on Sunday, February 17, we gave thanks to God for His goodness to us. During the singing of the closing hymn an audience of nearly one hundred men, women and children marched down the aisle and laid an offering of more than one hundred dollars on the Bible. Everything has been paid for except several hundred dollars on our furnace, which we expect to take care of during the next few months. Nor have we forgotten missions, the orphanage and the college, for these offerings go in regularly. Our children, young people and organized classes also are doing splendid work. For eighteen months it has been necessary to emphasize equipment and organization, but during the next few months we shall emphasize evangelism.

We feel that a new day is opening for our church. A wider vision and new strength is evident among our people. We would consecrate to Him and His service our "White Church." May its color ever be symbolic of the purity of Christ-like living, its brick steps of strength and stability, and the beautiful news sign on the front be a constant invitation to all to enter and find rest and peace for their souls.

Mrs. J. F. Morgan.

BEREA (NORFOLK).

At the annual meeting of the Eastern Virginia Conference, Little Creek Church was placed under the supervision of Berea (Norfolk) Christian Church and their pastor Reverend B. H. Watkins as a special project supported by C. M. A. and Home Mission Committee of the Eastern Virginia Conference.

Mr. M. E. Taylor was assigned to this work as pastor which was approved by conference in session at Berea (Norfolk) Christian Church on November 1, 1945. Under his leadership the church is showing marked improvement and renewed interest. The church roll was revised and the organization was overhauled. Six new members have been added in this quarter and many other people have asked to be transferred to this church by letter.

The Sunday school has showed marked improvement under the new organization and had an average attendance of thirty-five during the quarter. Three new classes have been set up in the school which covers the grades specified in a standard school.

The church attendance for the evening service has made an average of forty-eight for the quarter which is indeed a great improvement over previous records. A Woman's Missionarry Society is in the process of organization sponsored by the Ladies' Auxiliary of Berea. The mid-week prayer services also are being well attended.

Berea Christian Church has sacrificed to Little Creek two of its best teachers: Mr. M. E. Taylor who taught the Men's Bible Class and Mrs. M. E. Taylor who taught the Ladies' Bible Class and who is past president of the Ladies Auxiliary. The Taylors find for themselves a great challenge to their ability but are accepting this challenge with courage and optimism, and we look forward to a very substantial church organization under their capable leadership.

Mrs. Ruth K. Sorey,
Church Reporter.

LAYMAN HONORED.

Awarded for "outstanding achievement in Christian education," the Russell Colgate Distinguished Service Citation for 1946 was presented to Alfred H. Avery of Malden, Mass., at the All-Council Fellowship luncheon of the 24th annual meeting of the International Council of Religious Education.

Selected by the votes of more than 1,200 laymen and lay women of the United States and Canada, Mr. Avery, scientist, inventor, industrialist, received the national award from Dr. Roy G. Ross of Chicago, general secretary of the Council, for his contribution to aiding the youth of the nation in education for Christian service.

Pleading for worship and prayer in the home and the teaching of religion in the public schools, as well as in church schools, Dr. George A. Buttrick of New York, minister of the Madison Avenue Presbyterian Church, told the eight hundred delegates to the International Council meeting: "Religious education that once more

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THE BIBLE AND RELIGIOUS EDUCATION.

[Address by Dr. Luther A. Weigle, Dean of the Divinity School, Yale University, New Haven, Connecticut, at the Ceremonial Presentation, Revised Standard Version of the New Testament, Monday, February 11, 1946, Columbus, Ohio.]

The idea of education is intrinsic to the New Testament. Its books were written that men might know and believe the gospel of Jesus Christ. And their translation into other languages is for this same purpose.

William Tyndale, the first to translate the New Testament into English from the original Greek, clearly stated his reasons for undertaking this great work: "Because I had perceived by experience how that it was impossible to establish the lay people in any truth, except the Scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order and meaning of the text."

Throughout Christendom, the sixteenth century was a period of intense activity in the translation of the Bible; and nowhere more than in England. Tyndale's translations were followed by those of Miles Coverdale, 1535; Thomas Matthew, 1537; Richard Taverner, 1539; The Great Bible, 1539; The Geneva Bible, 1560; The Bishops Bible, 1568; The Rheims and Douay Versions, 1582 and 1609; and the King James Version, 1611.

The effect of these translations of the Bible, as described by John Richard Green in his *Short History of the English People,* was tremendous. "England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm. . . . As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language. . . . But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. . . . The whole temper of the nation felt the change. A new conception of life and of man superseded the old."

In the seventeenth century this new conception of life and of man challenged the absolutism of the Stuart kings, and issued in the enactment by the British Parliament of the Bill of Rights. In the eighteenth century the principles there stated were thought through and lived out here on American soil, and eventuated in our own Declaration of Independence and the founding of the United States of America.

Throughout these two centuries comparatively little was done on the translation of the Bible. The King James Version displaced all others in common use among English-speaking people, and in most other European languages translations made in the Reformation period endured.

A new period of activity began, however, with the nineteenth century. It was stimulated, in the first place, by the great missionary movement which called for translations into many vernaculars.

A second stimulus, quite as effective as the missionary movement, was the development of Biblical studies. It became manifest by the middle of the nineteenth century that the King James Version had many faults which call for revision. That was undertaken, by authority of the Convocation of Canterbury, in 1879. The English Revised Version of the New Testament was published in 1881; and the American Standard Version, its variant embodying the preferences of the American scholars associated in the work, was published in 1901.

When the International Council of Religious Education, on behalf of the forty Protestant denominations associated in it, accepted responsibility for the renewal of the copyright of the American Standard Version in 1929, it appointed a committee of scholars to have charge of the text, and authorized this committee to make further revision if that should be deemed necessary. After extended investigation, experimentation, and debate, the conclusion was reached that there is need for a thorough revision of the Version of 1901, which would stay as close to the Tyndale-King James tradition as it could, in the light of our present knowledge of the Greek text and its meaning on the one hand, and our present understanding of English on the other.

The Council authorized this revision in 1937, and the work has been pursued vigorously since that time. The Revised Standard Version of the New Testament is published today, February 11, 1946. Work upon the revision of the Old Testament is a bit more than two-thirds done, and will take about four years more. Thirty-one scholars have served upon the Committee which is responsible for the revision.

Unlike its predecessors, the Revised Standard Version has no extended preface, explaining and defending the lines along which the revision has proceeded. That is done in a small book entitled *An Introduction to the Revised Standard Version of the New Testament,* written by the members of the New Testament Section, and designed to help the general public to understand the main principles which have guided their work.

Let me say simply that revision of the English translation of the New Testament is necessary for four main reasons:

(1) Because the King James Version was based upon a Greek text that was corrupt, containing the errors that had crept into it through centuries of manuscript copying. We now possess many more ancient manuscripts, and are far better equipped to determine what was the original wording of the Greek text.

(2) Because the Revised Versions of 1881 and 1901, while based upon a sounder Greek text than the King James, and translating this text more faithfully and accurately, are mechanically exact, literal, word-for-word translations which follow the order which is natural to English.

(3) Because the discovery, since the revisions of 1881 and 1901 were made, of a great body of papyri dealing with the everyday affairs of life in the early centuries of the Greek era, has furnished scholars with new resources for understanding the language of the Greek New Testament.

(4) Because the meaning of many English words and phrases has changed greatly since the King James Version was made. In the Bible we are dealing, not merely with a historical document to be preserved, or with a classic of English literature to be admired, but with the Word of God. And men need the Word of God in our time and hereafter as never before. That Word must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning. It must stand forth in language that is direct and plain and meaningful to people today. The present Committee was not bound by its charter to the retention of Elizabethan English, as its predecessors were. And we found ourselves faced with a major question: Shall we continue the use of the second person singular, "thou," with its correlative forms, "thee," "thy," "thine," and the verb endings "-est" and "-edst"? That question remained unsettled in 1932, after two years of discussion, the last vote on

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HOW MATURED THE MASTER.

Jesus arrived at maturity by arduous and concentrated preparation. While many great minds have arrived at maturity late in life, Jesus arrived early—not as a prodigy but as a product of fortuitous influences human and divine. What were the ingredients of his divinity

Earliest in time, and probably chief in importance, was the education in the home. The Jewish law earnestly impressed upon parents, especially upon fathers, the duty of instructing their children in the knowledge of God, His mighty acts and His laws, and also of disciplining them in religion and morality. It was the home in Nazareth that opened to Jesus the avenues of knowledge, and first put Him in possession of the treasures of the Old Testament.

The stated services in the synagogue, in which the chief part was the expounding of the Scriptures by any person possessed of learning or a message, must have been an event of the deepest interest to the awakening mind of Jesus. From early childhood He accompanied His parents to Jerusalem to keep the Feast—the utmost stress being laid by the Rabbis upon this as a means for the instilment of piety.

It has also been well pointed out that the land of Palestine was itself a wonderful educational instrument, a miniature world. It was a little country of which a great part could be seen from a mountain-top, and every district could be visited in a few day's journey. Its valleys and towns and, above all, Jerusalem, were filled with memories which compelled the citizen to live in the story of the past, and to reflect at every stage on the mission of his people and the ways of God. He thus absorbed to the full the greatness of his cultural and religious heritage.

To these must be added the discipline of work. Jesus learned to use his hands and his head. The physical foundation for maturity was firmly laid. A full-fledged course in the university of life equipped him for a mature roll in the affairs of men.

Struggle with temptation enabled him to grow in grace as well as in wisdom and statue. The breadth of his aspiration only served to increase the scope of his temptation. The temptation in the wilderness, dramatically concentrated into thirty days, are doubtless a token of his battle with temptation over a period of thirty years. Those who are shocked by the idea that the Son of God could be tempted, on the one hand, or those who belabor the sexual element in the temptation of Jesus (see John Erskine in "The Human Life of Jesus") on the other hand, fail to grasp the full-orbed personality of Jesus which magnified the area and multiplied the levels of conscious temptation. These preliminary victories of the spirit were all essential to the subsequent victories in Gethsemane and on Calvary.

Jesus lived in a period of degenerate religion. Prophecy at its best had long since disappeared. Religion, as typified by the scribes and Pharisees, had become formal and second handed. Strong ecclesiastical systems had been built up. Religion was largely a means of securing worldly goods. Religious leaders were generally blind to spiritual things, blind leaders of the blind. This pathetic decline of religion and the need of better leadership made an indelible impression on the sensitive life of Jesus. There was the visible and powerful summons to exalted leadership. The desperate nature of the need was a compelling invitation to service. Only those who were spiritually obtuse could be indifferent to the tragedy of the hour. Ere he had lived long in this world of sin, he was moved with indignation and compassion, twin motives of his subsequent ministry.

Like Joseph's coat of many colors, the mature character of Jesus was a fabric of strong texture, of rich and varied hue, and those who touch the hem of his spiritual garment are made whole.

Consider the imminent call for leadership today. It is not necessary to brand our age as degenerate or apostate in order to realize the contemporary need for thoroughly Christian leadership. Patriotism, hero worship, or exasperation with many would-be leaders, should be sufficient incentive to prod our young people toward high endeavor. These young people are not without resources for trustworthy guidance. Christian homes, Christian literature, Christian ministers, the Bible, the Church and our Christian heritage offer sure guidance for all who aspire to the role of Christian service.

The all-encompassing spirit and purpose of Christ, His dedicated life, His sane teachings and His clear vision of the Kingdom of God on earth are the perennial and incomparable summons to noble living. He was born in the first century, yet He belongs to all the centuries. He was born a Jew, yet He belongs to all races. He was born in Bethlehem, yet He belongs to all countries. His challenging call is alike to Saxon, or Teuton, or Mongolian, Slav, or Latin, to come penitently to Him for His forgiving grace and His empowering help. He is the one all-sufficient mediator between God and man, between man and man, and between nation and nation. He is the Mighty Daysman, the Great Reconciler. Who would not wish to follow in His train, in all the difficult years of time, and throughout the thrilling cycles of eternity?

R. L. H.

O God who hast, appointed a day when the kingdoms of this world shall become the Kingdom of our Lord and of his Christ; quicken our loyalty to thee, that we may now and always choose thy will as our will, thy way as our way, thy peace as our peace. So lock our fortunes to thy purpose that we may be satisfied with nothing less than a world at unity with itself, and, in abiding fellowship, win for mankind that freedom and mutual trust which will enable all nations to bring their glory and honor into thy Kingdom; through him who came to set men free, Jesus our King.—Amen.

The World We Are Facing--"In the Hunger of Heart"

By Rev. Wofford C. Timmons, D. D.

I have but one thing to underscore: and that is that the basic need of our world is an *inner* need; the fundamental hunger is a *hunger of heart.* This is already written in unfading letters on every Christian page; but it needs to be underlined again and again, especially at a time like this when we are called upon to see with an X-ray insight the deeper, as well as the wider, implications of our Christian task.

We have had a panoramic view of the world we are facing; but I am sure we have all sensed that it is something more than just a swing of our vision around the great expanse of a needy world; what we have been seeing is an intensely, humanly personal picture. Everyone of these presentations, even though necessarily comprehensive, comes to a sharp focus in actual, human hearts. I would venture to say that each one of the speakers with the swing of his view to this crucial area or that has some very real human image upon the lenz of his soul as he has flashed his picture here upon the screen of our consciousness. In facing this world we are doing something more than looking *at* it; we are looking *into* it: we are making something more than a surfact survey; we are going beneath the surface to the soul of being where belief and desire and behavior begin. There are many variations on a certain war story, but I heard it this way:

Two soldier boys from Alabama, who had never been far off from their red clay farms, were on a transport, bound for the South Pacific. The heavily laden ship was far out at sea. It had quieted down for the night without any light except the path of the moon upon the water. One of the Alabama boys was looking out over the rail when his buddy came up: "What you thinking about, Sam?" "Dis water, man; all of dis water—just look at it." Yeah," said the other boy, "just look at it; but don't you forget that you don't see nothin' but the top of it!"

It would be unfortunate and superficial—indeed, it would add to the tragedy—if such as we are should be content with a surface view of the world we are facing; and for this reason we are burnishing again those words we have always had about the heart of life, the inner depth out of which all issues come. I hasten to say that our Christian concern for the heart hunger of humanity in no way lessens our concern for all other kinds of hunger. The world we are facing is be-deviled by all sorts of hungers that we well know. And no group knows it better or is more anxious to do something about it than Christian groups like this all over the world. It isn't that we have any disposition to say that inner needs are our task and not the others. Wherever and whenever and however there is any kind of human need, our Christian Gospel is concerned, it isn't necessary to quibble about this for one second! There may have been differentiation in the past that the church would meet the inner hunger and leave the outer (if such there be) to secular agencies; but the Church of Christ did not begin that way and is certainly not that way now. So let no one say that our passion to see and satisfy the fundamental heart-hunger in any sense lessens our undertaking to help meet all other hungers. Indeed, we are witnessing a new and encouraging phenomena—not only are spiritual forces concerned about material needs, but material forces, like government itself, seem to be concerned about spiritual needs. It is encouraging, to say the least, that leaders who have looked into the terrified and terrifying eyes of this world are humbly, and in some cases, emploringly calling for religious renewal as basic to all our hopes.

It therefore needs no explanation or qualification of any sort, that when our mission boards bring us together in a meeting like this we should see again as our immediate and ultimate objective the spiritual hungers of human hearts and realize that the "Bread of Heaven" is our answer to that need. When the world we are facing reveals this hunger of heart we are seeing something more than what appears on the surface, as terrifying as the turbulence and expanse of that surface may be. What we are seeing is something that is both organic and functional, and therefore very specific; just as specific as a bread line in Greece or a race riot in Detroit or a share-cropper's shanty in the cotton belt or a dead-locked conference in London or a steel-workers' strike in Pittsburgh. Bodily hungers themselves are much more than gastronomic, even though empty stomachs and wasted physical tissue may be the more obvious evidences. When the authentic reports come—and come they have—about millions hungry for bread; and famine, like vultures, hovering where human beings have fallen, the gaunt spectre of desolation and death needs no further dramatization. But what about the subtle psychological, and spiritual hungers? Are they equally as real? Ask our chaplains who have been with millions of our men in the face of all sorts of death about that. Ask any pastor who has been faithfully in touch with human hearts through days and nights of unrelieved anxiety. Ask personnel directors in factories and understanding leaders on college campuses. Even closer than these—ask any true father or mother trying to guide a family through the welter of these days. And closer still, ask yourself! You've got your answer. Fingers are just as bony, eyes just as gaunt, faces just as drawn by the need for answers and and meanings, and assurances and fellowships, something that will stay the gnawing pangs of fear and frustration and futility. All of these are poignantly real hungers of the mind and spirit as well as hungers of the body. And we are not wondering about it any more now — they are indissoluably connected. It may be that, biologically, lines of demarcation may be drawn; but we are not interested in drawing them where the "abundant life" of Jesus is indicated in all of its blessed fulness.

Perhaps the heart-hunger of humanity is what we get to when we get down deeply enough; when we realize that other satisfactions, however necessary, are only an amelioration. You see, the real need of life is for regenration! I say, not that the amelioration is not necessary and, as now, immediate, but that we have only touched the surface if we stop there. Of course, in the Christian life and work of our church we never once think of stopping there: everything we do has the intent of the ultimate reach—deep into the heart of human beings where the real hunger is and where the eternal food we have to offer is veritably life and health and strength. So, to see our world now as Christians are expected to see it, and as they will see it under the compassion of Christ, is to look deeply into the *elemental need* which underlies all other needs, that which the Grace of God as revealed in our Christian Gospel is alone sufficient to supply.

Now there are a few evidences about this hungry-hearted world that

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia group of Elon College alumni met in the Fellowship Hall of the Suffolk Christian Church, Friday evening, February 22, for the annual banquet. Four years ago the officers of the Association decided to discontinue the annual banquet for the duration of the war. The plans for the meeting this year were hurriedly made, but the program was well prepared. Mrs. John G. Truitt, who is very resourceful in the art of planning programs, collected a number of old photographs and put them on a screen for the observation of the group. That was an outstanding feature of an excellent program. Dr. John G. Truitt was toastmaster and Prof. G. C. Mann, Dr. Jesse H. Dollar and Mr. Russell T. Bradford responded with appropriate remarks. Dr. L. E. Smith, President of Elon College, made the principal address of the evening.

A group of ladies of the Suffolk Church prepared a splendid meal for the occasion. Between sixty and sixty-five were present. Mr. Roy Richardson is president of the association and Mrs. Annie Staley Calhoun is secretary and treasurer. These officers were re-elected for the ensuing year and it was the understanding that it shall be the plan to hold a similar meeting again next year.

These meetings of former students of Elon College are very important and can be made very helpful to the interests of both the college and the alumni. The creation of an abiding interest in the college is involved and it is helpful to keep in touch with each other. College association, as students, leaves some permanent impressions upon a young life. The friendships made are strengthened by occasional contact with each other. It is the hope that future meetings of the Virginia group may be well attended and may become outstanding events in each year.

How rapidly the years have passed since we shared in the activities on the campus at Elon College. After nearly forty-eight years some of the events of that period seem as fresh in our memory as the experiences of last year. Many of the faculty and students of the 1894-98 period have passed away. That is not a pleasant reflection, but it is a reminder that "others will take our places, dressed in the well known hue, we'll recollect the faces, we'll to the flag be true." The quotation is from a song used by our male quartette in our college days. Others have taken the places of those days and that will be true, in every respect, with both writer and readers.

Therefore, it behooves us to do our best, to play our little part upon the stage set for us, while we have time and opportunity. It should be a happy privilege to be busy while we are engaged in our several tasks. Jesus put it in the right light when He said: "I must work the works of Him that sent me, while it is day; for the night cometh when no man can work." Surely the day is rapidly passing and the call for work is urgent. This is no time for strikes in the matter of personal living. No man can stop the sun in its mission of giving light and bringing the return of another day. Time does not wait. Man should not wait. Both young and old should be about the Master's business. The call is urgent and the issues are vital for time and eternity. Now is the time to say something in behalf of Elon College and Christian education. This is the day of opportunity in Christian living and constructive service for the church and the Kingdom of God.

I. W. Johnson.

MY TRIP TO CLEVELAND.

I have recently had a great experience—I attended the Mid-Winter Meetings of our Missions Council, Directors of the Board of Home Missions, the Prudential Committee of the American Board, and the Council for Social Action. We met in Cleveland, Ohio, January 28-31.

From beginning to end, this trip was quite an experience for me. Though I went up to Cleveland by myself, I was glad on my return that I had the company of Dr. F. C. Lester of Elon College, and Dr. W. T. Scott of Franklin, Va.

I was permitted to take this trip as an alternate for Mrs. J. D. Strader, who is a member of the group of State Women Presidents meeting in Cleveland at this time. On the day before I left, Mrs. Wisseman found that she would be unable to go, so I was really the only representative of our women in the Southern Convention to stay the whole time. Mrs. John Truitt of Suffolk was there a few days. I felt that I really had to use my eyes, ears and notebook to good advantage.

The Mid-Winter Meeting of the Missions Council furnishes an opportunity for the members of the ABCFM, BHM, CSA, the State Superintendents, the Women State Presidents, and other denominational representatives to share in the initial planning of the year's work. This gave me an opportunity to see at first hand the working nucleus of our church in regard to missions. Such persons as Dr. Ronald Bridges, Dr. Douglas Horton, Dr. Albert Stauffacher were well known to all of us there. There were a great number of people there from whom I had received letters and many of whom I had heard. Some I knew personally, and some I knew slightly. One fact struck me about these people. All were important, each representing a number of other persons and an important part of our total church.

Some of my most interesting experiences came while I attended the meetings of the Women State Presidents, held prior to the sessions of the Missions Council. First of all, it was a thrill to meet women from Californiaa to Maine. We soon forgot that we had different accents, but the Northerners could tell the Southerners when the temperature dropped to five degrees. Almost every state was represented by a State President. Some states had there a State Secretary and a State President. We heard many speeches and many reports. We had some periods of discussion when we heard each other talk and learned what different states are doing. Our state set-up is somewhat different from most of the others, so I felt rather puzzled part of the time. However, I was able to straighten myself out and soon learned that our Southern Convention is really a state, and our state is a district, in the light of other state organizations.

One of the most charming ladies I met at Cleveland is Mrs. Howard Stone Anderson of Washington, D. C., Chairman for the Women State Presidents. I understand that Mrs. Anderson will honor us with her presence at our Fall Conference in Raleigh in October.

After going to Cleveland, I feel that I am beginning to understand a few things, but I am told that if I were to go back next year, I would realize how little I do know. However, I am grateful for this experience and recommend it to you highly. Should you have such an opportunity, don't pass it up!

Mrs. W. J. Andes.

News of Elon College

By President L. E. Smith.

WHAT SHALL WE DO FOR THE G. I.'S.

In response to the call of country and for the sake of home and freedom our boys went to war. They hazarded their lives for us. They fought, and fought manfully. They won for us and for civilization a glorious victory. They were in the fight one, two, three or four years. Many have been discharged. Others are being discharged almost daily. They are back in civilian life.

Many of these boys have never been to college. Others have been one, two or perhaps three years. Many of them want to complete their education. Our government wants them to go to college and is ready to pay their entire college expenses in reputable institutions with reasonable charges, all of which sounds good. It looks good for the veterans but here is the difficulty: the colleges do not have sufficient living quarters to accommodate all the veterans who want to go to college. There are not enough rooms on the college campuses of this country to accommodate them, even by crowding.

To be specific, here is the situation at Elon College: many of these veterans are married. Elon has never catered to married students. We have a very limited number of small apartments. The government has allotted Elon thirty units for married students. We have more than fifty couples at this date who want to come. There will be an increasing number of married students applying for admission. We are having to turn them away. The rooming situation for single veterans is not much better. Practically every room we have is taken already, and the indications are that they will be retained by the present occupants for the entire summer and perhaps for next fall. It is a serious question as to how many rooms will be available for civilian students when the fall quarter opens in September. As a rule, this is the date that we assemble our student body for the year.

The big question that confronts us right now is: what are we going to do about it? Other schools are building dormitories so as to do their share in providing for the veterans who want to go to college. Some of these schools are raising the necessary funds to finance new dormitories. Others who do not have the money are borrowing and assigning the room rent from these dormitories to finance the loan. What will Elon College do? We do not have the money with which to finance the building program. We do not want to create a debt, nor do we want to sit idle and miss this urgent opportunity for our college to serve. The opportunity is urgent and it is knocking at our door. We served in the time of war at considerable sacrifice. We should serve in the time of peace and that to the full measure reagrdless of the cost. It will cost approximately $250,000 to provide dormitory space for two hundred boys. Can we raise the money? Will we try? Or will we hands down and say "no." We do not have the money and we will not create another debt. Is this an opportunity? Do we have an obligation to our veterans? If so, what will we do about it?

Here is something to think about: you did not go to war. You were permitted to remain at home. You were employed, or employed your facilities in defense work. The boys who went had to have the necessary materials, such as planes, munitions, trucks, tanks, etc. Somebody had to provide them. You could do it marvelously. But you rendered your services, made your contribution to the war, at a profit and in many cases a big profit. You were permitted to remain in business and in many instances financed by the government at a time when it was profitable to do business. What was the condition of your business at the beginning of the war? What is its present condition? How much were you worth at the beginning of the war? How much are you worth now? Your fellowman who went to the battle fields in foreign lands went for the paltry sum of $35 and later $50 a month. You had every protection by your government. Your fellowman was exposed to every kind of danger and other hazards of war. Should you be willing to share what you earn that those who made you prosperous might have the opportunity of preparing themselves for the pursuit of life, prosperity, and happiness. The opportunity is before us. The obligation is upon us, and I know of no one who can shirk the same.

ELON ALUMNI.

Elon is proud of its alumni. It appreciates the interest of those who have been here and wants to measure up to every expectation. We are anxious to have the alumni return to the college at any time, but this, of course, has been impossible since World War II began. We are hoping that our alumni are beginning now to plan to be at the college for its commencement exercises the last of May.

Something like 1,500 Elon men and women engaged in World War II. We lost some of our finest men but our losses were comparatively small. This does not lessen the loss, however, or mitigate the sorrow.

We want to express our appreciation of the services of those who gave their lives and demonstrate our continued interest in their memory and what they proposed to do in life. Every alumnus of Elon College will be invited to special exercises in the interest of all who served and in particular interest of those who made the supreme sacrifice. Memorial and other appropriate services will be held during commencement. The college will undertake to provide lunch on Alumni Day for all who come. It will be necessary for us to know approximately how many to expect. This advance notice is given that you may be thinking about this important occasion and planning to come. You will be written personally at a later date. We want this occasion to be worthy of the alumni and of our college.

FIFTH SUNDAY OFFERINGS.

It may seem strange that these brief appeals are put before us weekly when fifth Sundays come only once in three months. We are a peculiar people. Our intentions are good and we mean to do our full share, but it seems necessary to have our minds refreshed and our spirits prodded along a bit, or we will be terribly late in the discharge of our duty. Even though fifth Sundays come quarterly, the college's expenses are daily and it is called upon to pay its bills monthly. We are necessarily dependent upon our Sunday schools and churches for a considerable share of the college's expenses. Since these contributions fulfill an obligation on the part of the Sunday schools and churches to the college and since they count on conference apportionments, it certainly would be wonderful if all of our people would join in this splendid program to help support our in-

(Continued on page 10.)

CAN YOU HELP?

A serious problem has come to our attention in regard to Shaowu which has already caused some sleepless nights, and the solution still seems far off. Perhaps the sharing of it will help; but even more, perhaps you can help. When we visited the Storrs this past Friday and Saturday, we found them deeply concerned. I will try to state the problem as clearly as I can, as it was revealed to me by Uncle Charlie and Aunt Polly Storrs.

It all goes back to 1934 when the last missionary doctor left Shaowu because of the lack of funds. From that day to this, no doctor has been there to heal the illnesses of the group of Protestant Christians and non-Christians. During the war, there was a doctor connected with the university, but he was only available to the college students and faculty, and was overworked at that. The only other doctor in the entire area was a Chinese, trained by the Roman Catholics. The Storrs told us the tragic story of a non-Christian young woman, in need of medical aid. Soon after she and her husband moved to Shaowu, she became very ill. There being no other doctor, she went to the Catholic dispensary for help. After several days in one of their beds, she was told that they could only help Catholics, and that if she were baptized a Catholic, she would receive treatment. This she did in desperation, but it was too late. She died several days later. This was in 1937 when times were hard and medical supplies and services scarce. Times are worse now.

Every year since 1934 the Protestant Christians at Shaowu have asked first for a doctor, then for a minister, for teachers and others, but the Board has been unable to send them help. There is a hospital already there with room for 120 beds, waiting, waiting, but no doctor has yet been found.

When Jesus was here, wherever he went, his ministry was two-fold: he healed the bodies and spirit of men. From the very first, Christian missionaries have followed this pattern. How can we go by ourselves up into Shaowu without a doctor to work with us? It is like entering a race with only one leg. Miss Frances Whitaker is preparing to go as a nurse. We met her yesterday and liked her so very much. She was born in China and wants to serve the Chinese people, but she told us that a nurse is not equipped or trained to work on her own, and she needs a doctor upon whom to rely.

An epidemic of Bubonic plague broke out last Fall in Shaowu, and there will be more plagues and more deaths, unless a doctor is found.

We have been cheered to read the articles in THE SUN and the letters from many of you regarding the Shaowu work. We know that you have given generously of your time, your means, your thoughts and prayers that the little spot on God's earth which has been given to us to help may not be neglected. It has encouraged us to learn how much you have been doing and we have felt the strength of your gifts and prayers. Now we need your help as never before. Do you know a doctor who will give himself to a task that staggers even the imagination? Is there in your acquaintance, someone who is willing to go into an area of great need—to a group of Chinese people who have been praying and hoping for a doctor ever since 1934? When the last doctor left in that year, he said, "Someday, another doctor will come." That promise has never been forgotten. They have faith that the Christians in America will help them. We cannot fail them now.

In the next few weeks I shall leave no stone unturned to discover such an adventurer. You can help by sending me the names and addresses of those who might go, or you can mention their names to your minister, and ask him to challenge them with this great opportunity. Above all, you can pray, as we are doing, that God will guide the heart and mind of some young person or young couple to undertake this great service to our Master and to His needy children.

RICHARD L. JACKSON.
362 Elm Street,
New Haven, Conn.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 7, 1946.

Sunday Schools.

Pleasant Ridge, Ramseur, N. C.	$	7.90
Winchester, Va.		8.29
First, Greensboro, N. C.		17.50
Long's Chapel, Mebane, N. C.		11.66
Hank's Chapel, Pittsboro, N. C.		9.64
New Lebanon, Elberon, Va.		23.00
Spoon's Chapel, Asheboro, N. C.		3.00
Bethlehem, Broadway, Va.		6.64
Total	$	87.63

Individuals and Churches.

Lynchburg, Va.	$	6.00
Burton's Grove, Wakefield, Va.		10.00
Total	$	16.00

Specials.

Mrs. K. B. Johnson, Fuquay Springs, N. C. (For Shaowu)	$	10.00
Total for the week	$	113.63
Previously acknowledged		15,301.40
Total since Sept. 1, 1945		$15,415.03

WEEK ENDING FEBRUARY 14, 1946.

Sunday Schools.

Liberty (Va.), Nathalie, Va.	$	1.75
Ether, N. C.		2.00
Little Creek, Norfolk, Va.		6.00
Happy Home, Ruffin, N. C.		6.23
Leaksville, Luray, Va.		10.50
New Hope, Harrisonburg, Va.		4.54
Shallow Ford, Elon College, N. C.		30.00
Liberty Spring, Suffolk, Va.		5.00
Mt. Carmel, Walters, Va.		4.58
Total	$	70.60

Individuals and Churches.

Pleasant Union, Lillington, N. C.	$	25.00
Mr. R. H. Gourley, Sanatorium, N. C. (For Shaowu)	$	1.00
Total for the week	$	96.60
Previously acknowledged		15,415.03
Total since Sept. 1, 1945		$15,511.63

WEEK ENDING FEBRUARY 21, 1946.

Sunday Schools.

Bethel, Elkton, Va.	$	6.00
Second, Norfolk, Va.		10.00
Newport, Shenandoah, Va.		8.46
Durham, N. C.		14.15
Total	$	38.61

Individuals and Chudches.

Rosemont, Norfolk, Va.	$	60.00
Oak Level, Youngsville, N. C.		3.00
Pleasant Ridge, Guilford College, N. C.		20.00
Liberty (Vance), Henderson, N. C.		15.30
Total	$	98.30
Total for the week	$	136.91
Previously acknowledged		15,511.63
Total since Sept. 1, 1945		$15,648.54

Gratefully,

MATTIE COX PARKER,
Secretary.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

REMEMBER MARCH 8.

On March 8, women around the world will be using the same service of worship as they gather in little groups and in large cathedrals to observe the World Day of Prayer. The service of worship and meditation which will be used around the world was prepared by Miss Mabel Shaw, missionary to Africa, on the theme: "The Things that Make for Peace." We trust that all societies have ordered these programs. The Convention Office has a small supply of programs (2c), posters (5c), handbooks (10c), and children's programs (3c) on hand, which you may secure by writing to that office at Elon College. The Call to Prayer, which was furnished free, is no longer available from New York.

* * *

FOR NORTH CAROLINA WOMEN.

The president of the United Church Women of North Carolina, Mrs. R. W. Barnwell of Burlington, requests that all offerings received for the World Day of Prayer be sent to our Miss Susie Allen, 614 W. Lane St., Raleigh, N. C., the treasurer of the United Church Women. They are anxious to have a record of the amount of offerings sent in by North Carolina women and so ask you to do this instead of sending it direct to New York. Since "Miss Susie" is our own state women's treasurer, it will be easy for North Carolina women in our churches to remember to do this. If you send it to her at the same time as you send the money for this quarter, it will be easier for her if you use two separate checks or money orders. In any case, be sure to give her definite information as to what society the money comes from and that it is for the World Day of Prayer. We don't want her to get her two sets of books mixed up!

We hope that all North Carolina societies will cooperate in the interdenominational work of the state in this way. As you know, your money will be used for furnishing Christian literature for people in various lands; for educating American Indians; for educating Oriental young women in eight Union Christian Colleges in China, India and Japan; and to help support ministers, nurses, teachers, and community workers assigned to crop areas in twenty-five states where migrants gather our fruits and vegetables. So it is a worthy cause, and you will want to help.

* * *

GIFTS FOR MIGRANTS.

In March we are asked to send our Friendly Service gifts to the migrants. It seems especially appropriate to do this in March, since our monthly program study is about the migrants in our country, and since the Christian work in these camps is sponsored by the United Council of Church Women, which also sponsors the World Day of Prayer.

As you know, migrants are the people who follow the crops, having no real homes and little security for their families. The parents and older children work in the fields and the smaller children have been left to shift for themselves. In recent years ministers, nurses, and nursery school teachers have been provided by funds from Christians interested in this group.

Our gifts will go to Miss Alice M. Morgan, 518 South Road St., Elizabeth City, N. C. She is the district supervisor for this section. It will save postage to send them to migrants near at home, and serve the people of our own section.

They need towels. washcloths, toothbrushes, toothpaste, combs, brushes, crayons and simple games for children, books for children and clothing for babies, children and young people.

* * *

VARIED WORK AT CONCORD.

The members of the Women's Missionary Society of Concord Christian Church have put forth a humble effort to do their bit for the Christian movement. We have sent friendly gifts to those who were sick or in need. Besides sending cards and flowers to those in our community, we have sent boxes to the orphanage.

On September 23, we had our public program. At that time a friendly offering was taken for Mr. and Mrs. Jackson who are going as missionaries to China.

The society has been joining with other societies for book reports and various activities. This has helped us a lot, and enables us to do the work of our own society better.

We have secured new record books for our year's work in order to help keep our records in better shape.

The society has turned over $100 to the Building Fund Committee for our new church.

Our group plans to meet with the Union Ridge Society for the World Day of Prayer on March 8.

We sincerely hope to do more for the advancement of the women's missionary society in the near future.

Nellie Tate,
Secretary.

* * *

ASHEBORO SOCIETY HELPS CHURCH.

From a letter from Mrs. Orva Brown, president of the Asheboro Society:

"In November we had our regular thank offering and went over our goal in our gifts for the Shaowu Mission. At the same meeting we had an auction sale of articles donated by members and sold to be used as Christmas gifts. The articles could be anything usable, so we had everything from breakfast sets, made from feed bags, to antique dishes. We netted about $15.00 for our building fund, and did a lot of our Christmas shopping at the same time.

"Since we only have a minister twice a month now, we had planned to sponsor our mission study book reviews on the odd Sunday mornings, but find no one can 'do' them for us on Sunday. However, on the first Sunday in February we used the program: "Three Coat Men," presenting it at the time for the regular morning worship service. We made bulletins, and had the service in the same way we do for the regular church service, except instead of a sermon we had the program as a round table discussion with four of our members taking part. We asked a lot of questions and different persons answered them, keeping the answers as simple as possible for the benefit of the church members, who had been urged to attend. The program was quite a success.

"We are giving our two oldest members, Mrs. F. M. Wright and Mrs. Hattie Cox, life memberships. These are the first life memberships for our group (we ought to be ashamed!)."

This group, though small, is one which has helped to hold its church group together and which has supported the building fund project of its church through the years. At a time when they have no regular pastor, the Asheboro Society can be counted on to provide worship programs which are interesting and inspirational. What finer service could the women of a church render!

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

WINSTON-SALEM PILGRIM FELLOWSHIP.

(Congratulations are extended to the young people of the Winston-Salem Church for such fine cooperation in interdenominational youth work.—Editor.)

The young people of the Winston-Salem Church are having an unusual experience—that of working with the Fries Memorial Moravian youth. Each Sunday evening the two groups meet as one and have a program that challenges them to larger service. The program alternates between the two groups and provides a good experience in leadership. Miss Helen Jackson, a member of our church, is secretary of the united group. Each third Sunday evening food is provided as a refreshment after the meeting and this generally brings forth the largest crowd.

Several Sunday evenings have been spent in discussing the two denominations so that each would appreciate and understand the other. The second Sunday night in November, the Missionary project of the Moravian Youth Fellowship was brought to our attention. An offering was received for this work in Honduras, where they are starting evangelistic and medical work. Then, the second Sunday night in December, the Congregational Christian youth presented the Shaowu Mission Project, receiving an offering for this work.

We are also attending the Moravian youth rallies, whenever possible, so as to keep up this interdenominational fellowship. Several of the Moravian young people had planned to attend the Pilgrim Fellowship Rally in Burlington last fall but were prevented at the last moment by car difficulties.

Beginning the first Sunday in February we shall be using the *Pilgrim Highroad* topics and lessons for all of our young people's meetings. The Moravian young people like our magazine.

BOBBY JEAN KIMBALL,
Reporter.

* * *

PILGRIM FELLOWSHIP ACTIVE AT ASHEVILLE.

The editor learns with joy that the young people at the Asheville Congregational Church are quite active. A news letter has come to his desk that contains a notation of some of the things taking place there.

Christian Endeavor Day, February 2, is usually observed with parties or banquets or special speakers. But it is not so with the Asheville Christian Endeavor. They made it a day of work. In fact, *hard work.* And it was their own idea. They observed the day by carrying pails of water and pushing a mop. In short, they gave the church a good, first class cleaning.

On Christmas Eve this same energetic group braved the icy streets and drizzling rain and made their previously arranged rounds to the shut-ins and the home of their pastor and sang Christmas carols.

During the week of January 28, Mr. Todd, pastor of the Asheville Church, conducted the morning devotions over station WISE. Since that was Youth Week, he had some of the young people to assist him in the services. Those who took part were: Charles Farr, Mary Melcher, Sidney Hawkins, Rosemary Ralston and Willo Headlee.

These young people are planning a St. Valentine's party.

* * *

MILLION HOUR PLAN.

I have been wondering how many hours have been earned in the Southern Convention toward the Million Hour Plan sponsored by the National Pilgrim Fellowship. Thus far I have been unable to learn how many Pilgrim Fellowship organizations are working on it. If your young people have enrolled in the Million Hour Plan, drop me a card and let me know how many are enrolled and how many hours have been given.

* * *

YOUR WORSHIP CENTER.

Preparing a worship center for your young people's meetings is not a difficult thing and it will be exceedingly helpful in creating an atmosphere of worship.

Before telling you what to do, let me suggest some don'ts:

1. Don't make your worship center a "sloppy" half-thrown together thing.

2. Don't wait until time for the program to begin preparing it.

3. Don't over do it; don't put too many things on the worship center at any one time.

In preparing a worship center it is not necessary to have elaborate equipment. I have seen resourceful young people take orange crates, white crepe paper, thumb tacks, two glass candle holders and a picture and make a really impressive worship center. The following suggestions may be helpful to you in planning your next worship center for your youth group gatherings:

1. A table (about three feet long and eighteen inches wide or whatever you have), white cloth or white crepe paper to cover table, cross in center back of table, two candle holders and candles, one on each side of cross—not in line with it but a little toward center line of table (be sure your candles are not at the top of cross), light candles a few minutes before worship service begins.

2. Table and paper or cloth, as above, one candle in center back of table, open Bible (elevated at back) in center of table and in front of lighted candle.

3. Table and paper or cloth, as above, one good picture of Christ (12 x 18 or 18 x 24 inches), placed at center back of table, two candles—one on each side of picture about eight inches to the front from line of picture.

Be sure your worship center is balanced. If so, it will have eye-appeal. Make sure your candles are the same height, and that your cross or Bible or picture is not too large or two small. If they are, the worship center will look out of proportion. Try the above suggestions and see what the reaction will be.

If you have prepared a worship center that appealed especially to your young people, write me about it, describing in detail its arrangement.

FIFTH SUNDAY OFFERINGS.

(Continued from page 7.)

stitution. We are grateful for every assistance received.

Previously reported		$1,245.76
Sunday School.		
Va. Valley Conference:		
Concord		$ 3.96
Churches.		
Eastern N. C. Conference:		
Liberty (Vance)	$ 23.95	
Oak Level	26.00	
		49.95
N. C. & Va. Conference:		
Pleasant Ridge		10.00
Total		$ 63.91
Grand total		$1,309.67

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Children:

May I just chat with you today? There are several things which I have been pondering or thinking about that I'd like to talk about with you. First, I'd like to ask you if you have seen a copy of the Revised Standard Version of the New Testament yet? Sophia Fahs says that the Bible is not a children's book. Remembering the many questions that I asked my mother when trying to understand the Scriptures that I had been reading, I'm inclined to agree with Miss Fahs. Yet there are many lovely passages which children can enjoy and can easily understand with a little help from parents and teachers. I think that this Revised Standard Version will be easier for you to read and to understand. It is written in the style that your school books use. The unfamiliar pronouns are left, except those addressing God. The Old Testament Revised Version will not be finished until the end of four more years. Many people have been spending a lot of their time to make possible these Revised Standard Versions for us. Some of the men have died before seeing the New Testament finished. Our thanks to them all for creating a more readable Bible for us.

Do you have a children's room in your library? This past week I visited the children's room of the Pack Memorial Library here in Asheboro. It is a lovely room on the top floor, third, of the library. There are large windows letting in plenty of light. In the center of the room is the librarian's desk. There is a big, long, low table with small chairs and many lovely magazines on it for children to look at, and read. Around the walls are low bookshelves with low stools to sit on while hunting for the book you want. The librarian is a lovely woman. I watched her with the children as I waited my turn to speak with her. She was so friendly and helpful that I am sure the children all love her. There was a low bowl of pussy willows on one side of her desk and on the other side there was a blue bowl with yellow March Bells in it.

Oliver and Rebecca have been ill for the past ten days with a type of bronchitis that has been making the rounds here in Asheville. I visited the children's room to find some books that I could read to Oliver to help him pass the "shut-in" time. There were so many, many lovely books that it was hard for me to choose. I finally chose *When I Grow Up I'll Be a Doctor* and *When I Grow Up I'll Be a Farmer* by Lillian Rifkin. I thought that the first one would help Oliver to understand better why he was having to take medicine and the examinations of the Doctor. It is full of nice pictures which help the children to understand. The second one I chose because Oliver wants to visit his grandparents, who live on a farm in Tennessee, this summer. I felt that this one would answer some of his many questions ahead of time! Then just for fun reading I brought home *Baby Jack and Jumping Jack* by Lloyd Tireman, and *Artie and the Princess* with story and pictures by Marjorie Torrey. Oliver has been enjoying them so much. They and the wine-colored bedroom slippers, which I got him on the same day, have made him easier on the disposition of his parents.

Little Rebecca is trying to get teeth at the same time so that she has been having a time. I think that she is better this morning.

I hope that all of you have been keeping well this winter.

Best wishes to you in your reading.

YOUR EDITOR.

READ TO THE CHILDREN.

By LAURA GREY.

Issued by the National Kindergarten Association.

Looking back over my own childhood, one delightful custom stands out. Every Sunday afternoon, Father or Mother read to us. Those stories, even the language they were written in, are with me still. The reading hour, as regular an occurrence as breakfast or dinner, was the time when we gathered around a table, six of us, in the library—a den well stacked with books, papers and pictures.

Mother read to us *The Water Babies* by Charles Kingsley—not once but many times—until we knew it almost by heart. She read *Aesop's Fables* from a beautiful book, the pictures of which stand out clearly in my memory. We liked *Grimm's Fairy Tales* more than *Andersen's;* but *The Ugly Duckling* was a favorite story, especially with a younger sister who asked for it over and over and wept each time it was read. Stories from children's magazines were also read, as were poems from Tennyson and Longfellow. Father read to us from Dickens, which at first was hard to follow—the younger children sometimes fell asleep—but later the stories became so absorbing, we carried off the books to read by ourselves.

We were happy there around the library table, with Father and Mother giving us their attention and the fire leaping on the hearth to dispel the winter cold. It was a cosy, happy time—good to remember. Our parents, though not well off, in doing this gave us riches that many a wealthy boy and girl does not receive.

Reading aloud, first to and later with the children, is an activity that should not be neglected. All youngsters love it. Reading to them awakens the desire to read for themselves; it opens the door into the treasure-house of books; it is the most natural way of forming tastes in reading; and it certainly enriches childhood. In these times, when the daily news brings us so much that is distressing, the reading hour with Father and Mother tends to bring a feeling of security and leads thoughts into happy realms.

How to find time to read is a problem. On mother sits down right after supper, before homework and dishes are attacked, and reads aloud for twenty minutes. Another reads to her son for ten minutes after he is in bed. A father takes Sunday morning after breakfast for reading to the children.

Our choice of books is important. If we start by reading a book like *Treasure Island,* on looking up we shall probably find that our audience has vanished; not because the book is poor, but because it is too difficult for most youngsters to grasp.

It is best to begin early; a very young child will delight to sit on Mother's knee, point out and talk about pictures of things he knows—a cat, dog, or baby. There are thousands of beautiful books for children today. Any librarian will help a parent to make wise choices . Publishing houses will send free catalogues of the books they publish, with notes telling about each. This makes selection comparatively easy.

How to read to children is another point to be considered. First, the radio must be turned off; we need to have the room quiet. Then, we should gather our family comfortably about us, and read as if we were speaking directly to them. For youngsters who have never learned to listen, story-telling is a good way to begin. If we

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A PEOPLE IN CONFUSION.

Lesson X—March 10, 1946.

Memory Selection: *The Lord is my helper; I will not fear.*—Heb. 13:6.

Lesson: Judges.

Devotional Reading: Deut. 30:15-20.

The Honesty of the Bible.

The Bible does not pull any punches. It does not gloss over things. It paints things as they are. This is illustrated in the Book of Judges. Here is a story of a people which might well have been left out of the sacred history. It is not at all complimentary to the Jews. They temporize, compromise, openly and flagrantly sin. They promise to do better, but soon backslide. The whole book of Judges is a rather sorry, sordid story. But there it all is, written in black and white for all to read. It is good evidence of the integrity of the Book and the honesty of the writers. The Holy Spirit intended that whatsoever things were written aforetime were written for our instruction, that we through patience and comfort of the Scriptures might have hope.

The Same Old Story.

There is a rather fixed framework in the Book of Judges. It is about as follows: (1) And the children of Israel did evil in the sight of the Lord (Apostasy). (2) And the anger of the Lord was kindled against Israel, and he delivered them into the hands of their enemies (Punishment). (3) And the Lord raised up Judges, and delivered them out of the hands of their enemies (Penitence and Forgiveness). (4) And it came to pass that when the judge was dead, they turned back and dealt more corruptly than their fathers (Apostasy again). It was the story of the nation, and it is also the story of us as individuals. Our lives are often the repetition of vows broken and renewed only to be broken again. But he remembers our frame, he knows that we are dust. It is better to vow and to break it than never to vow at all. Furthermore if we keep our faces to the light, even though we do fall, we will move on and up toward our goal.

Some Lessons from the Story.

This Book, a strange mixture of the experiences of the Israelites, has lessons for us today. There is, for instance, the fact that God is not to be trifled with. Inevitable penalities are visited upon men and nations that forget him and disobey his laws. Not because He is vindictive, but because the universe is built that way. The face of the Lord is against them that do evil—it is simply another way of saying that the universe is against evil and wrong-doing. Men do not break God's laws, they simply break themselves upon God's laws.

Then again there is the lesson of the divine patience. How infinitely patient God was with his Chosen People. Read, for instance, how even in the period of history covered by Judges the Jews again and again became apostate, how they forgot God and worshipped Baal. And yet God never gave them up. He did not become wearied or discouraged. Our God is a God of infinite patience.

One suspects, too, that the Book of Judges teaches that God's judgments are not only just, but that His punishments are remedial and redemptive. He had a great plan and purpose for his people. He must of necessity discipline them. But his punishment was not simply punitive but remedial and redemptive. It is even thus today. God takes no delight in either the suffering or the death of the wicked.

This book teaches, too, the enormous influence of great and inspired men. While Joshua lived he held the people in the way of righteousness. And other of the judges did the same thing. There is no calculating the influence of a great and good man. A good ruler can help a nation so much. An evil one can work woe upon a nation.

There is also the truth of the place of struggle in life. God could have completely driven out the Canaanites and the other peoples of the land. But Jehovah left those nations "without driving them out hastily," according to the record. Struggle has a place in human life. There need not be war but there does need to be the moral equivalent of war. There is value in an element of insecurity in life. God would not have us at ease or content or complacent. Struggle is the law of life and the price of growth.

The peril of moral compromise—here it is in this book. Here were the Israaelites coming in fresh from the desert, accustomed to flocks and herds, and suddenly thrown on their own resources to live off the land, and to become agriculturists. The Canaanites who were in the land were worshippers of Baal, local gods of fertility. They believed that there was a direct relationship between the worship of these Baal and the productivity of crops. It offered a terrific temptation to the Israelites to do the same. Furthermore the religion of Baal made no demands on morals, while the worship of Jehovah made exacting demands on those who worshipped him. It was perhaps natural and inevitable that there would be the recurring lapse in morals and religion. And thus this tendency finds expression again and again in modern life. There are many people who are always looking for some new religion, a religion that will not make such exacting demands on them. There are many people who turn to humanism because they do not want to face up to Christ's searching demands on them. The thing is epitomized in the history of religion in the tension between prophet and priest. Let us not fool ourselves; folks do not like a religion that makes too severe demands upon them. We want to call Christ Lord but we do not want to do the things that he commands us. It is not very difficult to keep one's horizontal relationships right, to keep right with one's fellowmen. But it is another thing to keep one's perpindicular relationships right, to face up to Christ's demands on us.

And this is all the more difficult when it seems that the ways of worldly success seems to lie in the other way. People like to do the thing that pays in terms of material success. Religion has its own rewards, but they are not always in terms of material things.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

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FELLOWSHIP OF SOUTHERN CHURCHMEN HOLDS CONFERENCE.

Dr. Mordecai Johnson, president of Howard University, Washington, D. C., will be one of the principal speakers at the two-day conference the Fellowship of Southern Churchmen will hold at the Second Presbyterian Church, Richmond, Va., March 5-6.

Among the promient leaders expected to participate in the conference are Dr. Edwin E. Aubrey, president of Crozer Seminary, who speaks the first evening; Dr. Walter Sikes, now with the American Friends Service Committee, Philadelphia, Pa.; Rev. Kermit Eby, of the CIO Research Department, Washington, D. C.; Mr. Aubrey Williams, Editor of the *Southern Farmer,* Montgomery, Ala.; and Mr. Alexander Miller of the Anti-Defamation League, Atlanta, Ga.

An informal choral group from the Richmond Intercollegiate council will assist Dr. Richard I. McKinney with worship each evening. All sessions will be in the church auditorium and meals will be served in the YWCA.

Dr. Johnson will open the first session of the conference at 2:30 Tuesday afternoon with a religious critique of the crisis of modern man, giving an analysis of what is happening to man and to the spirit of man, to his institutions and culture. Dr. Sikes, Mr. Eby, Mr. Hall, Mr. Williams and Mr. Miller will follow with an informal panel dealing with specific aspects of the crisis as seen from within a labor movement, minority and majority groups, and from an agricultural viewpoint.

The *Southern Farmer,* with a circulation of more than 400,000, bought recently by Marshall Field, was placed in the hands of Aubrey Williams, who was then with Farmers Union. Mr. Williams will interpret agricultural trends, discussing implications for the town and city dweller.

Kermit Eby, a resource leader in the field of labor, went to the CIO research department from a Brethren pastorate. Still approaching his problem as an active minister, Mr. Eby will seek to interpret the present industrial struggle as he knows it from within a dynamic labor movement.

Speaking at the Tuesday evening session on the church in a disintegrating culture, Dr. Edwin Aubrey will analyze the religious condition of modern man. Dr. Aubrey's second address, scheduled Wednesday afternoon at 2:30, will consider the resources necessary for the Christian task in the kind of culture we find ourselves.

Dr. Johnson will close the conference on the imperativeness of Christian action today.

The Fellowship of Southern Churchmen is an interdenominational and interracial movement of men and women across the South who are concerned to apply the resources of the Christian faith to the critical and cpmolex problems affecting the welfare of our land and its people.

THE WORLD WE ARE FACING.

(Continued from page 5.)

ought to get hold of us. One of those evidences is this: that in the tragic longing of this distraut world, humanity feels its hunger but does not know its nature. Some hungers are a matter of poverty or famine or, as now, the dislocations of revolution; and sometimes the pain of hunger is a matter of gnawing malignancy; but *always* there is a natural, normal hunger of the human heart which insistently cries out. This heart hunger is there, even in the midst of plenty; and it goes before and follows after all the frantic strifes of this world. We can even muffle this cry with some of our theologies, and philosophies, our theories and our prejudices, and men have tried to appease it by all sorts of panaccas, but still it persists. Dr. W. E. Orchaard, in his recent, splendid book *Humanity,* dwells at some length on the old, old thesis of man's "quality;" and he sums it up in these few words: "Humanity, then . . . presents to itself the most persistent and baffling problem. That problem is how to account for the variation . . . and vastness of mankind; to discover any purpose in life that satisfies man's desires . . . or any end commensurate with all the tension and pain, all the frustration and loss that are experienced. No solution can be regarded as wide enough which does not take into account both man's animal and spiritual activities, the fact of his conscience as well as his consciousness, his capacity for truth and liability to error, for sanctity and bestiality; and especially must it take into consideration not the few who think and strive for something better, *but the many who do not.*" Here is testimony from one who has looked into the heart of humanity; and his testimony is to the point that w ewho have been looked into by Christ know the nature of this hunger and must interpret it to those who do not; and knowing what that real hunger is, lose no chance to set before them the bread and wine of the Grace of God in Christ. That this world unwittingly longs to be fed is not now a debatable question; it is one of the extremities to which the present plight has brought it; and eyes that can see will see it, and ears that can hear will hear it. To those of us who are permitted to serve, the Master says again: "They need not depart; give ye them to eat." "Never in human history has humanity been so eager and so confused at the same time. And by the same token, never before has the need for what we have been more apparent, or the challenge stronger to make it known and available. One of the evidences, then—and it ought to trouble us—is that this inward yearning has so taken the form of bewilderment and disappointment and frustration that the very hungry themselves do not seem to understand. But we *do* know; and our first task is to *say so,* in both an interpretation of the hunger and the food eternal that can satisfy it." It is not impertinent to say that the word of Jesus about "stones" for "bread" has its relevancy to us now in unusual directness, because of the unmistakable signs at the very heart of life.

People are calling for Reality—they need to hear about the God Jesus knew;

People are frantic about material things—they need the values that matter most;

People are wondering about leaders and looking for direction—they need to know Him who is truly the way

People are pushed beyond endurance—they cry out for rest and composure, inner strength and resourcefulness, and we know that **worship** is this answer;

People are up-rooted and strange and lonely—they are hungry for understanding friendship and sustaining fellowship;

People are sorrowing—they need to know how the Heart of the Eternal shares all sorrow, and to hear "What comfortable words our Saviour saith unto all who truly turn unto Him."

All these and countless other longings—to say nothing of subtle and sordid sins—are upon us, and cry out from weary hearts for adequate answer. If our Gospel, which alone is adequate, is not brought to bear directly upon these spiritual needs, the alternative is a devastating waste and a deadly futility against things. "Thou knowest that I love thee." "Jesus saith unto him, Feed my sheep."

Let us pray:

Gracious Father, Thou dost open Thy hand in love and mercy, and our lives are filled to an overflowing; in the plentitude of Thy love there is perfect provision for all our needs. Give us anew this day the compassion of our Christ who saw us as we are, restless and yearning until we find our rest and our sufficiency in Thee. O lead us Lord, that we may lead the wandering and the wavering feet; O feed us, Lord, that we may feed Thy hungering ones with manna sweet. "In His name and for their sake. **Amen.**

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Several years ago a lady gave us a check for $350.00 to be used to loan to worthy boys and girls from time to time who wanted to further their education after finishing high school. She did not at that time give it to the orphanage but reserved the right to call for it at any time she wished.

At that time we had a boy in the orphanage, of whom we were very proud. He was just finishing high school and wanted to go to college. He was ambitious and wanted to make something of himself. He was honest and thoroughly reliable. He had some money, but not enough to finish his college course. He worked through the summer months at a fair salary and saved his money to pay his college expenses. He had been elected president of the student body. He lacked $300.00 to get through. He came to the writer for advice and assistance. We loaned him the money out of this fund, and took his personal note to be paid in installments as he began to draw a salary. He made good.

He now has a splendid job with a big corporation drawing a salary and has paid back all the money he borrowed. He has since married a fine young girl from a fine family, who is a college graduate, too. It was this loan that helped bridge across the gap that was standing in the way of his graduation.

Later on this good lady decided to add to this fund enough to make it $500.00 and donated it to the orphanage as a Loan Fund to help deserving boys and girls.

Two years ago we had a fine girl graduate from high school and she wanted to go to Elon College and take the business course. Her people furnished a part of her expenses and we loaned her the balance needed. She graduated and is now holding a splendid position in a Federal Bank in Richmond, Va. The good lady who donated this fund will probably never make a finer investment.

Who can tell the good it will do as time goes on in helping young boys and girls over a financial problem that confronts them. We have many members in our church who could donate a like amount to lend our boys and girls who are worthy and help them through college, and let them pay it back after they go to work.

We have borrowed money lots of times and let them give their notes, and in every case they have paid it back, after they went to work. It is a good investment.

Chas. D. Johnston,
Superintendent.

REPORT FOR FEBRUARY 28, 1946.

Amount brought forward		$1,891.39
Sunday School Monthly Offerings.		**4**
Eastern N. C. Conference:		
Liberty Vance .....$ 12.48		
Oak Level 3.00		
		15.48
Eastern Va. Conference:		
Rosemont		25.00
N. C. & Va. Conference:		
Durham .....$ 29.26		
Pleasant Ridge 25.00		
Reidsville 18.00		
		72.26
Western N. C. Conference:		
Pleasant Ridge		21.94
Va. Valley Conference:		
Bethel .....$ 6.00		
Newport 12.80		
		18.80
Total for the week		$ 153.48
Total for the year		$2,044.87

THE BIBLE AND RELIGIOUS EDUCATION.

(Continued from page 3.)

the subject being a tie. When the work was resumed in 1937 two years more of debate and experiment ensued before the decision was finally reached to use these forms only in language addressed to God, and elsewhere to follow modern usage. The "-eth" and "-th" forms for verb endings in the third person are not used at all.

In general, the Revised Standard Version uses the simpler forms, as "to" for "unto" and "on" for "upon." "Enter into" is "enter." The "so" is omitted from "whosoever," "whatsoever," and the like. "According as" is simply "as." "Insomuch that" is "so that." "Of" becomes "by," when the actor or agent is denoted. Jesus was baptized "by John" rather than "of John," and tempted "by Satan" rather than "of Satan." Such phrases as "on this wise" and "set at nought" and such words as "p r i v i l y," "wherein," "whereby," "thereabout," and "divers" are replaced by modern equivalents. In punctuation, and in the use of quotation marks, modern usage is followed.

The order of the words in the sentences is direct, and as far as possible, inverted sequence and suspended clauses are avoided. We have sought to give a translation that will be easy to read aloud and in public, and that will convey the meaning to the hearer as it goes.

The question has been asked: "Is this a new translation, or simply a revision of the former versions?" It is not a new translation, in the sense that Moffatt and Goodspeed made new translations, without regard to the well known phrases of the Tyndale-King James tradition. Our commission was to revise the English New Testament, taking the American Standard Version as a base, and changing it only where it was deemed necessary in the interest of accuracy, clarity, directness, and simplicity. Yet the Revised Standard Version is, in effect, a new translation, for three reasons. The first is that no adequate revision can be made except upon the basis of as thorough study of the Greek text, and as careful procedure in putting its meaning in English, as would be required in the case of a new translation. The second is that we have used the new resources afforded by the papyri for understanding the vocabulary and grammar of the New Testament. The third is that, as already noted, we did not feel bound to maintain the peculiar forms of Elizabethan English in which the King James Version is cast.

Yet that does not mean that the Revised Standard Version has been cast in "the language of today." One enthusiastic inquirer has already raised the question whether we have made Paul speak in terms of "the atomic era." To which the answer is an emphatic "No." The history of the translation of the Bible into English is strewn with the wrecks of misguided efforts to put it into the ephemeral phrases which were the current fashion. Here are some examples from a translator of about one hundred years ago: "When Elizabeth heard the salutation of Mary, the embryo was joyfully agitated."—(Luke 1:41.) "Falling prostrate, a violent internal spasm ensued, and all his viscera were omitted,"—(Acts 1:18.) "Festus declared with a loud voice, Paul, you are insane! Multiplied research drives you to distraction."—(Acts 26:24.)

We have resisted the temptation to use phrases that are merely "the language of today," and have sought to put the message of the New Testament in simple, enduring words that are worthy to stand in the great tradition of Tyndale and the King James Version. But we have never used a word, so far as I know, in an obsolete or archaic meaning; we have tried always to use words in the meanings that they have today.

The King James Version was itself a revision rather than a wholly new translation, and it kept felicitous

The Christian Sun

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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turns of phrase from each of its predecessors. We have done likewise. It will be an interesting study to see how much has been kept in the Revised Standard Version which goes back, not simply to the King James Version, but to those upon which it drew. To give only a few examples that have chanced to catch my eyes, we have kept from Tyndale such phrases and sentences as "You cannot serve God and mammon."—(Mt. 6:24.) "Consider the lillies of the field, how they grow."—Mt. 6:28.) "Where two or three are gathered in my name, there am I in the midst of them."—(Mt. 18:20.) "He came to himself."—(Lk. 15:17.) "A prophet has no honor in his own country."—(Jn. 4:44.) "It is more blessed to give than to receive."—(Acts 20:35.) "Do evil that good may come."—(Rom. 3:18.) "The unsearchable riches of Christ."—(Eph. 3:8.) "Out of darkness into his marvelous light."—(I Pet. 2:9.) We have returned to Tyndale in the use of "love" for *agape* in I Cor. 13; and in passages like the following we have used Tyndale's translation to correct errors in the King James Version: "when the wine failed" (Jn. 2:3); "born anew" (Jn. 3:3); "one flock, one shepherd" (Jn. 10:16); "believe in God" imperative instead of indicative (Jn. 14:1); "in the sight of God" (II Cor. 12:19). Similar lists can readily be made of phrases and sentences kept from each of the other sixteenth century English translations.

We have been asked such questions as: Is the Revised Standard Version meant for children? Or is it meant for young people? Is it a version of the New Testament which is meant for the school room? To which the answer is "No." It is not meant for children specifically, or for young people, or for the school room. And yet the answer is "Yes." It is meant for every one, for young and old, for people generally, for people in every situation, for the school room and for the pulpit, for private devotions and for public worship.

We do not imagine that the King James Version will cease to be used because this revision has been made. We have no thought, moreover, of discontinuing the publication of the American Standard Version. Each has its use, the first as a great literary and religious classic, and the second as a meticulously literal word-for-word translation. It is our hope, however, that the Revised Standard Version may quickly come to be used by ministers and by people generally, for reading and meditation, for teaching, preaching, and Christian religious education, and in public and private worship. Of one thing I am sure —the Revised Standard Version has more value for Christian religious education than any other version. I earnestly hope that it will be adopted immediately for use in our Sunday schools, public schools, and week-day schools of religion. We sorely need this direct, vital phrasing of the Word of God in language that can readily be understood by the people of our time.

LAYMAN HONORED.

(Continued from page 2.)

becomes a passion among Christian peoples can conquer the morally destructive forces in the world."

Dr. Buttrick urged leaders of the three major faiths to unite on a curriculum for public schools which would provide for the teaching of the literature and ethics of the Bible and the influence of religion on life. He maintained that such teaching would be a major factor in overcoming "the paganism of our time."

Mr. Avery, a leading Methodist layman in New England, "has devoted most of his time during the last twenty years to the strengthening and fostering of youth-serving agencies for religious education and character-building," Dr. Ross stated in presenting the Russell Colgate award, which is presented each year in memory of the late Russell Colgate who was president of the International Council of Religious Education from 1926 until his death in 1941.

Officer, trustee or director of more than twenty-five educational and religious organizations on city, state and national levels, Mr. Avery now is devoting his life to "full-time service to humanity," Dr. Ross said.

CHILDREN'S PAGE.

(Continued from page 11.)

tell them a few stories, gradually they will come to listen to reading. When the story catches and holds their interest, there will be no question about their wanting it to coninue; and the ability to listen grows.

The parent who takes time to read to his children will never regret it, and through the years he will perceive evidences of its benefits.

PASTOR NIEMOELLER TO MAKE FIRST RADIO ADDRESS TO AMERICA ON NBC.

Pastor Martin Niemoeller, the German clergyman who defied Hitler and was imprisoned for nine years, will make his first radio address to the American people on the "Religion in the News" program Saturday, March 2 (NBC, 6:45 P. M., EST).

The noted churchman will speak from Geneva, Switzerland. He will be introduced by Dr. Walter W. Van Kirk, regular commentator on the program, in New York. Following Pastor Niemoeller's talk, developments in world-wide religious events will be discussed by Dr. Van Kirk.

This weekly NBC program is presented by the Federal Council of the Churches of Christ in America.

A JUST AND DURABLE PEACE
II--The Church Front

By THE RT. REV. HENRY ST. GEORGE TUCKER,
Presiding Bishop of the Protestant Episcopal Church.

The past week the first world-wide gathering of Protestant and Eastern Orthodox Christian leaders since 1939 has been meeting in Geneva, Switzerland. Men from the prisons and concentration camps, like Norway's Bishop Berggrav and Germany's Pastor Niemoeller, have been able to meet with their brethren from America, Britain and other lands around the world for the first time since before the war. During the long years of conflict, the Christian "underground," a heroic band of men and women, managed to maintain some contacts across the barriers of war. Now the unbroken fellowship can be openly expressed.

A major purpose of this conference has been to plan the first full meeting of the World Council of Churches, scheduled for next year. The World Council, to which ninety-one communions from thirty-two countries have already adhered, reflects the determination of churchmen throughout the world to work together effectively in seeking the Kingdom of God and His righteousness.

Another problem dealt with at the Geneva conference has been the setting up of improved procedure to help the churches of the world to act more adequately on problems of world order. "Combined operations" are required if the churches are to exert a constructive influence on international institutions like the United Nations Organization. As the Statement on the Four Fronts ponts out, Christians are a minority in the world. If they are to offer effective leadership and service, they need to be a well-organized minority.

This requires not only united efforts on the part of the churches belonging to the World Council of Churches but cooperation on moral issues by all men of good will. The Catholic, Jewish and Protestant Declaration on World Peace, issued in October, 1943, and known as the "Pattern for Peace," helped to make clear the moral requirements of a just and durable peace, and provided an example of cooperation by men of good will. It is also interesting to note that at the same time leaders of the non-Roman Churches urged"Christian Action on Four Fronts for Peace," a Roman Catholic group, acting independently, urged a comparable set of objectives, entitled "Preserving Peace on Four Fronts." Unless men of good will can cooperate, we can hardly expect the nations to do so.

Action in the temporal sphere, important as it is, provides no substitute for the major responsibility of the church. A righteous world order cannot be organized and maintained by individuals who are themselves unrighteous. The church's first contribution to the attainment of our post-war aims is to make an organized and united effort to bring the multitudes who wander as sheep having no shepherd into such contact with Christ that He may effect in them that radical change which is described as a new birth. Unity of effort on the Church Front is no less important than the political front. St. Paul speaks of the many members of the one body. This presupposes unity of effort in the achievement of the purpose committed to us by Christ.

If the branches of the Christian Church can measure up to this ideal, they will make a contribution of inestimable value to the solution of the problem of world unity.

Christian men and women can help mightily to further advance on the Church Front by taking a responsible part in their own church and by helping it to become an active participant in the united effort of the world-wide church.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, MARCH 7, 1946. NUMBER 10.

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Our Lenten Intentions

By CHAPLAIN RALPH O. HARPOLE, C.H.C.,
Lt. Commander, U. S. Maritime Service,
Training Station, Sheepshead Bay, N. Y.

There is a Lenten call for us. To accept God's call and to accept his intention as our own is to find that "in His will is our peace." To refuse to accept his intention through Christ to create the universal community is to commit spiritual suicide.

The Lenten season is rightly a period of enlistment. Enlistment for what? For more names in the year book, or for recruits who accept God's intentions as their own? When we joyously accept his intention for our own, there is an end to our self-frustration and our death impulses. The peace left with us is not the peace of the world, an armed truce, but God's peace that exceeds comprehension.

Youth responds to this call for commitment to God's intention to create his Universal Community of Love. They wish to be a part of the communion that seeks unity in affectionate good will. They come alive to the meaning of missions as they see that God has made of one blood all the nations and that natives of the Southern Seas are reconciled to him through the intention of Jesus.

More reading of the Gospel, more daily and fervent prayers during Lent? Surely! But let them be a part of our own intention to make God's will our own. To be specific, our Christian intention might be demonstrated by the principle of fasting in order to feed a hungry world; the self-denial of lives of luxurious living in order that, under the principle of equality and freedom, millions of homeless and dispossessed wanderers secure shelter.

A line of silent sentinels, shaped like Calvary's cross, stretches around the world. Thousands upon thousands have died in the name of equality and freedom. These drank the chalice of Christ's passion. How shall we escape complete spiritual disintegration if we neglect so great a salvation? To victor and vanquished, to friend and foe, these new crosses are mute reminders of God's Judgment upon the defiance of his intention.

The hordes of homeless wanderers, the rubble and residue of proud cities now like modern Babels, the gaunt specters of once human forms, the furtive fears and overt whispers of impending bigger, if not better, wars should truly pour contempt on all our pride. We do not need to journey with Jesus on that Lenten road. If we share the chalice of his passion, we may all be given the cup of his resurrection. If we adopt as our own his cross-marked intention, we can share the glowing heart of his Easter radiance.—Courtesy, The Commission on Evangelism.

NEWS AND VIEWS

Read "Why I Go to Church," by William McDermott, in the current issue of *Coronet*.

Robert H. Coleman, hymn writer and publisher, died in Dallas, Texas, on February 13, 1946. For many years he was assistant to Dr. George W. Truett.

The Eastern Virginia Conference on Evangelism will be held at the Suffolk Christian Church, Sunday, at 2:30 P. M. A delegation from each church should be present.

In addition to the current Lenten messages by Drs. Horton and Haines, sermons by the following ministers will be published: W. J. Andes, W. M. Stevens, J. A. French, J. E. Neese and Dr. George C. Enders.

LENT MEANS SPRING.

This is the time of the year when new things are coming to life. Things of beauty which have been locked away break their prisons and come forth to delight and feed humanity. Spring is the unfolding time. It is the time of release, of realizing hidden possibilities.

Think of Lent as Spring, the time we let out the kindness, the affection, the gratitude which sometimes gets covered over by cold, hard days. Lent is the season of releasing the good, letting it push out through coverings of carelessness. Let us prepare the gardens of our souls with many things of beauty. Then shall we the better recognize Christ when He appears on Easter morn.

ENLISTING AND TRAINING LAY LEADERS.

[Address by Herman J. Sweet, Director, Department of Leadership Education and Church School Administration, International Council of Religious Education.]

The greatest need in leadership training for lay workers in the local church is an adequate theory of Christian education. At present, too much reliance is placed on the Sunday school. The Sunday school has not outlived its usefulness, as some say. It must be strengthened. But in its very nature the Sunday school alone can never do the whole job of Christian education. It is a necessary part of a total program, including training in home and family and in many other church activities for nurturing the Christian life.

Lay workers for Christian education in sufficient number and of high quality will respond to the call of the church for workers when the following conditions are met:

1. The call to service must be a dignified call, officially representing the entire congregation.

2. The demands of the task must be clearly defined, with standards sufficiently high to challenge thoughtful people. Our aims are now too abstract and hazy to attract busy and earnest persons; our standards too low.

3. There must be a very clear spiritual emphasis. The evangelistic motive has a central place in education which must not be obscured.

4. There must be recognition and appreciation. It is a justifiable human desire to be appreciated. An important responsibility deserves high honor and teaching is one of the most essential and distinctive of services in the church. Yet often it seems a thankless "second class" function among church activities.

5. The church must have a long-range, intelligent plan for finding, enlisting and training lay workers. Our present haphazard, "hand-to-mouth" plan of finding teachers is destructive of morale and lowers the prestige of the Sunday school. Choosing a teacher for a class of children may be as important as choosing a pastor. The teacher may much more profoundly affect the lives of those children.

6. The church must be ready to train its new workers. Teachers must be persons with a religious experience to share. But teaching needs skill and the floundering teacher is soon discouraged. When an intelligent person accepts a job he wants to know just what is expected, just how and where to begin, and how to move forward toward definite results. Training for the task and guidance on the job are essential to sustained interest. Every failure of a volunteer leader is a hard blow to morale.

7. We shall enlist lay leaders more readily in Christian education when we cease to use so largely in our lesson helps and books on educational methods, a "professional" vocabulary which leaves the average layman uninspired. We must put sound educational theory in everyday terms of the common life so that they may be understood.

THE CHRISTIAN COMMUNITY AND WORLD ORDER.

[Excerpts from an address by Harold E. Stassen, President of the International Council of Religious Education.]

When last we met, the world was engaged in the beginnings of a tragic attempt to establish by brute force a new world order founded on irreligious disrespect for mankind and the barbaric crushing of free men.

As we meet today the world is engaged in the beginnings of a hopeful attempt to establish by moral principle a new world order founded on respect for the dignity of our fellow men and on broad concepts consistent with our religious faith.

No one can overemphasize the importance of the future development of this United Nations Organization and its contribution toward winning a just and lasting peace.

But beyond a current insistence upon our own sacrifice to assist in feeding and clothing other peoples of the world, I do not propose to dwell upon the subject of United Nations Organization this evening.

Rather would I emphasize to this Council, the extreme importance of the activities of the communities in which we live. Much as we stress world cooperation we must not dim the fact that the well-being of the people of the world also rests in great measure upon the conduct of the communities in which they make their homes.

I plead for an unceasing interpretation of the concepts of our religion into action in the day to day realities of our neighborhoods, our towns, and our cities.

The fundamental teachings of religion must be at the base of that essential harmony and mutual respect between men of all walks of life and of all creeds and faiths and races.

Under these teachings there can be no "wrong side of the tracks" in our cities. Under these teachings we cannot point with pride to our churches and close our eyes to our slums. Under these teachings we cannot be smugly content with Sunday and church schools of all faiths, filled with one-half of our communities' children, and ignore the other half of our children who are not receiving any religious training or education whatsoever.

The challenge of the post-war tensions and dislocations and dangers in our communities is immediate and acute. I trust that a major portion of the activity of the Council in this next year will be directed to meeting this challenge.

A Tonic in Time of Stress

By Dr. A. T. B. Haines.

"Beware the Ides of March," said the soothsayer to Julius Caesar and it would have been well for that monarch if he had heeded the warning! "Seize the opportunity that March brings you" would be a good slogan for the year of 1946, for on March 6 in this year of grace, Lent begins! This traditional pre-Easter season is now observed by practically all religious denominations, but its effects are by no means confined to them.

Of course, some people will turn a jaundiced eye upon the suggestion that they should observe Lent, just as Julius Caesar turned a deaf ear to his adviser. Nevertheless it would be worth their while to consider the purpose of this season and the advantage of keeping it!

The word "Lent" derives from an Anglo Saxon word meaning Spring, and Spring is a time of sowing for later reaping, a period of bursting buds, of planning and preparation for future activity, of weeding out the dead wood, and the undesirable. Just as the thoughts of the housewife now turn to spring-cleaning, so people in general are beginning to appreciate Lent and to value more and more this idea of an annual period of spiritual, mental, and moral cleansing.

Many of those not active in church attendance or observance, find that others among their friends and acquaintances are for awhile giving less thought and time to amusement and pleasure, so they themselves devote less attention to non-essential pursuits, not caring to frequent their usual haunts alone. Consequently these people naturally tend to give more attention to home and family affairs, with obviously beneficial results. More time given to thought, study, reading, or recollection slows down the hasty and unwholesome *tempo* of modern life at least a little to the physical and mental well-being of all concerned.

In the stress of these post-war days of readjustment and reconstruction, a little regulation of affairs and even a temporary reduction in the multiplicity of conflicting interests, comes as a health-giving tonic to individuals and groups of people suffering from the strain of an upset world.

A general Lenten observance in the broadest sense of the word has a thoroughly sound psychology foundation and social significance. It is something far more than a mere pietistic observance and it covers far more than increased church attendance or individual self-denial. It is rooted in practicalities that are basic to human nature.

Actually most of the time-honored religious traditions have values over and above their avowedly spiritual purport. Most of the ritual laws given to the children of Israel had also a social or sanitary import of practical benefit to the common man.

The impulse to clean up, to check, to take stock, to re-order or re-orientate one's way of life is a wholesome one which is inherent in human nature, and in so far as the latter may be related to the Divine, has a natural affiliation with spiritual exercises of a similar character. Such impulses flare into fruition far more easily when groups of people are similarly engaged. This is a major result of a common observance, a tonic effect not usually attained by individual action that is unrelated to the group.

Even our politicians might benefit from some sort of Lenten moratorium on their bewildering activities. Employers and employees might return to their discussions with a new semblance of sanity after a period of recollection and readjustment in which their responsibility to the public was properly considered. World statesmen might see their tasks in clearer focus if they could retire from immediate pre-occupation with them for awhile, and the world as a whole might be all the better for a general stock-taking.

Lent as a season of cooling off from feverish straining after the things that perish, as a time of fact-finding in order to make a factual approach to better things and higher achievements is supremely worthwhile in these hectic days. To observe it is not a matter of religious fanaticsm but of realistic common sense.

Success in the athletic world is largely dependent upon wisely-planned training. Success in living is not to be attained without similar effort, and the successful solution of the problems of this post-war world waits upon the universal understanding and application of the eternal principles of right and wrong, of justice and freedom, of duty and privilege. How shall men acquire such understanding except they find time and opportunity to relax and consider, to appraise and correct, to study and to plan?

We are constantly in danger of applying new and improved methods to old and unimproved aims. The whole complicated business of living with one another has brought us to such a pitch of turmoil, such a condition of stress and strain that we are obsessed by the multiplicity and the magnitude of our problems without perceiving the deeper causes that underlie them. We need to take time to "see life steadily and see it whole," to learn how to *use* the civilization we have built, and to remember that in the last resort the finest social order that can be devised is ultimately dependent for its permanence and success upon citizens who have brought their own characters to the standard of the highest and best.

Lent is a period of training for individuals who would attain that goal. Properly used it is of inestimable value both to the individual and to the community in which he functions—a veritable tonic in time of stress.

OUR CHURCH CALENDAR FOR 1946.

DAYS OF SIGNIFICANCE TO THE CHRISTIAN CHURCH.

March 6—Ash Wednesday.

March 10—First Sunday in Lent.

April 14—Palm Sunday.

April 18—Maundy Thursday.

April 19—Good Friday.

April 21—Easter.

April 23-25—Convocation of Churches, Charlotte, N. C.

April 30-May 1—Southern Convention meets at Waverly, Va.

May 5-11—Christian Family Week.

May 12—Festival of the Christian Home (formerly called Mother's Day).

May 26—Rural Life Sunday.

May 30—Memorial Day.

June 9—Whitsunday (Pentecost); (Birth of Christian Church); (Christian Unity Sunday).

June 18-24—Biennial meeting of the General Council of Congregational Christian Church at Grinnell College, Grinnell, Iowa.

July 4—Independence Day.

September 1—Labor Sunday.

September 29-October 6—Religious Education Week.

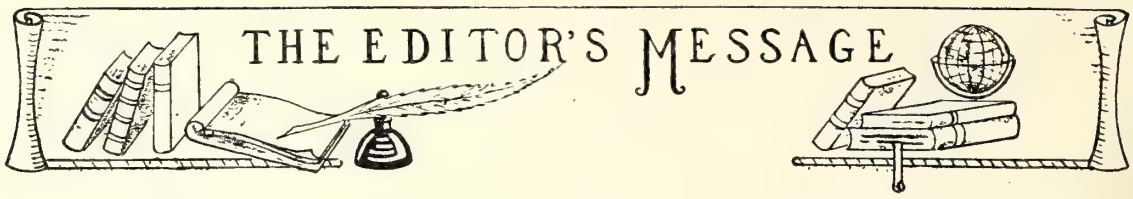
October 6—World-Wide Communion Sunday.

October 27—World Temperance Day.

November 10—World Order Sunday.

November 24—Thanksgiving Sunday.

November 28—Thanksgiving Day.



KEEP LENT.

Not one branch of the Church has a monopoly on the observance of Lent. The forty days preceding Easter (excluding Sundays) have been established since the Seventh Century as the Lenten Season. The forty days of Lent are symbolic of the forty days Christ was tempted in the wilderness. The first day of Lent is called Ash Wednesday, from the old custom of casting on penitents the ashes of the palms used the previous year in Palm Sunday services.

Only as one emerges from darkness is he able to appreciate the light. Only by following Jesus through the "Valley of the Shadow" is one able to appreciate the brilliant light of Easter, the resurrection of Him who is the Light of the world. Are Christians morally justified in ignoring the stern disciplines of Lent, only to enjoy the festivities of Easter? The incalculable benefits of the Lenten observance should be reverently utilized by all denominations.

An editorial in "The Southern Churchman" describes Lent as "the spiritual training season of the Christian Church," and suggests the following program of training. "Surely it will contain the resolve to read the Holy Scriptures more carefully than we have done in the past. Instead of reading a few verses daily in homeopathic doses, during Lent we ought to read the books of the Bible in their entirety. The recent issuance of the new version of the New Testament provides a lenten opportunity to read this fine translation through during the forty days.

"Further, our rule should lead us to give a greater amount of time daily to prayer. Most of us say our prayers, but few of us give the time or thought we ought to them. It would be startling if we were to time our customary prayers some evening. It might be even more suggestive if we wrote down the people and causes for which we customarily pray.

"Surely our rule will contain a place for deepened worship during Lent. There will be many opportunities for increased devotion in most parishes during Lent. Yet it is not simply that we should attend more services. We ought to review our worship habits.

"Finally, our Lenten Rule should provide opportunity for sharing and for service."

Those who have the disposition for more rigorous discipline will find help in the "Spiritual Exercises" of Ignatius of Loyola. Ignatius endeavored to reinstate Jesus on the throne of the heart by a pictorial identification of the life of the seeker with the actual earthly life of Jesus, beginning with his advent and following through the principal scenes of the mature life, the scenes from the Passion of Jesus, and the different scenes of his reappearance after the resurrection. By the use of meditations involving all the faculties of sight, audition, sense, smell, and taste; involving every type of fitting posture: kneeling, prostrate, standing, lying; by including repetition, review, and personal assimilation; these meditations sprinkled through each day—on rising, at vesper, at midnight—were designed to bring worshippers into contemporaneity with Jesus and into an attachment to him that could never be shaken.

Our Convention emphasis includes worship, stewardship, and evangelism. New levels of attendance in Sunday school and church services should be established. Tithing or sacrificial giving is one of the marks of Christian discipleship. The blessings of our stewardship may be felt around the world. Lent should reveal the latent and constant stewardship resources of our churches. Evangelism is the order of the day. Let us keep Lent by doing "works meet for repentance." R. L. H.

THE LENTEN PRELUDE.

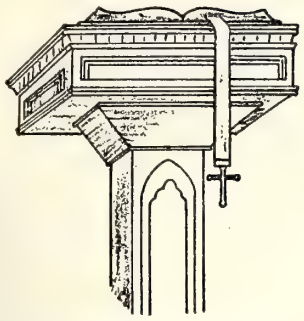
The dazzling glory of Easter lies at the end of a rugged road. The Christian Church wisely leads by the forty-day Lenten Path of Preparation for Easter's Victorious Celebration.

There is a terrifying loneliness along the road. Crowds of fair weather friends melt away before the approach of the mortal storm. The inner circle of Jesus' most constant companions, Peter, James and John, deserts the Master's person and purpose. And look at the end of the human road! Gethsemane with its ominous blood-like sweat is there. Instead of a Hallelujah Chorus there is the sound of a Grieg death march coming out of the jungle. There is a funeral cadence of a man bent double by the unbearable weight of a cross as he trudges his way to Calvary. Weeping women stand along the way and while his courageous "Weep not for me" shows he seeks no pity, he realizes that the lost state of the weepers and their children is ample reason for weeping.

The companions of Jesus saw no glorious cross "towering o'er the wrecks of time," when the one they loved was on his way to the crucifixion. The grating sound of the cross as it dragged over the road harrowed deep furrows across their hearts. They saw the "darker semblance" when they looked at "cross crowned Calvary."

The Easter Prelude is passion music. We must hear it if we come to the victorious finale and sing with Job to Handel's triumphant tune, "I know that my Redeemer lives."—Chaplain Ralph O. Harpole.

Lord, make we an instrument of Thy Peace! Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born to eternal life. Amen.



WILL YOU KEEP LENT?

A Sermon

By Douglas Horton,
Minister of the General Council.

Lesson: Luke 10:25-37.

Text: Luke 10:30-32.

"Christ has no body now on earth but yours, no hands but yours, no feet but yours. Yours are the eyes through which is to look out Christ's compassion to the world, yours are the feet with which He is going to go about doing good, and yours are the hands with which He is to bless us now."—St. Therese.

There is something I want to lay before you—or perhaps it might better be said there is an opportunity I want to offer in which I hope you will be willing to share.

In late November, a fellow preacher of mine told his congregation: "We kept Thanksgiving in this country last week. We did indeed. And we polluted and desecrated it: we profaned and violated every decent thing about it. We turned it into a sacrilege and a blasphemy—a sacrilege against the soul of humanity, a blasphemy against God. We were thankful we were not as other countries—we whom other countries by their blood and famine helped to save. We thanked God for the opportunity of g l u t t o n y . . . Gluttony unbridled and unlimited while millions starve. Greed—greed of profits, greed of wages, stark, ugly greed, while the children of the homeless waste and wither, and forsaken multitudes pine and die." "Why do we not admit," he asks "that Christianity has departed from this land!"

Another signpost—about this time one of our Congregational young people working in an English mission wrote home of attending a mass meeting in London's huge Albert Hall. Seven thousand people from every walk of life were there she said, to urge that food be sent from their own meager rationed store to feed hungry children in Germany. "I felt ashamed to be an American," she said "and I was filled with horror to think that in the midst of the appalling need, we had just announced to the world that we were giving up all rationing."

And then in December there came from Europe the appeal for relief signed by the World Council of Churches, and the leading Jewish and Catholic International relief organizations. "Before there can be a reconstruction of church life" they said "we must do what we can to save the lives of these people."

In January a magazine of sober literary criticism in this country published an editorial which it called "Reading Between the Lines." The lines referred to were lines mentioned in the news on a single day: "People in lines in Austria waiting to cast ballots in their first secret election in thirteen years; in France waiting for coal ration certificates although there was only enough coal to carry them through a few days; in Germany people waiting near Dachan and Buchenwald to identify the effects of the tortured dead. In Poland there were no effects but people were waiting anyhow for whatever miserable clues they might be able to dredge up about the missing. Jews were waiting everywhere. Not many left in Europe—but the few that were left waiting for some place to go. But the biggest line of all in Europe is only beginning to form." It said: "Not until the end of winter with its cold and starvation and disease, will the procession of 20,000,000 dead be fully formed."

What about lines in America? On this same day press dispatches reported that 17,000,000 Americans waited in lines during 1945 to place their bets on horse races. The total amount wagered was $1,306,514,314. (The National Planning Council has told us that one billion dollars for material aid in addition to work already being done would go far to save the situation in Europe this winter.) Every day the press gives us additional indices of the times in America. Millions for museum additions, new colleges, churches; it tells of the marvels of science to come in terms of luxurious and care-free living. But why go on. This tragic grotesque contrast between America and Europe is surely searing into the consciousness and conscience of every Christian human being in this country.

For are we ready to agree that America is without Christians, that Christianity has departed from this land? I do not think so. Are we not concerned, however, you and I, that there is evidence as a basis for such a charge and are we not anxious to do our part in redeeming ourselves and our country from the charges of cruelty through indifference, conscienceless and greed. The truth of the matter is as usual one of degree. That we are not good enough Christians, that we are not concerned enough, that our spirits are not always receptive, that our love is not always ready to reach out nor our imaginations always active.

What can we do, you and I? We were not responsible for the gluttony of Thanksgiving or the extravagance of Christmas. We have filled only our most modest needs and we have given generously for relief including many garments which could have been used much longer in the family. We are not like the certain rich man with the overflowing granaries who built more and ever greater ones and whom God had to warn "Thou fool! This night shalt thy soul be required of thee!"

Or are we? In a world like this one what is modest comfort, what is luxury? Is not the most modest home among us a palace when millions of human beings must live in rubble and ruins. "Unless help comes quickly," we were told in the fall, "it will be impossible to maintain living at the human level in Europe this winter." The human level hasn't been maintained. And now we must dread spring and the cruel effects of virulent disease upon undernourished bodies. This morning the paper went beyond appeal to our compassion and raised more selfish considerations. "What of your own children," it asked. "Do you think you can keep disease from crossing oceans?"

What can we do? Well, we can urge further government relief and we can write to our Congressmen that we would gladly accept further rationing. We can do these things with the objective of doing all that it is possible to do. But we shall have to despair that the slow, clumsy processes of our democracy will not move quickly or effectively enough.

What more can we do then? Now is the time for the matter referred to to be laid before you. It is simply this. "Will you keep Lent?" Or rather, "Shall we together keep Lent?" Shall we keep it not in the corrupt sense of self-castigation and denial for self-purification but in the Christian sense of atonement and sacrifice that others may live. To be concrete, shall we adopt a plan of self-rationing? Shall we on each Sunday throughout Lent sit down as Congregational Christian families to the simplest possible meal that will sustain us and send the very significant savings which will result to provide

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CONTRIBUTIONS

SUFFOLK LETTER.

The present trend in financial circles, as expressed in the attitudes of industry and labor, may well be accepted as a cause for caution in planning the future program for the church. Already it has been observed that the laymen are becoming conscious that there are financial difficulties ahead. If one talks with bankers today one quickly learns that they are cognizant of a changing atmosphere and a spirit of pessimism is making its way into their difficult work. Naturally there will be a shrinking in the income of both employers and employees as a result of the present financial disturbances over the world. That will mean less money for contributions for the support of the church and its enterprises.

Anyone who is conversant with financial history knows that the recent period of high wages and great profits cannot continue indefinitely on an artificial basis. There is an end to living on borrowed money and that fact must be faced in our present situation. Too much inflation will inevitably bring deflation. And that is the condition now greatly feared by thoughtful people. Regulation, strikes and legislation cannot prevent the disaster, if too much money is in circulation, and the country may well prepare for financial reverses in business. This is not the wail of a pessimist or the cry of an alarmist. It is a thoughtful statement based on historical fact and economic law.

Older people can remember what happened to our local churches and some of our institutions in the period following the first world war. Some said then, as others are saying now: "We will never see low prices and hard times again in this rich country." It can happen again in a similar way. Our church plans and programs should be expanded. But all plans should be based upon cash and not upon credit. If the local church has a plan of expansion, or improvement, raise the money in cash and then fit the plan to the actual funds on hand. Boards and institutions should make al their plans on a cash basis—or on a pay-as-you-go program. This is not the time for churches, church boards or church institutions to become involved in debt. It is a time to pay existing debts, if any, in full, and to pay current expenses promptly as they become due.

The Southern Convention will be in biennial session within two months. Some plans will be suggested which may call for a decided increase in the operating expenses of the Convention. A program of great expansion of the various boards and departments of the denomination may seem feasible and may be presented for consideration. A progressive program is always in order. But we would like to add a word of caution in the consideration of any plans which call for much increase in overhead and operating expenses. It may not be easy to raise money for actual expenses within the next two years. Churches with balances on hand in their treasury may expect to face a deficit in the near future. It is wise not to be deceived by a little prosperity.

Now someone has already said: "Why raise this kind of cry when there are no wolves in sight?" The church should raise money and increase its gifts. It should expand its work. But it should not commit suicide by running into a dangerous precipice. It should sit down and count all the cost before it begins to build. Counting the cost involves a careful survey of all resources available. There are some resources, in the possession of church people, not available for the church or its program. That is the unfortunate fact which must be reckoned with in our church plans. What people are willing to give, and not what they have, counts in the final test of financial ability.

I. W. JOHNSON.

PRESENT TRENDS IN EVANGELISM.

[Excerpts from address by Dr. Jesse M. Bader, Executive Secretary, Federal Council of the Churches of Christ in America, as the annual meeting of the International Council of Religious Education.]

Evangelism is not an "extra" task of the Christian or of the Christian Church. It is integral to the very nature of the Gospel. The Evangel we preach and teach is the Good News about God's nature, purpose, love and power.

What are the present trends in the presentation of the Evangel with a view to its acceptance? One of these major trends is to be seen in the *rising tide of interest* in evangelism throughout all of our Protestant communions.

There is a decided trend in the Evangelism of Childhood. A new interest, even a concern is to be found for the reaching, teaching and winning of childhood for Christ and the Church. This is especially timely in the light of the great increase in the number of children during the war years. It is our observation that more pastors are conducting an increasing number of classes for children in church membership than heretofore. Also, the nursery rolls are receiving increased attention and many of these new babies are coming under the care and oversight of the churches. Daily Vacation Bible Schools are increasing; week-day religious instruction is spreading and there is encouragement in this upward trend concerning the reaching, teaching and winning of childhood.

There is another interesting trend in evangelism and that is to be found in the area of youth. The greatest opportunity for evangelism today is in the senior high school age group. The present trends indicate a greater interest in the deep things of our Christian faith. While the atmosphere is more favorable now for the reaching and winning of American youth than for many years, yet who knows when a sudden change may come that will make it extremely difficult to capture youth for the cause of Christ.

One of the most heartening trends in evangelism at the present time is in Lay Evangelism. All the Protestant communions have a concerted and a simultaneous program going. There is a really great response on the part of the pastors and the laity. The plan for the most part, calls for the selection, training and using of laymen in Visitation Evangelism. The pastors are trained by their respective denominations on how to train their laymen. After each pastor has been trained he goes into his church and passes on the training which he has received, to his own laymen.

One of the greatest needs in the Protestant churches has been for some cause or movement that would liberate the lay forces of Protestantism. One of the answers is to be found in this emphasis on Visitation Evangelism. Careful studies show that those laymen that are trained for it, win forty-eight persons to Christ and the Church out of every hundred interviewed.

There is an increasing sense of urgency that is coming into many hearts concerning our present terrible plight. There is no time for delay or dalliance. The Church must redeem civilization or perish with the civilization it has failed to redeem.

IS OUR GOSPEL OPERATIVE AND EFFECTIVE TODAY?

By Rev. Wofford C. Timmons, D. D.

One thing is quite certain: no longer is it necessary to "set-up" the Christian Gospel; that is done far beyond our poor powers to increase or lessen by the purpose and power of the Eternal, even though there are still times, as now, when we are disposed to continue our forensics. In a strange way the hearts of needy men today are not asking "is it so?" but they are saying, by attitude if not by word, "*since* it is so!" They are not asking to debate, but to pray; they are not fencing for proof as much as they are feeling after peace and purity and power. One thoughtful young ensign, prone to be critical in his college days, was heard to say to his pastor that Croly's well known hymn had new meaning for him now:

I ask no dream, no prophet's ecstasies,
No sudden rending of the veil of clay;
No angel visitant, no opening skies,
But take the dimness of my soul away.

By the mysterious movement of the Holy Spirit this Gospel is real and with eager wistfulness, even expectancy, the hearts of many are reaching for it. It is not a matter these days of putting critics to a stammering hush; it is a matter of faithful witnessing to a saving and sustaining power wherein the sufficiency of God is available to our utmost need.

It will not be helpful—and surely neither gracious nor accurate—to cast aside the present interest in religion as so much naievete or maudlinism or "last straw." It is true that life was scraping bottom, that it was so far down there was no other way but up; but it is well to remember that, "When my father and mother forsake me all that we have relied upon for security, then the Lord will take me up." Men are frantic in their fear and desperate in their despair; but it is hardly becoming to discredit that blessed spirit that will not break the bruised reed or quench the smoking flax.

The conviction grows that this Gospel does not need to be defended nearly as much as it needs to be declared. And men do not need to be cudgeled or cajoled, but led with assurance and shepherded with care. There is the mysterious use of adversity that becomes the persuasion of God's saving grace. And blessed is the ministry that is wise enough to know and concerned enough to interpret it to his people.

To be sure, the hearts of all are not aware, much less responsive. There is rampant disregard of consequences on the part of youth—as the rising curve of juvenile delinquency tells; there are flagrant abuses by unscrupulous men who prey upon the fallen estate of society in the time of crisis; there is churlishness and greed and unbridled lust a-plenty. No one can blink at these conditions or have any desire to gloss them over. This is simply the other kind of human reaction to the moral breakdown in the wake of war, and none of us should be surprised it has become the trap for the unaware. In a world gone haywire the popular idea is that anything goes. But this tragic part of the human situation does not invalidate that other and hopeful part—that the Gospel of Christ is real, the one Reality amid ruins; and that earnest, eager souls are seeking to find it, else "in a world where anything goes everything may soon be gone."

There are in truth the tragedy of life, the test of faith and the triumph of the spirit—these three: and the church in this day is bound to proclaim on authority other than its own that the greatest of these is the triumph!

The modern church, at least of our liberal type, has been prone to forget this, so intent has it been upon social emphases which were woefully neglected before the time of such Seers as Washington Gladden and Graham Taylor. These social interests are no whit neglected because they are preceeded and pursued by vital, personal religion—as such lives as Gladden's and Taylor's attest; rather, these interests are prepared for and put in clearer perspective by prayer, and lifted from the plane of the secular to that of the sacramental.

And being concerned for the individual souls of our people does not mean any shallow and sentimental emotionalism: we are not reducing it to "God in the straw pen" or to any other spurious kind of evangelism. It is, none-the-less, a direct, warm-hearted, individual response to the Saviourhood of Christ that we seek, which experience shows is the most insistent, though often silent and misunderstood, yearning of human hearts. It is represented in as many different ways as there are personalities, but all coming to the one result of any living, usable, and sustaining religious faith.

This is surely not a one-man job, even though the minister is looked to as the fore-runner and guide. Part of his task is to enlist and train his laymen who often are eager to be used and only await the encouragement and assignment. And there are more ways than one that such encouragement and assignment may be given, especially where the church is seen and set up and allotted in the many different ways to recognize natural and special groupings. To envision how those groupings should be is no matter of off-hand or arbitrary choice, but the result of careful judgment on the basis of consistent counsel. It is altogether too great a task for the minister alone—and it was never meant to be. Logically, the Board of Deacons is the basis for this "consistent counsel," those who have been chosen and installed by their church and whose office, in the churches of our faith and order, is looked upon as a lay ministry. Happy and effective is the minister—and the church—that really uses his deacons! It has been found most helpful to arrange the parish in as many districts as there are deacons, assigning a district to each deacon as his specific responsibility for general oversight, for representation and the leadership of those who are workers in that district, whose task in turn is the "spiritual welfare of the church's families."

There are scores of interests always present in our churches, as a study of the "Plan Book" will show. All of those interests are not feasible in every church, as the preparers of the "Plan Book" admit, seeing they have tried to think in terms of us all; but there are major, stable, constant concerns that no church can allow to go by default and still claim to be abreast of the main job. To sit down in counsel together—the minister and his Board—with the "Plan Book" opened before them and, better still, their minds and hearts opened before the Lord of Life and His purpose for this needy world, is to discover the major interest and not allow it to be smothered by those that are minor!

Aware of this incredible task—this eternal business of opening up God's way before men and leading them in that way—the church must always re-appraise how it goes about to do it. Every church situation may be somewhat different and Time does seem to make "ancient good uncouth," which are all the more reasons for careful re-examination. We say that the Truth does not change, that the Gospel we possess is always the same, and that human nature remains at least human, as from the beginning. All of this is only partly true and we can speculate widely and wildly, if not also wisely, about it. What is more to the point in life is to meet conditions as they actually are, in the full realization

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A CHRISTIAN SOLDIER RETURNS.

Warm shafts of sunlight pierced the drifting clouds in early February as a ship inched slowly and cautiously to the wharf at Norfolk, Va. Lines were soon tossed ashore and the ship made secure. Then began a long line of passengers, some coming home after long months overseas, some setting foot on American soil for the first time.

The winch began its mechanical task of unloading the cargo. A Red Cross ambulance slowly moved into position on the wharf. Many wondered why. Soon, over the side of the ship swung the winch with a light cargo. The deck hands and a few land-lubbers who chanced to be on hand saw a strange sight. Riding "piggy-back" on a strong, brawny Negro, was a white American. Slowly the winch deposited its strange cargo on the wharf. The ambulance stretcher moved into place. The Negro deposited his burden and soon the ambulance pulled into the emergency entrance of General Hospital. The supervisor began filling in the entrance sheet.

"Name, please."

"Paul E. Nilson," was the reply.

"Address?"

"Permanent address is Talas, Turkey. The temporary address is Chicago."

"Occupation?"

"Missionary of the American Board of Commissions for Foreign Missions."

He was admitted.

It was at the General Hospital that I found the Rev. Paul E. Nilson, returned missionary from our school in Turkey, and learned his story. His coming back to the states was made possible by the arrival of Miss Angie Crew, who, for about three years, worked with us here in the Southern Convention. Mr. Nilson's trip was uneventful until the ship was two days off shore and was caught in the wake of a storm. During the rocking and lurching of the ship, Mr. Nilson lost his balance and was thrown against the edge of his bunk and received a back injury. His physician termed it "a compressed vertebra." He is resting as well as one could in a plaster cast from arm pits to hips. His accident and necessary confinement has not robbed him of his cheery smile, warm friendliness and jovial disposition.

We talked for a long while about things in general and then about Turkey in particular. It was a century ago this month that the first Protestant missionaries went out to Turkey to take Christ to a Moslem world. Then the first emphasis of a missionary was that of evangelism. Witnessing to the saving and regenerating power of a risen Christ. Later came the development of schools, hospitals, agriculture, etc. A development that has been slow but one that portrays Christ as the Master of all of life.

Into this Moslem world in which Christianity had put down its roots, came Rev. and Mrs. Paul E. Nilson thirty-four years ago. On their first appointment as teachers they went to Tarsus, Saint Paul's birthplace. Later they were transferred to Talas (Kayseri), the Biblical Caesarea of Capidocia, the ancient city at which Paul appeared for trial before Felix. Here the Nelisons have been associated with high school work for almost three decades.

Prior to the beginning of the first World War, many denominations had established churches, hospitals and schools throughout the whole of Turkey. The coming of the war, however, created a political and social uneasiness among the Greeks and Syrians—Europeans in general—who were living in Turkey; and during the next ten years a mass migration removed almost all the non-Moslem population of the country. This, of course, greatly effected the work of missions, because no Moslems had embraced Christianity. Many churches, schools and hospitals were closed. Those that did remain open for Moslems could do so only on the basis that no religious training be given. The real crisis came after World War I (about 1920) when Turkey collapsed. Her old systems of government and religion were inadequate in the hour of stress. During these dark days a George Washington arose to the needs of his country in the person of Mustafa Kemal, a man of keen leadership and unusual ability. At the outset, Mr. Kemal began a series of reforms which were beyond the wildest imagination of the average Moslem. For instance there came the expulsion of the Sultan and Caliph who had been at the head of the political and religious life of the nation for ten centuries. Then came the organization of a Republic with a Parliament—a thing unthought of in the history of Turkey. The Koran, the religious law (Sheriat) which had prevailed for thirteen centuries, was wiped out overnight. In its place, laws were adopted that were essentially European in content. Following came a reform that forbade the use of fezes and veils. Woman suffrage came into being in the right to vote, serve as judges, teachers, etc. Perhaps another seemingly impossible reform was the modernizing of the Script to conform to European writing or the Latin alphabet. The population was given one year in which to learn the new Script and after that the use of the old was forbidden by law. One reform followed another at the rate of one per year for over twenty years.

These reforms had their effect upon our missionary work there. The government prohibited the coming in of any more foreign doctors. Thus, unless some change is made, when our present medical missionaries die they cannot be replaced. Then, too, the new Republic forbade the teaching of Christian religion in *all* schools. This meant that the missionary could only proclaim the values of Christianity

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MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 28 1946.

Sunday Schools.

Liberty (Va.), Nathalie, Va. ...	$	2.66
Ingram, Va.		8.26
Newport News, Va.		20.00
Bethlehem (Nans.), Suffolk, Va.		3.70
Pleasant Ridge, Ramseur, N. C. .		22.00
Winchester, Va.		8.47
First, Portsmouth, Va.		9.07
Palm Street, Greensboro, N. C. .		40.92
Total	$	115.08

Individuals and Churches

Monticello, Browns Summit, N. C.	$	3.00

Specials.

First, Burlington S. S., Burlington, N. C.	$	132.39
Total for the week	$	250.47
Previously acknowledged ...		15,648.54
Total since Sept. 1, 1945 ..		$15,899.01

Gratefullly,

MATTIE COX PARKER,
Secretary.

News of Elon College

By PRESIDENT L. E. SMITH.

THE CHRISTIAN TEMPLE.

The Christian Temple always does its share in any Convention undertaking. Its vision is usually great and by heroic efforts it translates that vision into actual reality.

The old Memorial Christian Temple located at Brambleton led the entire denomination in world missions. It was the first local church to send a missionary to the foreign field. It put the money in the hands of the Mission Board with which to pay salary and expense.

The Third Christian Church was organized out of the membership of the Brambleton Church and was located in Park Place. The Third Church, before it had a permanent place of worship, put the money in the hands of the Mission Board with which to pay the salary and expenses of Miss Williams, missionary to Puerto Rico and of Tosia Sato, missionary to Japan.

When the Memorial Christian Temple and the Third Christian Church, together with the remaining members of old Providence Christian Church united to form the Christian Temple of Norfolk, it was to be expected that the same vision and generosity would characterize this new organization.

At the biennial session of the Southern Convention of Congregational Christian Churches held in Reidsville, North Carolina, two years ago, official authorization was given Elon College to raise $1,000,000 for buildings, improvements and endowment. One hundred thousand dollars of this amount was to be used to establish the Staley - Atkinson - Newman Memorial Foundation for Christian Education in Elon College. This $100,000 was allocated to the churches on the basis of conference apportionments. The Christian Temple's voluntary quota is $5,500. There were those who said it could not be done. There were others who said it could be done. By invitation from the pastor, Rev. Peter Young, I met with the official board of the church some weeks ago. It was voted to undertake to raise the Christian Temple's quota and a committee was appointed. By invitation of the pastor and the campaign committee, I spent Sunday, February 24, with the members and friends of the Temple. A large and enthusiastic congregation greeted me. It was a pleasure and a blessing to have this privilege again. Copies of the "prospectus" were mailed to the membership of the Temple in advance of the service on Sunday. The committee began working on Monday. On Thursday I received a letter from Mr. L. W. Vaughan, Jr., a member of the campaign committee, stating that the campaign was progressing quite satisfactorily. On Friday morning, I received a wire from S. Ray Barrett, chairman of the campaign committee, stating, "Quota pledged. We are working for more." This is characteristic of the Christian Temple. It is ill-content not to do its share and is not satisfied unless it goes the second mile.

The secret of success is that the church as a whole got back of the campaign with a determination to succeed. The pastor, the officials and various leaders of the church put themselves into the campaign, and it was bound to succeed. What has been accomplished at the Christian Temple can be accomplished in any church and all churches in the Convention. No church will be the poorer for having made the campaign, but every church that makes the campaign will be the richer.

May the blessings of God be upon the Christian Temple and all of our churches in their efforts to build the kingdom through evangelism and education.

SENIOR DINNER.

President and Mrs. Smith are accustomed to giving a dinner during the spring of each year for the senior class at Elon College. This year the dinner was given Thursday evening, February 21, and was served in the college dining room. There are more than forty members in the class this year. There were thirty-three present for the dinner.

Mrs. Smith is always the hostess and President Smith serves as toastmaster. This year every member participated in the program, giving their impressions of Elon and their hopes for its future. Mr. Earl Danieley, a member of the class and assistant field secretary for the college, made the following statement:

"Last evening most of us witnessed a thrilling basketball game in the gym at Guilford College. The circumstances under which the game was played made it a tremendous task. But we did it and we did it well. Why? Because of the wonderful spirit that was exhibited by all. Everyone was in there pitching and doing the very best he could. The coach, the players, the spectators and even those who were here at Elon hoping that we were going to win were all doing their part. It took cooperation: some played, some yelled, some led and some folowed, but everyone did his part.

"When I think of this very significant spirit, I also think of a much larger undertaking on the part of the college. In fact, the largest undertaking in its history—the Elon College Expansion Program. We are all very heartened to know that our school is progressing. We all have our visions of the Elon of the future! New gym, power house, dining hall and dormitories. All of these are rightfully a part of the Elon of tomorrow. That Elon will not be fully realized, however, without everyone cooperating to the fullest extent. It will take planning, working, financing and sincere cooperation on the part of all concerned. Some will be able to do more than others, but all of us have a job to do. Some will be able to give money, some will be able to give time, others of us will mention Elon to young friends and influence them to come here to school. All of this is a part of the program. Some are more capable than others; some are more willing than others; but we all must and will work together toward the achievement of the high goal—making Elon what we want Elon to be. Whatever we have the ability to do, we will do. Elon has served us and we will serve her. She has meant much to us. Anything that we do for her will be too little, no sacrifice can be too great. We are determined that the program shall be a success and will spare no effort in seeing it through to its successful conclusion. We pledge ourselves wholeheartedly to the program and to our Alma Mater in the hope that we may mean something to her and help her to continue the work which she has been doing so well.

"We are proud of Elon and promise so to live that she can be justly proud of us."

FIFTH SUNDAY OFFERINGS.

The College Period is over. Offerings for the college have been a bit disappointing. It is recalled, however, that the weather has been ex-

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Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

Your Editor has been encouraged by the news coming in from the Pilgrim Fellowship organizations in the Southern Convention. These are published as rapidly as possible. There are many other active youth groups about which we have heard nothing as yet. Come on, you counselors and presidents and let's have some news about your group.

* * *

YOUTH AT FIRST CHURCH, GREENSBORO.

Our church, like many others, found our young people's group very small. We planned interesting programs and good entertainment, but still the young people would not come. Finally we decided that there was too great an age difference in our group and if we would divide it, perhaps younger members would feel more at ease. So we made two groups, one with those boys and girls of high school age, and one college age and older. We find that in this way our younger members take leading parts in their group and both groups are larger than the previous one.

Our older group meets twice a month in the form of a young people's circle. We devote one of the meetings to business and programs. We are now having a three-month study on marriage and preparation for it. We found this interesting group of programs in the *Highroad.* The other meeting we devote to entertainment. We have had weiner roasts, a progressive dinner, a trip to hear "The Messiah" at Elon College, and have also been bowling. Each time we have had a great deal of wholesome fellowship. Our group also has a newspaper called *The Church Chimes.* It goes to all our boys in the armed forces telling them what their church is doing. Our group has decided to give $50.00 a year to the church; $25.00 for missions, and $25.00 for our building fund.

The young group meets every Sunday night. They have good programs followed by a social. They have planned several parties that turned out wonderfully.

We feel that we have very successfully overcome our age problem. Now our younger boys and girls have a better chance to become leaders and our parties are easier to plan.

SARA FOSTER.

* * *

LIBERTY SPRING YOUNG PEOPLE.

The young people's missionary society of the Liberty Spring Church has been very active this year. To begin the new year, the boys painted our Sunday school classroom—walls and floor. This has added much to the appearance of the room. The spiritual life lesson: "Concurring Witnesses," is taught at each monthly meeting. We had a special program on China in November and gave our thank offering to the support of the Shaowu Mission. This had a real meaning to us because most of us know Rev. and Mrs. R. L. Jackson personally.

In our December meeting we gave special gifts to the building of the Kingdom. A Christmas pageant, "Gifts for Jesus," was presented at a public service. Our total Christmas offering amounted to $32.00. The week after Christmas we held a Christmas social at the church.

On Sunday, January 27, the first Sunday of Pilgrim Fellowship Week, we conducted the opening and closing worship services of the Sunday school. On this Sunday, the young people themselves served in the following offices: superintendent, secretary and pianist. The members led in prayer and sang in the choir. Claire Bradshaw, our president, gave a report to the Sunday school on the work we were doing and the type of programs we were having.

We have been studying how our missions were started in foreign countries. The countries we have studied are India, China and Africa, and we are now planning to study Mexico and Turkey. These studies have created much interest.

Our minister, Dr. I. W. Johnson, invited us to sing in the choir for church service Sunday, February 3. We enjoyed having this part in the worship service of our church.

On February 12, we heard a review of the mission study book, *Daughter of Africa.* The review was presented by Mrs. William Harrell and on this occasion we had the young people of Cypress Chapel and Bethlehem as our guests. There were approximately eighty in attendance. After the mission study we enjoyed a social hour of fun and fellowship. We are looking forward to going to Cypress Chapel on March 11 and hear the home mission book reviewed by Miss Ruthanna Ford.

We are stressing personal daily devotions and have received a supply of Lenten devotions for young people. These will be given to each member. We are planning to have a sunrise service at the church on Easter Sunday morning and will invite the members of the church and the community to attend.

EMILY H. LYNCH.

* * *

MISSIONARY HOSPITALIZED.

It was my rare privilege, some days ago, to have several splendid conversations with the Rev. Paul E. Nilson, one of our missionaries on furlough from Turkey. His coming back to the States was made possible by the arrival of Miss Angie Crew, who for about three years worked with us here in the Southern Convention.

Mr. Nilson was injured in his way to America and was confined at General Hospital, Norfolk, Va., for over two weeks. It was there that I learned much about our work in Turkey and especially about the young people. For reasons mentioned in another article in this issue there are few Protestant Churches left in Turkey. These minister to small groups of foreign Christians still living in Turkey and to minority racial groups there. The few Protestant churches have small Sunday schools, but no active youth groups other than the Sunday school class.

Here in America we have active Boy Scout Troops, Pilgrim Fellowship, Youth Fellowship, Christian Endeavor, Social Clubs, School Clubs, Dramatic Clubs, etc., to interest young people. But in Turkey there are no youth organizations among the Moslem population. A simple program of scouting is just beginning but there is the lack of leaders to carry on such work effectively.

However, sports are again coming back into the life and activity of the young people. Perhaps some years from now the Turkish Republic will permit the return of youth activities for the younger generation.

In his high school work at Talas, Mr. Nilson is finding the movies a helpful medium in teaching the funamentals of real living. Last year he traveled extensively throughout Turkey and showed educational and trav-

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FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

TODDLE TALK.

Little John Dollar is having fun getting to know new little playmates in Sanford. His father is the new pastor of our church there.

* * *

Larry Jean of Daytona Beach, Florida, says that he got the nicest Valentine this year! You guessed it! His father came home from Japan and the Marines. Larry "was wild with delight." We are glad that you have your real daddy now, Larry, and don't have to borrow your uncles to sub for you.

MARCHING WITH MARCH.

Richard was letting Oliver help him put the brown beans in the fresh furrows of his little garden.

"Do you like beans, Oliver?" asked Richard as he carefully put just enough soil over the beans.

"Yes, I do like them! I like to help my mother fix them to cook. Mother takes the strings off of them and then I break them in two for her."

"Dad had so many beans in his garden here last summer that we had to can some of them. I helped my mother get them ready to can. I also picked them off the vines for her."

"My mother got me a story book one time, about a little boy who helped his parents pick beans. His name was Jack. His family traveled about the country picking beans in the bean fields."

"Our Sunday school teacher read us a story about migrant children last Sunday. My Sunday school class decided to give up our movie allowance for March to 'March to the Migrants' with games that we'll buy with our money. These games are for the children who are too small to help in the fields."

"I don't have an movie money but our class is going to bring a book that we have outgrown from our book shelves for the smallest children. I still like to look at my old books but I'm going to send one of my nicest ones. My mother can get books from the library for me. She says that the migrant mothers are probably too busy all of the time to visit the libraries, even if there were one near enough."

"I think that's a good thing to do. I'll tell our class about it Sunday. I'll bet that some of us have books that we'd like to send also."

"Here goes the last bean, Richard! Right at the end of the row, too!"

"Thanks, Oliver, here comes the dirt for it! Now we can go play with Carolyn until time for supper."

"O boy! Let's play hide. I think that it's fun to play hide when Carolyn is 'it,' because she has such a hard time finding you!"

NO APOLOGIES.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"We're not used to living in such a shabby place as this," said Mrs. Foreman. "At home we had a big house and plenty of nice furniture. Here we scarcely have room to turn around."

"I think you have made this small apartment wonderfully comfortable," I hastened to assure my hostess. It disturbed me to hear her speak so disparagingly of the only home her family was to have for a long time—since nothing better could be obtained in our crowded city.

Mrs. Foreman's two little girls, who had been setting the table and carrying in glasses of water, turned to their mother with anxious eyes. Her words had given them a feeling that something was lacking.

I had met the Foreman family, newcomers to Barnard, when the mother had come with her daughters to borrow books from the children's room at the public library where I am the children's librarian. Our acquaintance had grown into friendship, and I had been happy to accept Mrs. Foreman's invitation to have dinner at their home.

While we were eating, Mrs. Foreman apologized again. "I wish you could see the nice set of dishes we had to leave stored in the basement of our old home," she said. "It wasn't possible to ship them, so we bought makeshift dishes here in Barnard."

"This bright pottery is so cheerful that I'd like to have a set just like it," I answered, hoping that my honest praise might banish the troubled look that had come back into the little girls' faces.

Not noticing the children, Mrs. Foreman kept right on apologizing. "You can imagine what it's like to try to cook on one of these little two-plate electric stoves when you have been used to a big range."

"It must take a good deal of planning to prepare a well-balanced meal with so little cooking space," I answered. "You have almost achieved the impossible."

Mrs. Foreman smiled at my words of appreciation, and I was able to guide the conversation into other channels.

The Foreman apartment was small, but comfortable. The little girls would have been happy in their new home if their mother had not constantly apologized for its inadequacy.

Walking home that evening, I could not help recalling another time, long ago, when I had been invited to share a simple meal and no apologies had been made. A schoolmate, Vivian Henderson, had broken her leg, and I had become the self-appointed messenger to take books and lesson assignments to her.

One afternoon we chatted so long that six o'clock came before I realized it could be so late.

"Couldn't Lucia stay to supper, Mother?" Vivian asked.

"Yes," Mrs. Henderson replied, "if her mother is willing."

"Do telephone and ask your mother, Lucia," Vivian urged.

"Please tell your mother that Vivian's father will bring you home," added Mrs. Henderson.

Receiving my mother's permission to stay, I sat down to eat mush and milk and baked apples with the Henderson family. No apologies were offered, and in the warm glow of friendship that simple food became a sumptuous repast.

I did not know until long afterward that Vivian's broken leg was only one of a series of misfortunes that had overtaken the family that year and their income was so small that the barest necessities were all they could afford. Yet that mother did not hesitate to share what they had with a guest, offering, instead of apologies, companionship and courage that were beyond price.

LENTEN WORSHIP.

The earth is Jehovah's and the fulness thereof:
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend unto the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart."—Psalm 24:1-4a.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE EVERYDAY LIFE OF A PEOPLE.

Lesson XI—March 17, 1946.

Memory Selection: *Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and whither thou lodgest I will lodge; thy people shall be my people, and thy God my God.*—Ruth 1:16.

Lesson: The Book of Ruth.

Devotional Reading: Psalm 133.

Here is a story to be read with the eyes of the heart, rather than the eyes of the head. It is a little gem, a story simple in plot and language, and sublime in moral and spiritual tone. It is a love story, a story of the love of an older woman for a young woman, and of the young woman for the older woman, and the story of a man for a maid, a strong, pure, well-to-do man and a simple-minded, pure-hearted, deeply religious maiden. It starts out with a note of heart-ache and ends up in a medley of heart-throbs. It strikes a responsive chord in the heart that still sees idealism in life, and power in genuine religion. Those who read these *Notes* will do well to take the few minutes that are needed to read the story in its entirety. For as Dean Brown writes: "The Book of Ruth standing here in Holy Writ is a most significant document. It tells us that history is not all made in kings' courts or on the battlefields where brave men shed their blood. In those quiet corners of human experience where the hearts of women are touched to finer issues by the gentle devotion of those who stand near, forces are set in motion which bring nearer the day of the Lord."

Perhaps it might be well to consider this Book of Ruth in terms of its characters by way of change. Each stands out in sharp relief, and each has lessons by way of warning and encouragement.

Naomi.

Her name meant "pleasant." But life had not been pleasant to her. She and her husband had been driven from their native land to a foreign land because of a dire famine. The sons of the home, perhaps against the wishes of the parents had married foreign women, members of the Moabitish race. Then suddenly the world crashed down upon them. First Abimelech, Naomi's husband, died and then the two sons died in quick succession. It was enough to break her heart and to quench her faith. But she was made of sterner stuff, she had in her the stuff from which heroines are made, and she stands forth as a great character. She kept her faith, retained her warm, friendly nature, threw her gracious influence around her daughters-in-law, guarded Ruth in the associations she formed, shielded her good name from reproach in the social habits she adopted, proved herself a shrewd and able match-maker, and by her personal influence, this woman whose name and nature were "pleasant" became a worker with God in the fulfilment of the divine plan.

Orpha.

Orpha was not the villain in the play. She was a young woman of character, of high ideals, of good disposition, and with a sense of devotion to family relationships. She had a formal loyalty, but she lacked a great devotion. She is typical of a great host of young people and older people too, who have a formal loyalty to things and institutions and persons, but who lack a great devotion and consecration.

Ruth.

Here, of course, is the central character in the story, and the one after whom the Book is named. She bore herself in such a way that the name Ruth has sounded sweet the world over ever since. Quiet in manner, simple in taste, unselfish in spirit, chaste and modest in act, diligent in appointed task, devoted to family ties, devout and dedicated in spirit, she shines with undimmed luster through all the succeeding years. Her magnificent loyalty to Naomi, her willingness to undergo hardship and suffering with her mother-in-law, her initiative in undertaking the support of the older woman, her response to the advice and counsel of Naomi, and her loyalty to the higher ideals as embodied in the worship of Jehovah are all brought out in the story. Here is an inspiring story of the "in-law" relationship that is a model for all modern "in-law" relationships.

Boaz.

Boaz is also a strong character. He is well-to-do, but he was a man of high ideals, unquestioned integrity, humane spirit, sympathy, understanding, unselfish spirit, and chivalry and courtesy. His attitude toward Ruth is gentlemanliness at its best. His love was of a high order and of pure motive. He stands as a representative of that large group of men and women who in spite of material possessions have kept the spirit of sympathy for others, and the respect for personality on a high level.

The Kinsman.

One seldom hears any reference to the kinsman who appears in this story, but he represents a type often found in modern life. He was a keen and calculating individual, eager to hear of anything to his advantage and quick to take advantage of a chance to drive a shrewd bargain, but quick to drop it when he found that it would involve responsibility or make demands upon him. There are those who want all the privileges of citizenship who are not willing to assume responsibilities. There are those who would like to have a religion that does not make any demands upon them.

A Lesson On Race Prejudice.

The Book of Ruth is a lesson in loyalty—that is usually regarded as its central lesson. But it is also a lesson on Race Prejudice. Here in story form is one of the most powerful lessons on Race Prejudice. Ruth was a Moabitess, a foreigner, a member of another race and religious group. She appears not only as an ideal character, but she takes her place in the plan of the chosen people. She was the grandmother of David, and hence an ancestress of our Lord Jesus Christ. It is just another instance of the many ways in which God is trying to teach us not to call common or unclean that which He has cleansed.

Observance of the Lenten period will draw one closer to God.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

WILL YOU KEEP LENT?

(Continued from page 5.)

food, fuel—and hope—for war victims.

The Executive Committee of the General Council of the Congregational Christian Churches meeting in Cleveland on January 30, 1946, passed the following resolution:

We, the Executive Committee, of the Beneral Council, because of tremendous world need, earnestly urge the ministers and people of the Congregational Christian Churches to join with us in keeping Lent in a spirit of true sacrifice. We and the other Churches of Christ in America are asked by the Federal Council of Churches to enter into this special observance in order that, through concerted Christian effort, gifts may go in increased volume for the relief of our brothers overseas who live and die in great want. We urge then that our Lenten sacrificial giving be in addition to already planned giving: thus we may more adequately and speedily fulfill our heavy obligation to relief and rehabilitation needs through our church agencies.

On December 6, the Executive Committee of our General Council passed this other resolution:

In view of the needs of the people of Europe and Asia and of the British Congregational Churches, which, the war having ended, are now known as they were not known when the original budget of the Postwar Emergency Program was laid down, it is voted that we appeal to our constituency to give more than the amount of the present goal of the Postwar Emergency Program, in the hope that an additional sum of at least $1,000,000 shall be raised for increased relief to war victims.

Now it is with the thought in mind of speeding on its way this extra measure of life-saving help, this "at least a million dollars additional" that we ask you to observe Lent in a sacrificial spirit. Stop and think what 500,000 Congregational Christian families and individuals could do through a joint effort. Partaking of the simple Sunday meal suggested, for instance, would effect a saving probably of $1.00 per family each Sunday. Indeed your first reaction may be whether this would really be sacrificial giving. The answer, of course, is that it need be only one of a number of small and large sacrifices you may be willing to make.

There is another phase of this concerted effort of ours which we may want to reflect upon — this sitting down at a table of all of us throughout America on a given day in a spirit of communion with our suffering fellow men. Can we not believe that the help which we will send forward as a result will carry with it a message of love and compassion which may do much to heal—and to provide in addition to food and fuel—hope? There is a caution, however, which I should give you. Unless what we do during Lent is in addition to what we are doing or planning to do or should do, we will fall short of our objective.

Let us for a moment look into the practical aspects of relief distribution. Your gifts will go from your church to the office of our Committee for War Victims and Reconstruction in New York (send them forward as often as you can so that help can keep moving forward). There they will be channeled directly through church agencies at work in the field, their destination to be determined by the greatest known need of the moment. Have you ever stopped to reflect that the church at this hour has an unprecedented opportunity to serve on this earth as the hands, the feet, the eyes, the heart of Jesus Christ. That there is a network of us here to give and a network of church organizations and agencies in every part of this suffering world ready to serve as the good Samaritan. In fact we may go further and say there is no other relief network comparable to this in existence at this time of great need.

Here is a practical illustration of how effective church relief can be. In January a representative of one of our interdenominational relief agencies cabled that half a million dollars, if forthcoming immediately, would make possible an especially advantageous purchase of Army surplus in France. This surplus which could be immediately distributed included 12,000 blankets, clothing, underwear, shoes—fearfully needed shoes—medicines, cooking utensils. The receiving agent telephoned our CWVR office. He had already within an hour been able to get assurances of $300,000 from several denominational relief organizations. The CWVR was to meet the next day. Because of the especially generous giving at Christmas it was able to contribute $35,000 to the fund. The half million dollars was promised within twenty-four hours and the confirmation was telephoned to Europe. Soon a letter came: "Your telephone conversation last night gave M. and me the thrill of our lives. It was majestic giving." In His Name and for their sake we are humbly thankful.

Two seasons of deep religious significance have already passed this first year following World War II and their observance has been duly recorded. We are now upon the threshold of the season of greatest significance to every living human being who knows of Jesus Christ. Shall we not keep Lent?

Almighty God, Who hast given us all things richly to enjoy, hear our prayer in behalf of the stricken in many lands, the shelterless, the ragged, and the starving. Grant to us who pray that we may not be as those whose sympathy is a passing sigh but empower us rather to fulfill our concern by the giving of our substance, not feebly but with forthright generosity, even as Thou, O giver of all good, hast freely given to us. Amen.

A CHRISTIAN SOLDIER RETURNS.

(Continued from page 8.)

through personal religious living. This came as a big challenge to our church — the challenge of showing through living, instead of teaching, the real value of the Christian way of life.

There are only four mission-operated high schools now remaining in Turkey. Two for boys and two for girls. The American Board serves, almost entirely alone, those whom it can among a population of approximately seventeen million. The boys high school from which Mr. Nilson is now on furlough, has an enrollment of one hundred to one hundred and fifty. The school serves Moslem and non-Moslem children alike. One immediately wonders if the Moslems really trust their children into the teaching care of foreigners. Mr. Nilson says that he once asked a Moslem why he sent his boys to our high school. The reply was, "Our boys get character there." Perhaps one would not want a more commendatory answer than that.

To show something of how pro-American Turkey now is one needs only to see that Turkey is turning almost solely to America for help in training her men in medicine, education, engineering, commerce, etc. All students going outside Turkey for advanced study are coming to America. For instance, last year 1,500 students were given an examination to determine their qualification for advanced study abroad. Those who made the two hundred highest grades were to come to America for study. There are two types of students who come. First, boys who are able to pay their own expenses for travel and education and who, upon completion of their particular work, may return to their homeland and go into business or practice for themselves. Secondly, there are those whose expenses are paid by the Turkish government and who, when they return, are under contract to serve their government, with salary, for a period of ten years.

Turkey's primary need at the moment is college graduates, American men and women, who will go out under the auspices of the American Board for a period of three years.

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Some people have hearts of gold. Some years ago we wanted to buy a ten-acre tract of land adjoining the Christian orphanage farm making twenty-four acres in one field without a rock or stump in it. We mentioned the fact in our letter in THE CHRISTIAN SUN. A good lady read the letter and was interested in the orphanage buying the land. She wrote to me to come to see her. We went. She said she had read my letter in THE SUN and wanted us to have the land and she wanted to have a part in buying it. She said she had some money on hand and wanted to contribute three hundred ($300) dollars towards buying it.

Sometime ago we mentioned the fact that we have an opportunity to buy seventeen acres of land which is bounded on three sides by orphanage land. We have an opportunity to buy it now and probably never will have that opportunity again.

Another party wants it if the orphanage does not take it. It lies in full view of the orphanage and will give us a straight line on that side of our farm and will give us twenty-five acres in one field in a high state of cultivation. We hardly think that the orphanage can afford not to buy it. It will cost $3,000.00. This same good woman, mentioned above, sent us $100.00 a few days ago to be one of thirty to pay for it. Miss Georgia Bradley is not rich in this world's goods, but when the Christian orphanage has a need she is always ready and willing to do her part. We wish we had a thousand friends like her.

We have many in our denomination who could easily send us a check for $100.00 and feel happy over the giving. Who will be the next one to send us $100.00 on the land deal?

The public school grade cards came in for the past month and the following children were on the honor roll: Gene Ray Ward, Restie Jones, Janet Beers, Helen Leigh, Lawrence Tuck, Carl Lowthorp and Helen Hughes.

It always makes a child happy to make the honor roll. We had quite a number who had just one "B" too many to make the honor roll.

Our high school basketball team won first place in the basketball tournament. The best player was from the orphanage. The best player on the girls' team also was from the orphanage. The orphanage has always had some outstanding players on the high school teams from year to year.

We hope the good ladies will not forget the Easter dresses.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 8, 1946.

Amount brought forward		$2,044.87
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Pleasant Union		33.34
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 16.82	
Portsmouth, First	9.13	
		25.95
N. C. & Va. Conference:		
Burlington	$111.87	
Monticello	5.00	
		116.87
Western N. C. Conference:		
Hank's Chapel	$ 12.58	
Smithwood	4.77	
Zion	6.22	
		23.57
Va. Valley Conference:		
Winchester		8.65
Total for week from churches		$ 208.38
Total for year from churches		$2,253.25

A CHRISTIAN SOLDIER RETURNS.

(Continued from page 13.)

Anyone who is interested may get further information by writing to the Candidate Secretary of the American Board, 14 Beacon Street, Boston, Mass.

Mr. Nilson's primary need at the moment is $50,000 to finance repairs on school buildings, provide more dormitory space and purchase additional equipment. The girls' school at Talas was closed during the first World War and has not been reopened. This building with some repairs can be used to enlarge the present and active high school for boys, thus making it possible for the school to care for between two and three hundred boys.

While on furlough in America, Mr. Nilson hopes to raise the needed amount through private subscriptions —Sunday schools, churches and individuals — when the project is approved by the American Board.

The hour of need is at hand. The telescope of Turkey's faith is turned toward America. We *cannot* fail them. We *must* not fail them. Although we cannot carry on our missionary work there along generally accepted lines, it is our Christian duty to sow the seed—even, and if only through Christ-like living—and leave the harvest to God.

J. EVERETTE NEESE.

FIFTH SUNDAY OFFERINGS

(Continued from page 9.)

ceedingly unfavorable for church attendance, particularly in rural sections. Now that the weather is clearing up, roads are becoming more favorable for travel. It is hoped that church attendance will improve which will mean an increase in church offerings. I know our friends will not forget the college and will be willing to contribute generously that conference apportionments may be paid in full, and the college may be assisted in its needs. If every church and Sunday school would only inform its people regarding the college and give them a chance, the support of the college would be assured. We are grateful for the cooperation of all.

Previously reported		$1,309.67
Church.		
Eastern Va. Conference:		
Portsmouth, First		150.00
Sunday Schools.		
N. C. & Va. Conference:		
Burlington		49.10
Va. Valley Conference:		
Concord		3.72
Total		$ 202.82
Grand total		$1,512.49

PILFRIM FELLOWSHIP.

(Continued from page 10.)

el films to one hundred and sixty audiences. Turkey is now very much pro-American, therefore, in showing films, we have an opportunity, as never before, of educating them to the values of American living. While in America, Mr. Nilson hopes to get churches, Sunday schools and youth groups to pay for and make available for his use, more educational and travel films. His plan is to encourage any group who will, to pay for one film. He also has plans for the raising of money so as to repair the school buildings there.

As you may know, the Christian religion cannot be taught in any of the schools in Turkey. Thus our missionary work there must be carried on through Christ-like living by our missionaries as they teach in our mission-supported schools. The future may hold something different, we do not know. Until then, however, let us pray that good seed shall be sown and we'll leave the harvest to God.

Be small enought to walk with the lowly and not feel superior. Many will agree with this but few will follow it. Those few will carry the light of everlasting sunshine on their countenance, and man and God will walk with them.—*Masonic Pocket Magazine.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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SUPERANNUATION.

Previously acknowledged January 31, 1946	$2,120.97
Henderson, N. C.	15.00
Union (Va.), Virgilina, Va.	18.00
Antioch, Windsor, Va.	10.00
First, Norfolk, Va.	37.72
Miss Bruce Walker, Carthage, N. C.	2.00
New Hope, Harrisonburg, Va.	9.00
Shallow Ford, Elon College, N. C.	15.00
Monticello, Browns Summit, N. C.	3.15
Total as of Feb. 28, 1946	$2,230.84

BOARD OF SUPERANNUATION,
Mattie Cox Parker, Sec'y.

A SUGGESTION FOR LENT.

Urging that all Congregational Christian Churches in America observe Lent "in the true spirit of sacrifice that others may live" and that there may be an increased volume of relief for those in dire want overseas, the Executive Committee of the General Council of Congregational Christian Churches has passed the following resolution and transmitted it to all its churches:

"We, the Executive Committee of the General Council, because of tremendous world need, earnestly urge the ministers and people of the Congregational Christian Churches to join with us in keeping Lent in a spirit of *true* sacrifice. We and the other churches of Christ in America are asked by the Federal Council of Churches to enter into this special observance in order that, through concerted Christian effort gifts may go in increased volume for the relief of our brothers overseas who live and die in great want. We urge then that our Lenten sacrificial giving be in addition to already planned giving; thus we may more adequately and speedily fulfill our heavy obligation to relief and rehabilitation needs through our church agencies."

Dr. Douglas Horton of New York, Minister of the General Council underscores this appeal with a plea that Congregational Christian Churches adopt concrete plans of self rationing. He suggests, for example, that on each Sunday, throughout Lent, Congregational Christian families sit down to "the simplest possible meal that will sustain us and send the very significant savings which will result to provide food, fuel—and hope—for war victims."

IS OUR GOSPEL EFFECTIVE AND OPERATIVE TODAY.

(Continued from page 7.)

that the means are always adequate and available to the desired ends. The "means" at our disposal is the Christian Gospel; the "ends" we desire is the Kingdom of God, as an establishment in the hearts and lives of people.

Historically, the church's life and work has to do with worship and preaching—in terms of the minister, the priestly and the prophetic. In the course of the years, particularly Protestant years, it has come to be much more than that, with the expanded program of education, pastoral contacts and counselling, projects in social service, and so on. And so varied has been the church's extension that the minister, per force, has often had to serve the role of administrator. The evolution of the church on the whole has been good, except insofar as it may dissipate the energie of the minister and church leaders and divert attention from the central job. The danger is not so much from the added functions as from the neglect of this central job, which has been the tendency, if not the actual result. Both preaching and worship have suffered, and pastoral oversight and nurture has all but passed out of the peiture. "Activities," of doubtful worth, have crowded the church's real life into narrow, breathless corners. What is pleaded for here is that the *main task* be not relegated to some secondary place but that it be seen, constantly, in all of its grand, historic proportion, and as the true, empirical approach to the real need of human beings.

If it be permissable to draw a rigorous line of emphasis as to the church's chief function, it is not to *keep open and fluid the channel of consciousness of the presence of God;* that life has never been, and can never be, something apart from God, either in this world or the world to come; and that He who has given us this life sees and knows this divine continuity and has sought through Christ to pass this truth on into the souls of his children? The teriffic tragedy, more ominous now than ever, is that the presence of God is pushed out on to the periphery of life, if allowed at all, rather than enthroned on heart of life. It isn't that men do not want God, but that their cry is, "O that I knew where I might find Him?" Do we know the answer to that cry, and are we constantly and persuasively pointing the way? We believe we do know by the clear signal of the Christian Gospel we possess, but we hardly dare to say we are showing that signal with conviction and confidence and persuasive concern. Other catch-words are more familiar, other shibboleths are shouted, other schemes are suggested and promoted—all of them damaging testimony to the effect that we are trying to save ourselves by our own hand. We are wanderers and strangers—not at home in God's universe, not at home *among* ourselves and even not at home *within* ourselves. Surely our first line of emphasis is not otherwhere than right here at the point of crucial need—to make known the availability of an abiding, indwelling God—at once the meaning of the Gospel we have to declare and the sole sufficiency of needy, human beings.

A JUST AND DURABLE PEACE
III--The Peace Treaty Front

By J. WILLIAM FULBRIGHT,

United States Senator from Arkansas.

It is heartening, at this time of low morale and loss of enthusiasm which inevitably follows in the wake of war, to have the Commission on a Just and Durable Peace renew its effective work in making of a lasting peace. The idealism of the war goals has waned during the confusing and chaotic days since Hiroshima and Nagasaki.

As our government loses its bearings in foreign relations and drifts about in a fog of indecision, the best hope for a wise policy lies in the wisdom and common sense of the people of this country.

The magnitude of the task of the peace-makers is almost beyond the ability of the human mind to grasp. Never before has a war taken such a toll of human lives. Great areas of the world have been ravaged by war. Vast amounts of the world's vital resources have been expended. Only in the Western Hemisphere has orderly civilization remained unimpaired.

Unity among the allies was a matter of self-preservation during the war. Important as that unity was then, it is of even greater importance and more difficult of attainment in the making of peace. The victors are responsible only insofar as they impose upon themselves the principles of Christian conduct. Strained relations, in fact, the imperilment of the peace, can be the only result if the nations look upon the peace negotiations as competition for strategic bases and spheres of influence.

Peacemaking does not begin or end with a single conference. The Atlantic Charter, the Moscow declaration, the resolutions by the Congress, and the many other declarations and agreements were the beginning of the process. The surrender negotiations and the occupation of enemy territory are further steps. Our participation in this process is not just the signing of a charter with a large red seal. It is a daily task, a positive creative participation in all the little details and decisions which, together, shape the growing living structure.

As Sumner Welles has stated, peace "will never exist except as the result of continuous effort and the unfaltering will of the majority of the peoples of the world" and "its attainment can only come about as the consequence of infinitely greater human effort" than that required to win the greatest of all wars.

It is regrettable that since the end of hostilities the conduct of this nation has been dangerously irresolute and beset by contradictions. We have deplored militarism and yet at the same time proposed large armed forces by conscription. We have demanded exclusive bases in the Pacific and yet objected to similar demands by other powers. Our actions and policies seem to be improvised on the spur of the moment. We "play by ear" without regard for the harmony of the composition.

I cannot believe that the people of America do not have the moral strength to meet their responsibilities. We responded magnificently to the demands of war. With our blood and treasure we won the right to have a better, a more just, a peaceful world. Are we now, for lack of understanding and wisdom, to be denied the fruits of our victory?

America must assume the leadership and responsibility for peace-making, if we are to translate into action the profound longing of the peoples of the world for a just and durable peace. Our immediate objective on the peace front is outlined in the general statement by the Commission: "Let us seek peace treaties which embody principles of justice and promote the general welfare."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, MARCH 14, 1946. NUMBER 11.

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Mobilizing the Strength of Protestantism for an Impact on Rural Areas

[Excerpts from speech of Reverend Dr. Thomas A. Tripp, New York City, director of Rural Work, Congregational Christian Churches, delivered before State and Regional Executives' Section meeting, International Council of Religious Education, February 11, 1946.]

In this atomic age when cities are in jeopardy, the rural community may be civilization's last chance.

The church fails to enlist the farmers and small villagers to a greater extent than city folk. In the isolated and widely scattered population areas of the nation, several millions of people cannot go to church next Sunday, even if they wished to attend public worship. At least 10,000 rural youth do not receive any religious instruction. Yet these young people migrate to the cities later in life at their most productive period. If the rural church does not create a religious interest in them, how is the city church to enlist them?

Religious education must meet the needs of rural people in terms available to them. This job will require the adaptation of the Sunday school curriculum to the type of thinking found in rural communities and the preparation to make a variety of approaches, such as the use of radio, mobile teachers equipped with trailers, and home religious education for ranchers and other isolated families.

The old-fashioned Sunday school is one means for religious instruction in the rural areas, but the time is here when much more must be made of a variety of teaching in order to reach the many different types of rural life. The old-fashioned Sunday school must be assisted to be more modern and useful as an agency of instruction in religion.

NEWS AND VIEWS

WEDNESDAY EVENINGS IN LENT.

First Christian Church,
Portsmouth, Va.
Rev. R. C. Mason, *Minister.*

March 6—Rev. W. W. Williamson of the Simonsdale Presbyterian Church.

March 13—Rev. Dr. F. H. Lewis of the Shelton Memorial Congregational Church.

March 20—Rev. Lorenz Blankenbeuhler of the Redeemer Lutheran Church.

March 27—Rev. Kermit Traylor of the Park View Christian Church.

April 3—Rev. R. H. Jackson of the St. John's Episcopal Church.

April 10—Rev. R. L. House, former pastor of this church and editor of The Christian Sun.

LENTEN JOURNEY.

United Church, Winston-Salem.

March 10—
11:00 A. M.: Holy Communion—"Companion of Our Way"—Mr. Bassett.
7:00 P. M.: Hymn Sing—"Where We Start"—Mr. Andes.
6:00 P. M.: Young People Fellowship—Mary Jane Johnson.

March 17—
11:00 A. M.: Morning Worship—"The Direction We Take"—Mr. Andes.
7:00 P. M.: Evening Service—Guest Preacher, Mr. Sunburn.
6:00 P. M.: Young People's Supper Meeting—Mr. Sunburn.

March 24—
11:00 A. M.: Morning Worship—"The Goal We Seek"—Mr. Andes.
7:00 P. M.: Evening Service—"The Equipment We Need"—Mr. Bassett.
6:00 P. M.: Honduras Pioneer—Dr. George R. Heath (Y. P.).

March 31—
11:00 A. M.: Morning Worship—Bishop Pfohl and Dr. Lester.
7:00 P. M.: Evening Service—"A Certain Nobleman"—Sound Movies.
6:00 P. M.: Young People's Fellowship—Miss Katharine Bonney, Dean of Salem College.

Dr. Alfred W. Hurst is preaching a series of sermons during Lent on the Lord's Prayer.

LENTEN SERMON SUBJECTS BY REV. W. M. STEVENS.

Morning.

March 10—"The Light of the Eternal Idea"—John 1:1-14.

March 17—"What Seek Ye?"—John 1:35-42.

March 24—"The Call of Christ"—John 1:43-51.

March 31—"Born Again"—John 3:1-21.

April 7—"If Thou Knewest the Gift of God . . ."—John 4:1-30.

Evening.

March 10—"The Christian's Christ."

March 17—"The Christian's God."

March 24—"The Christian's Book."

March 31—"The Christian's Worship."

April 7—"The Christian's Life."

LENTEN PROGRAM OF FRANKLIN CHURCH.

Dr. W. T. Scott, *Minister.*

March 3—
11:00 A. M.: "Is Jesus Out of Date?"
7:30 P. M.: "Pilgrim's Progress (Pictures).

March 10—
11:00 A. M.: "Why the Church?"
7:30 P. M.: "Ben Hur" (Pictures).

March 17—
11:00 A. M.: "Decisions Jesus Made."
7:30 P. M.: "The Ten Commandments" (Pictures).

March 24—
11:00 A. M.: "Jesus Came Preaching Good News for Us."
7:30 P. M.: "The Fool" (Pictures).

March 31—
11:00 A. M.: "The Message of the Kingdom of God."
7:30 P. M.: "The King of Kings" (Pictures).

April 7—
11:00 A. M.: "The Standards of the Kingdom of God."
7:30 P. M.: "The Sign of the Cross" (Pictures).

April 14 (Palm Sunday)—
11:00 A. M.: "What Will You Do With Jesus?"
7:30 P. M.: "The Passion Play of Oberammergau" (Pictures).

(Continued on page 15.)

THE "SUN" IN FEBRUARY.

Last month there were fifty-nine new subscribers to The Christian Sun. We welcome them to the Sun family of readers and hope that they will enjoy reading their church paper.

* * *

The total income from subscriptions in February was $411.80. This included 159 renewals. It is more than twice as much as was received for subscriptions in February, 1945.

* * *

The Dorcas Class of the South Norfolk Sunday School really "rang the gong" this month with twenty-eight new subscriptions! These, along with one renewal, were sent in by Miss Evelyn Tarkington. Apparently the new subscribers are young people, and we hope that they are going to "get the habit" of subscribing to The Christian Sun. We are hoping to see reports of the other activities of this class on the young people's page, too!

* * *

Eight churches in Eastern Virginia, five in the North Carolina and Virginia Conference, and one each in Eastern North Carolina, Western North Carolina, and the Valley sent in subscriptions this month on a commission basis. We hope that more groups—missionary societies, Sunday school classes, etc.—will try to secure subscriptions to their church paper. It will help the Sun and it will help your people to be conscious of what is going on in our churches in the Southern Convention and throughout the denomination.

* * *

Those sending in subscriptions for commissions last month, in the order of the amounts sent in, with the largest first, were: Dorcas Class, South Norfolk, Miss Evelyn Tarkington; Circle No. 2, Woman's Auxiliary, Reidsville, Mrs. J. H. Dockery; Circle No. 5, Woman's Missionary Society, Burlington, Mrs. C. H. Dickey; Woman's Missionary Society, Asheboro, Mrs. E. P. Boroughs; Woman's Auxiliary, The Christian Temple, Norofllk, Mrs. F. M. Nelson; Philathea Class, Holy Neck, Miss Lillye Holland; Woman's Missionary Society, Oakland, Mrs. W. A. Staylor; Woman's Missionary Society, Liberty Spring, Mrs. Joel E. Harrell; Woman's Missionary Society, Happy Home, Mrs. G. D. Ellington; Woman's Missionary Society, Franklin, Mrs. E. P. Jones; Woman's Missionary Society, Salem Chapel, Mrs. C. M. Marshall; Woman's Missionary Society, Sanford, Miss Stella Stout; Circle No. 2, Woman's Missionary Society, Elon College, Mrs. A. I. Brax-

(Continued on page 6.)

Southern Convention Office

REV. F. C. LESTER, *Superintendent.*

"MY DAY."

A certain well known columnist will probably not object to my borrowing the above title for this once.

When I was pastor in Franklin, Va., twenty years ago, to drive the two hundred miles to Elon College was a hard day's work. Things have changed since then.

This is Monday. Yesterday I drove two hundred miles, attended Sunday school and preached in Asheboro, led a rally in the interest of evangelism at Pleasant Ridge, met with the Asheboro young people to plan their future program, and preached at Southern Pines. Two extra good meals and visits in three homes were important events of the day, also. This is a sample Sunday for the superintendent of the Convention. Week days are not much better.

* * *

SHALL WE WIN?

In twenty years we have increased our membership eleven percent. That means that two hundred members worked almost two years to win one person to our church. At the same rate we would never win the world.

One of the big questions that confronts us as a Convention is: Shall We Win, or Lose? Much too long we have dallied with the question and postponed a decision. That has made us fail, for unless we make real progress we fail. Others outdistance us, and population increases faster than our church membership.

Congregationalists were in America before the Methodists, and the Christian Church was caused by the first Bishop of the Methodists. Today there are eight times as many Methodists as there are Congregational Christians. Why? There must be some reason.

Southern Baptists are as democratic and liberty loving as we. Yet they have found a way to win about one-sixth of the people of the South. If they can win, why can't we? There must be a reason.

Jesus sent eleven men into the world about as badly disturbed as our world today. He told them to "make disciples of all the nations." They tried it, and in one generation they won converts in many nations and even in the household of Caesar. Of course they lost their lives in the attempt, but they won.

Evidently we have missed the mark somewhere, for if others can win, we can, too. Dare anyone a guess as to our trouble? I shall.

We have not been willing to pay the price. It would cost us time, effort and money.

Seldom do people walk into the church and offer themselves for membership without solicitation. To get members means that someone must go in search of them, instruct and persuade them. That takes time and effort. Methods must be changed to meet different needs. That takes a willingness to change, to "be all things to all men, in order to win some." Evidence can be produced to show that we resist—one might say "resent"—change.

If a group of two hundred churches are to move forward as a unit, there must be sufficient leadership to stimulate, correlate and guide the various units into the proposed program. That costs money. If children are to be loyal adults to a particular church, they must be taught the thinking of the people of that church. That costs money, perhaps more than it would to use other literature. If there are to be new churches, someone must make surveys, collect interested people, instruct them in the ways of our church, and then put up buildings in which people can congregate. That costs money, much money.

At the present moment we should have at least three people, perhaps twice that many, working for the Convention. They should be going in and out among the churches, prospecting in new communities, and building new churches. Our neighbors of other denominations are doing it. They are not afraid of the costs. They expect to win people, build churches, and bring in the Kingdom of Christ. And they are doing it. Shall we move forward with the tide, or shall we use our energy in trying to stand still? If we do the latter, we need not be surprised if we are overwhelmed, and lose our chance to win.

Those with faith and courage should come to the support of a forward program in our Convention now while there is still a chance to win. Those who constantly counsel caution seldom lead the parade of progress. It takes faith to please God and to win in the work of the church.

Christianity stands alone without a single competitor on the world front today.—*A. S. London.*

POSTWAR PROGRAM.

Our church has a postwar program that calls for careful planning on the part of every church.

One part of our giving is for War Victims and Reconstruction. Millions of the victims of war in many countries look to us for home, clothes and food. If we do our best, thousands of people will live. If we do less, they will die.

It is difficult for us to imagine gangs of children who have no home, who pillage and pilfer for their food, who fight and kill, who obey only animal instincts and live like gangs of dogs. But they wander on our earth right now. They are victims of war. They need the saving influence of the Church.

The other part of our giving needs to be a "substantial and courageous increase" along the regular lines of church work. For us of the Southern Convention this means the Shaowu Mission in China where two million people await our Gospel message and service. When we commission the minister, his wife, and the nurse, we should have in hand enough to pay the expense of the Mission for at least a year. This means $10,000 on the altar at Waverly on May 1, 1946—just one month and fifteen days hence. We have in hand about one third of that amount.

Many churches will be able to pay their apportionments this year without a special Easter offering. They will be free to make a special offering for Shaowu.

There are many people among us who like to give more than their share of the local church budget. They can give to Shaowu.

Some of us who regularly give when our church points out the needs will want to make a special gift to say to the Jacksons: "Tell the Chinese about the Christ we have."

Remember Shaowu! Shaowu needs you!

PRAYER, TO BE REPEATED EVERY DAY THROUGH THE LENTEN SEASON (ACCORDING TO A DIRECTION GIVEN IN 1662):

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen. —*(Composed 1549, based on Sarum ritual.)*

EVANGELISM DURING LENT.

The Lenten period should put the Southern Convention far along on its goal of 50,000 members by 1950. A large and representative group of people met at Suffolk Sunday afternoon and heard stirring messages on this theme by conference leaders. Many of our churches have launched aggressive programs of evangelism which will reach their climax during Holy Week and Easter. Such a program in the Suffolk Church will culminate with a week of preaching by Mr. Murchison and Dr. Truitt. Dr. W. T. Scott has outlined a "Program of Christian Progress" at Franklin, with emphasis on discovery, commitment, attendance, witnessing, and giving. The evangelistic goal is twenty-five new members by Easter.

Under the leadership of the Rev. W. M. Stevens, the First Church, Burlington, has initiated a program of personal evangelism. A prospect list with 240 names has been assembled and 35 people have been trained in lay evangelism. These workers make reports and receive assignments each Wednesday evening until Easter. The evangelistic goal is 100 new members by Easter.

Pastors and laymen of the Methodist Churches of the Richmond district have begun an extensive venture in evangelism under the leadership of Dr. Guy Black. From five to ten pastors have been assigned to each of the forty-four pastoral charges in the district. This campaign is one of the phases of the Methodist Crusade for Christ. The denominational goal is one million members during 1946. A similar campaign recently resulted in 5,000 additions to local Methodist Churches.

Those who desire guidance in the program of lay-evangelism as outlined by Dr. Black may order his Manual from the Convention Office at 5c per copy. Surely the hallowed memories of this holy season should move us to do the work of evangelists. Why not take Christ seriously and place ourselves under the sure guidance of his spirit during this season of spiritual harvest?

SOUTHERN CHURCHMEN MEET.

Large congregations met at the Second Presbyterian Church, Richmond, last week during the sessions of the Conference of Southern Churchmen. Dr. Edwin E. Aubrey, president of Crozer Theological Seminary, analyzed the weaknesses of the church: the individual has become subordinated to the institution; confusion in religious thinking, including sectarian dissension, which prohibits action; superficiality and a breakdown in morale caused by lack of depth. He described God as One who is implicit in progress through social change.

Dr. Mordecai Johnson, president of Howard University, declared that, "We are trying to reconstruct Germany and Japan when we have never with a loving heart reconstructed the South."

On Southern Congressmen's opposition for a national education program, Dr. Johnson said, "We Southerners are committed to States rights for fear that Negroes will get free." He added that had Negroes been better educated, fewer whites would have been killed in the war. He explained that 25 to 45 per cent of the Negroes in the South could not pass a minimum literacy test.

Using the South's treatment of the Negro as a "laboratory edition" of the world's attitude toward the "black, brown and yellow," he blamed the United States' endorsement of British and Dutch colonization as responsible for making Russia our "spiritual competitors."

"This is a laboratory edition of the problems of the world," Dr. Johnson continued. "It is the British in relation to India, the British and Dutch to Indonesians. The leading Christian nations of Europe have exploited the black, brown and yellow races of the world. The colored people of the South are the same as in Bombay. They want freedom. They will not believe in any religious doctrine or political situation which denies that freedom." R. L. H.

PRONOUNCEMENT AGAINST CONSCRIPTION.

One hundred and fifty leaders in the fields of religion, education, labor and agriculture united in sending to President Truman an appeal that the United States join with other members of the United Nations Organization in outlawing military conscription. The statement declared that conscription is no protection for national security and "is based on obsolete notions of warfare and has little relevance to the atomic age."

Full text of the statement, released through the Philadelphia office of the National Council Against Conscription, a non-pacifist organization, follows:

"In the name of God and humanity there must never be another war. Every nation seeks security. Our only hope of security is the same as that of every nation—namely, total peace together. One world demands one cooperative endeavor based on international morality.

"We, therefore, plead with all Americans not to throw away our Nation's chance for world moral leadership, not to take any step in the opposite direction from collective security through world organization.

"Inasmuch as we covet for our nation moral leadership we oppose compulsory military training in peacetime, because—

"1. Conscription is unilateral action and thus, threatens the United Nations Organization and all efforts towards world cooperation.

"2. Conscription arouses the darkest suspicions of all nations, provoking them into competitive armaments and hostile camps.

"3. Conscription is no protection. It is based on obsolete notions of warfare and has little relevance to the atomic age.

"4. Conscription follows the disastrous pattern of European militarism.

"5. Conscription would regiment our youth and expose them to the dangers of barracks life at a most

crucial and impressionable period in their lives.

"6. Conscription would establish an undemocratic system aimed at unquestioning obedience to military authority and constitute a totalitarian threat to religion, education, labor, and business.

"Therefore, we call upon all people of good will to oppose every move toward that new isolationism which says that we shall arm to the teeth against all others.

"Positively we urge support of every measure that helps to strengthen international organization and to place our Nation on the side of cooperation, friendship, and peace."

Renewal of Cooperative Effort

By WYNN C. FAIRFIELD.

[NOTE: Dr. Fairfield attended the meeting at Geneva, Switzerland, of the Ad Interim Committee of the International Missionary Council, as representative of the Foreign Missions Conference of North America, which is one of the constituent members of I. M. C. (He crossed the Atlantic on February 4, on the Lockheed Constellation which broke all records for commercial flights!) The I. M. C. meeting immediately preceded the meeting of the Provisional Committee for the World Council of Churches.—Ed.]

Coming from thirteen countries for the Ad Interim Committee of the International Missionary Council at Geneva, Switzerland, February 16-20, 1946, representatives of occupying, occupied and free countries met together for fellowship and renewal of cooperative effort in the framework of a still more representative gathering of Christian leaders connected with the World Council of Churches in the process of formation. The representatives from the younger churches of India, China, and Mexico, who came for the International Missionary Council meetings were the only representatives of those churches at the World Council meetings.

Since the membership of the Ad Interim Committee had suffered heavy losses by such deaths as those of William Paton, William Temple and Bishop Azariah of Dornakal, and other original members were unable to be present, its agenda was limited wisely to urgent matters such as the realization of the fellowship unbroken by the years of war, relationship of the International Missionary Council to the World Council of Churches, reports from the officers of their trusteeship in the seven years since the Committee had met, and guidance for them in the further intermediate period until a meeting fully representative of its twenty-six member bodies around the world could take place. That meeting is to be held in North America during 1947, at a time and place still to be determined.

A keynote of the earlier sessions was the exclamation by a Swedish missionary who visited New York during the war: "The spirit of Tambaram still lives!" There proved to be no need of reconciliation or restoration of understanding between the representatives of the mission boards of Germany and those from the occupied countries, such as took so long after the first World War. The courage and foresight of the Council in carrying out the meeting at Tambaram (Madras) in 1938 after the war had already broken out in East Asia was justified by the way in which the mutual confidence, understanding, and prayerful concern for all its members there attained had withstood the tensions and sufferings of the war years. It was found that the prayer link had never been broken in spite of the inevitable isolation. With regret for the past but no bitterness, the members faced the future.

The outstanding accomplishment of the war years was the record of care for the "orphaned missions" of the Continental missionary societies which had been unable to get funds to their missionaries and associated national workers because of government policies. It was reported that $4,742,-489.19 had been received from the churches of twenty-six countries and had been distributed in such a way that not a single known and accessible area of mission work was entirely abandoned or a single missionary left without assistance.

America, particularly the Lutheran Churches, bore the heaviest share of this service, as was right in view of its favored position, but other countries gave as they were able. Perhaps most remarkable of all was the fact that in almost all of the Continental countries substantial sums for foreign mission work continued to be given even when they could not be spent and accumulated for post-war use. Although the deposits in Germany were lost in the financial debacle, those in the other countries were kept intact. An understanding was reached that although there would never be any question of "repayment" to the Council or the donors for orphaned missions, those in charge of these funds would share so far as they felt able in meeting the continuing need for help of this sort, now estimated to last through 1949.

It was a deeply stirring experience to listen to the reports of the way in which the churches from which representatives came had endured and developed new depths of spiritual life and strength during the years of darkness. The message adopted at the close of the historic meeting was amply justified in stating: "From them all have come stories of suffering and of heroism which have not often been equalled in the history of our Faith. Rarely, if ever, has there been so wide-spread or so determined an attack upon the Christian cause, yet the Church not only lives but shows increasing proof of God's power in the midst." Especially noteworthy was the way in which on the Continent the pressure of non-Christian forces brought together the leaders of the churches and of the missionary societies in a quiet new way, and in a number of cases effected an actual integration which marks a new era. Not only increased interest and financial support, but also an unprecedented number of offers for missionary service were reported.

The Joint Committee with the World Council of Churches brought in a report stressing the imperative necessity for the clearest possible manifestation of the essential unity of the whole Christian community and of its common eagerness to carry out the Great Commission of our Lord. In order to make clear to all the identity of purpose of the two Councils and their concern for the evangelization of the world, it was agreed that the Councils should cooperate in every possible way and draw progressively closer together in all their undertakings for Christian fellowship, witness and service. Definite provision was made for immediate collaboration in such matters as study and research, work for youth, reconstruction and inter-church aid, international relations (particularly in the field of religious liberty), the distribution of ecumenical news and information, conferences and any further development of offices.

While the Ad Interim Committee did not feel itself empowered to outline a detailed program of cooperative advance such as it is hoped will emerge from the 1947 meeting, it did proceed to dedicate itself and call upon the constituent Councils of the International Missionary Council to dedicate themselves to a great evangelistic advance in God's name and power; to promote cooperation in planning and action; to more thorough study and research in the proposed link with the World Council of Churches; to a wider participation of

(Continued on page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

These warm days in March herald the coming of spring. The shrubs and trees are beginning to bud and the early flowers are bursting forth with their beauty and fragrance. It is the time for them to respond to the light and warmth of the season. Nature has its periods of apparent inactivity. Life seems to be dormant during the cold winter. But at the proper time the signs of resurrection appear and bring joy and gladness to humanity.

It is appropriate that our churches are discussing and planning ways and means for a spiritual revival. Evangelism is the timely topic in our church meetings. Groups in the various conferences are coming together to talk and pray about this vital matter. Surely it is time for a dormant church to give more evidences of life and growth. Many have been asleep at their post. Golden opportunities have already passed. Precious hours and days have been wasted while millions perish in a spiritual famine.

Light and warmth seems to be the chief elements in reviving life and growth in field, garden and forest. These elements are always needed in the church and the kingdom of God. They are essential to spiritual life. The light of truth and the warmth of spiritual fellowship have their high place as factors in the growth of the church. The church must have a leading place in teaching the truth—declaring the Word of God. And the warm heart strengthens the power and effectiveness of the teaching, the testimony and the preaching of the Gospel of Jesus Christ. In that respect churches are different. Here are two examples. In one church one may attend and no member extends a friendly greeting or a cordial welcome. The minister greets the visitor at the door after the service. In another church one is met at the door, warmly welcomed, escorted to a seat, and a number of people extend their greetings in a warm-hearted manner after the service. The minister warmly extends his greetings at the door. The difference is in the warmth of the fellowship. Which of the two churches will most likely excel the other in growth and attendance?

Every church cannot be large and wealthy. Some buildings are small, and the congregations are limited in size and ability. They cannot compete with the larger churches in equipment and methods of work. But they have the same Bible and the same access to the altar of prayer and praise. They can teach and learn the way of life. They can have the warm heart of Christian fellowship and friendliness. The church can have a cheerful atmosphere. It can be friendly in its attitude towards others. That spirit attracts people, and blesses them when they worship. That kind of a church will grow.

This is a plea for open doors, open windows and open minds that the churches of our fellowship may let the light come in and shine. This is a plea for the warmth of springtime in our fellowship one with another. Make the church service—both in its educational work and its worship—a time of enriching fellowship. Then people will say: "I had rather be a door-keeper, in the house of my God, than to dwell in the tents of wickedness." And others will add: "I was glad when they said unto me: let us go unto the house of the Lord." A friendly church is a helpful church. The real measure of power is expressed in the spiritual fellowship of the congregation. The spirit of evangelism finds its roots in that kind of church.

I. W. Johnson.

LORD OF THE MOUNTAIN.

Lord of the mountain,
Hear a young man's prayer.
Hear a prayer for cleanness.
Keeper of the strong rain
Drumming on the mountain;
Lord of the small rain
That restores the earth in newness,
Keeper of the clean rain,
Hear a prayer for wholeness.
Keeper of the paths of men,
Hear a prayer for straightness,
Hear a prayer for courage.
Lord of the thin peak,
Keeper of the headlands,
Keeper of the strong rocks,
Hear a prayer for staunchness,
O Lord and spirit of the mountain.

From "The New Hymnal for American Youth."

SUFFOLK EVANGELISTIC PROGRAM.

At a luncheon meeting last Friday noon, I laid before our board of deacons the pre-Easter program of our church. It was heartily approved. It includes the pastor's class each Friday afternoon at 3:30, children's service in connection with the regular 11:00 service Sunday mornings, presentation of the program to all organizations and departments of the church at another luncheon meeting, the training of a group of personal workers, a planned scheduled of cottage prayer meetings which will cover our city, eventual assigning of prospect cards to a number of workers, and finally a week of evangelistic services, wherein the pastor and assistant pastor will alternate in the preaching. We have set for a minimum goal of fifty new members by the time of the closing service Palm Sunday night. We hope for a greater number than that.

At a workers' conference where were present more than thirty teachers the plan was presented, and cooperation was pledged. Sunday morning I presented the plan to the young people's and junior high departments of our Sunday school, and both of the Sunday sermons were headed in the same direction. We are also using our church bulletin, our Sunday school bulletin, and our young people's mimeographed programs to keep the thought of bringing others into the fellowship of the church. A definite effort is being made to interest all ages, members and non-members, in spiritual growth and reconsecration. I have learned that one of the values of a definite program is that it sets the people to thinking and talking about the church, and its place in the community and its place in their own lives.

John G. Truitt.

THE "SUN" in FEBRUARY.

(Continued from page 2.)

ton; Junior Auxiliary, Mt. Olivet (G), Miss Winona Morris; Junior Missionary Society, First, Portsmouth, Mrs. H. W. Lee; Woman's Missionary Society, Holland, Mrs. J. R. Darden; Circle No. 3, Woman's Missionary Society, Mrs. Thomas Smith. The total received from these groups was $166.80.

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In order to reach the goal of $7,000 in collections of subscriptions for this biennium, it will be necessary for us to receive $383.00 monthly for the next four months. During the same period last year we received $276.41 each month. If the missionary women will continue to work as they have been doing recently, we can reach the goal. Perhaps someone in churches not yet busy will join the workers for The Christian Sun. In so doing you can earn some money for your society, and help the paper. Thank you, everyone, for all you have done, and will do!

F. C. L.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

WOMAN'S MISSIONARY RALLIES.

The North Carolina Woman's Missionary Rallies will be held in the following churches:

April 2—Shallow Ford - Alamance and Guilford - Rockingham - Forsyth Districts.

April 3—Chapel Hill-Durham-Wake and Vance-Warren Districts.

April 4—Turner's Chapel - Chatham-Lee-Moore and Randolph Districts.

April 5—Liberty-Halifax District.

The Eastern Virginia Woman's Missionary Rallies will be held on April 9-10-11.

SPRING RALLIES.

The Spring Missionary Rallies of the Woman's Conference of Eastern Virginia will meet as follows:

Norfolk District—At Second Congregational Christian Church, Tuesday, April 9.

Suffolk District—At Union, Southampton, Wednesday, April 10.

Waverly District—At Spring Hill, Thursday, April 11.

All meetings begin at ten o'clock in the morning.

Due to war conditions these meetings were cancelled last Spring. This year a good program has been planned and we urge all the women of our conference to try to be present.

Mrs. J. F. Morgan.

THE CHRISTIAN TEMPLE.

The Woman's Council of the Congregational Christian Temple held its last meeting of the council year in the afternoon of Tuesday, September 4, 1945, with an impressive candlelight installation service. The outgoing officers lighted the candles of the incoming officers of the council. The officers for the current year are: Mrs. Frank W. Wilson, president; Mrs. George Schreiner, first vice-president; Mrs. Dennis Tuttle, second vice-president; Mrs. Frederick H. Edmonds, secretary; Mrs. W. G. Mitchell, asistant secretary; Miss Pearl Houghwant, treasurer; and Mrs. L. S. Hudgins, assistant treasurer.

In October, twenty-seven members of the Woman's Council attended the Woman's Missionary Conference held in the South Norfolk Christian Church.

In November, Mrs. Peter Young, the spiritual life superintendent, presented a most inspiring Thanksgiving program. A thank-offering was received, amounting to $59.91.

On Tuesday, November 20, a supper and bazaar were held in the church social hall. The bazaar booths consisted of a baby booth, a country store, a hand work bench, a white elephant booth and a bakery booth. The bazaar was well attended.

The December meeting was featured by a Christmas program under the direction of Mrs. A. B. Jarois.

Our foreign study book for the year is the *Cross of Africa.* Mrs. J. F. Morgan gave this book review in January, followed by a covered dish luncheon.

The Woman's Council, their husbands, and the Missionary Society of the Second Congregational Christian Church and their husbands, met in the Temple social hall February 5, 1946, for the combining of a covered dish supper and the council's public meeting of the year. There were eighty-one present. Rev. Peter Young gave a review on the mission study book for 1946, *Concurring Witnesses,* by Joseph Hopper.

The churches in our community are holding union services on "The World Day of Prayer" at the Knox Presbyterian Church.

Mrs. E. H. Neyhard, Sr.,
Publicity Chairman.

BEREA MISSIONARY SOCIETY.

The missionary society of Berea Church, near Elon College, N. C., met at the home of Mrs. M. V. Welch, February 15. The devotional service directed the thoughts of the worshippers to the idea of giving what they have for the promulgation of the Gospel of Love, whether that something is money, or talents, or even a word of encouragement to those in need of such. Mrs. M. V. Welch, the wife of one of our ministerial students at Elon College, who is pastor of two of our churches near Elon, presented a resume of the mission work of our denomination in Africa. In the three localities of our mission efforts in Africa we have a total of three hundred and sixty-three church schools with approximately fourteen thousand members. An interesting story in the resume told of a young African girl who was cast out from her home. She went to the mission station, and there, at first, was commonly called, "Bertha, the runaway." After having been taught at the mission school she became known, not as "Bertha, the runaway," but as "Bertha, the nurse." Bertha made this significant statement: "My aim in nursing is to help because I was helped."

At this meeting, the society received into its fellowship one new member, Mrs. Cletus Tickle. An awakened interest in mission literature was shown by four members subscribing for the first time to *The Missionary Herald.* The society undertook to sponsor a special service at the church on March 8, World Day of Prayer. The president appointed a committee to formulate plans for the service. This committee met the following Sunday and sketched the program. All of the churches in the community (and in the immediate environs there are five churches, besides Berea) are given a special invitation to the service.

The officers of this missionary society are: president, Mrs. Howard Gerringer; vice-president, Mrs. Hugh Winn; secretary, Mrs. Harvard Winn; chairman of program committee, Mrs. George Pritchett.

Mark W. Andes.

GRACE ABOUNDING.

"*The Lord is merciful and gracious, slow to anger, and plentious in mercy.*"—Psalms 51:1-5; 103:10-14.

These two psalms are timeless and anti-phonal voices of confession and the assuring mercy of God. "For I acknowledge my transgressions: and my sins are ever before me." So the 51st Psalm speaks for us all. The 103rd Psalm responds, "The Lord is merciful and gracious . . . plentious in mercy." "I was shapen in iniquity;" the Psalm of penitence laments and the Psalm of grace answers, "He knoweth our frame; he remembereth that we are dust."

This Ash Wednesday we have very sore need of both the Psalmist's penitence and the Psalmist's certainty of God's mercy. We always need a plentitude of mercy and never more than now. Our transgressions have wounded our world almost beyond the hope of healing, were it not for God's inexhaustible goodness. Our Lenten repentances would be in vain if they did not purge us; they would be hopeless if there were no answering forgiveness. They would fail of fruition if they did not evoke within us new purposes and wisdoms of amendment. Pray: "But where will God be absent? In his face is light, but in His shadow healing, too."—*Gaius Glenn Atkins in The Fellowship of Prayer.*

CHINA'S CHALLENGE TO CHRISTIANS.

China today presents the greatest challenge to Christians which has ever been offered by any one country. This is because of its size, the quality of its people, its revolutionary condition, and its present open-mindedness to the Christian Gospel.

The Chinese are the largest fairly homogenous group of mankind. They may number four hundred and fifty millions. This is a larger total than that of all India or of all Western Europe, the other major population centers of the globe, and the Chinese constitute one race and one culture to a degree which is not matched in either India or Europe.

The Chinese have demonstrated their high quality by the civilization which they have produced. Fewer cultural contributions have been made to them from the outside than have come to India or the Occident. Yet by their own efforts they have created a civilization which ranks among the greatest ever developed by man. In government, literature, art, philosophy, ethics, and economic and social life their achievement has been outstanding. Such a people commands the best that Christians can offer.

China is in the midst of revolution and it is therefore possible as never before to build the Christian faith into the structure of the China which shall be. For fifty years that revolution has been mounting. It has affected every phase of the nation's life, whether political, religious, intellectual, economic, or social. It may be another generation before the revolution will have so far progressed that Chinese culture can again be regarded as fairly stable. Here, therefore, is an opportunity to weave the Christian Gospel into the very fabric of China. Much has been done. More remains to be accomplished.

The Chinese are more nearly receptive to the Christian message than they have ever been. Their colossal sufferings in the recent war and the testimony to Christian living given by Chinese and foreign Christians in ministering to the afflicted have combined to produce a readiness to listen to what the Christian has to say which is unprecedented. The Chinese will probably not always be so receptive. Here is an opportunity such as Christians of no earlier generation have had. Shall we rise to it?

DR. K. S. LATOURETTE,
Professor of Missions,
Yale University.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 7, 1946.

Sunday Schools.

Turner's Chapel, Sanford, N. C.	$ 4.00
Ether, N. C.	3.18
First, Greensboro, N. C.	23.22
Spring Hill, Waverly, Va.	4.58
Christian Temple, Norfolk, Va.	200.00
Chapel Hill, N. C.	2.94
Wentworth, Raleigh, N. C.	4.25
Linville, Va.	11.61
Apple's Chapel, Gibsonville, N. C.	43.07
Hank's Chapel, Pittsboro, N. C.	8.78
Suffolk, Va.	150.00
Total	$ 455.63

Individuals and Churches.

Seagrove, N. C.	$ 30.00

Specials.

F. C. Lester, Supt. (Shaowu Mission, by collections)	$ 125.20
Concord, Timberville, Va. (Shaowu Mission)	5.00
Rosemont (Betty Gibson Bible Class) (Shaowu)	21.00
Total	$ 151.20
Total for the week	$ 636.83
Previously acknowledged	15,899.01
Total since Sept. 1, 1945	$16,535.84

Gratefully,
MATTIE COX PARKER,
Secretary.

MISSIONARIES EMBARK.

Three Congregational men missionaries have just sailed for their posts in the Pihilippine Islands under the American Board of Foreign Missions, Boston, Mass., leaving their families in Auburndale, Mass.

The group includes: Rev. Walter C. Tong, who with Mrs. Tong and three children were interned by the Japanese in the Philippines for nearly three years. At the time of Pearl Harbor, Mrs. Tong and the three children were in Baguio, Luzon, and were interned there while Mr. Tong was interned in Davao. After two years the family was united and eventually all were transferred to Bilibid prison in Manila from which they were rescued in February, 1945. The Tongs are a New England family who have been working in the Philippines since 1931.

Rev. Frank J. Woodward, husband of Mrs. Marion Wells Woodward of Auburndale, was in the United States when war broke for special medical treatment. Mrs. Woodward was interned in Davao and Santo Tomas, Manila. The Woodwards have served in the Philippines and the South Seas as Congregational missionaries since 1911.

Dr. M. J. W. White, husbad of Mrs. Rita True White of Auburndale, Mass., recently finished two years of active service as a Commander in the United States Navy and will make a survey of the medical work of the American Board on Mindanao. He had served previously for two years in Mindanao as a missionary doctor following this by private and hospital practice in West Virginia and at Page Memorial Hospital, Luray, West Virginia, from which post he entered the Navy Medical Corps in 1942.

During recent months Mr. Tong and Mr. Woodward have been collecting and shipping food, clothing, medical supplies and other needed materials to the Philippines. Within the last two months alone four big shipments totalling fifteen tons have gone out from the American Board in Boston. In addition to food, clothing and medical supplies there went desperately needed small wares, such as needles, thread, buttons, safety pins, etc.

A list of the things sent, included such items as: five gross of tooth brushes; five gross of baby powder; reams of diaper cloth; cases of soap; dozens of sheets and towels; 25,000 aspirin tablets; 10,000 atabrin tablets; a gross of Vicks Vapor rub, etc.

"The people of Mindanao, Philippine Islands, where most of this has gone, are destitute for clothing. We have sent about $10,000 worth of supplies and more will follow," said Mr. Tong on the eve of sailing. "We have received many gifts from individual churches. Leydon Congregational Church, Brookline, Mass., contributed a hundred dollars worth of clothing, household equipment, pencils, kindergarten supplies, etc. The Wellesley Congregational Church sent over one hundred individual gifts." One shipment included books—text books, children's books, volumes on religion and philosophy for Filipino pastors who had lost their libraries. Reports from the islands have indicated that there is almost as great a hunger for reading materials as for food.

Mr. Tong and Dr. White will make their headquarters in Davao which

(Continued on page 12.)

News of Elon College

By PRESIDENT L. E. SMITH.

THE HOUSING PROBLEM.

The number of students in Elon College has been increased regularly since the beginning of the present college year. A number entered on November 28, the beginning of the winter quarter. Approximately forty additional students entered January 3. The spring quarter begins March 11. Between seventy-five and one hundred are applying for entrance at that time. New students are coming to the campus almost daily. It is difficult to estimate just what the conditions will be by the close of the week of March 10.

By far the majority of those who have entered since November, 1945, and those applying for entrance now are veterans. We are anxious to do what we can to accommodate all who want to come to Elon College, but there is a limit to our present facilities. We are able to provide necessary faculty members but to provide rooms is a different question altogether.

This sudden influx of students has created a serious housing problem on our campus. To help relieve the situation, the following steps are being taken:

1. Where possible, we are assigning three to a room.

2. We are constructing a Veteran's Court that will accommodate forty. The building is being erected along the lines of barracks but will be very nice and comfortable. These quarters are being constructed largely out of used materials. They will be conveniently located. We hope to have them ready for occupancy not later than April 1.

3. Through persistent efforts the government has agreed to increase its first allotment to Elon College from twenty to thirty units of prefabricated houses for married veterans. We should have these accommodations on the campus and ready for occupancy during the month of April.

All of the accommodations to relieve the housing situation at Elon are temporary. They could not be otherwise. We are fortunate in being able to make these provisions but what we really need is to erect our new dormitories as quickly as possible. This would give character and permanency to the college's expansion.

In building permanently two things are essential: money and materials. They tell us that if we had the money, we could not build. I would like the opportunity of trying. If you will put up the money, we will put up the building, or "turn the world upside-down." To provide water for the veterans' quarters 1,500 feet of two-inch galvanized pipe is required. They said that the pipe could not be had "for love nor money"—but within ten hours we had 1,400 feet of the pipe needed, and we will get the additional 100 feet somehow.

The expansion program for Elon College has been carefully planned and is being presented to the church, the alumni and friends of the college through the prospectus. To make this plan a reality money, much money, is needed. The friends of the college have the money. The needs are so great and so urgent can't we make the money available so that building operations may begin? Our boys protected us from the enemy. We should provide for them now that they may have the opportunity of preparing themselves for life.

DR. HOWARD GRAVETT RETURNS.

Prior to the war a number of very fine, well-trained young men were added to Elon College's faculty. Since our faculty was composed largely of younger men many were drafted or volunteered for our armed forces.

Dr. Howard L. Gravett was head of our science department at the college and was professor of Biology and related subjects. We regretted to lose him from our campus. He was recently discharged from the Air Force and is at present back at Elon College.. He will begin March 11 as professor in the fields in which he taught before going into the service and for which he is so well-prepared. Dr. Gravett holds his Ph.D. from the University of Illinois. On graduation from that institution he joined Elon College faculty. We are very happy to welcome him back to his position.

Mr. Albert Coble, an alumnus of Elon College and the University of North Carolina, is added to our mathematics faculty as instructor in that department. Mr. Coble taught mathematics in the college as a member of the faculty for the Air Forces when a contingent was stationed here. We are glad to welcome Mr. Coble back to the campus as a member of our faculty for the spring quarter.

FIFTH SUNDAY OFFERINGS.

Sunday, March 31, is the fifth Sunday, a magnificent opportunity for the Sunday schools and churches of the Convention to again inform their people concerning their college and its needs. The Convention has provided that the Sunday schools and churches receive offerings on fifth Sundays for the college. There are but four fifth Sundays during the entire year. Since this fifth Sunday comes near the beginning of the spring quarter when the college's needs are greater, a fine opportunity is given the Sunday schools and churches to express their interest in their college in a substantial way and at a time when it will mean more to the college. If your Sunday school and church have not received an offering for the college this year, won't you please do so on the fifth Sunday of this month. If every Sunday school and church in the Convention would cooperate, the greater part of your conference apportionments for the college would be received and the college would be greatly assisted. We appreciate your cooperation.

Previously acknowledged	$1,512.49
Church.	
Eastern Va. Conference:	
Mt. Carmel	50.00
Sunday Schools.	
Eastern N. C. Conference:	
Chapel Hill	3.47
Mt. Gilead	28.00
Eastern Va. Conference:	
Christian Temple	150.00
Spring Hill	1.40
Suffolk	38.02
N. C. & Va. Conference:	
Apple's Chapel	5.17
Total	$ 276.06
Grand total	$1,788.55

A LENTEN PRAYER.

For the God-filled Life—Lord, I know not what I ought to ask of thee; thou only knowest what I need; thou lovest me better than I know how to love myself. O Father! give to thy child that which he himself knows not how to ask. I dare not ask either for crosses or consolations; I simply present myself before thee, I open my heart to thee. Behold my needs which I know not myself; see and do according to thy tender mercy. Smite, or heal; depress me, or raise me up; I adore all thy purposes without knowing them; I am silent; I offer myself in sacrifice; I yield myself to thee; I would have no other desire than to accomplish thy will. Teach me to pray. Pray thyself in me. Amen.—*Fenelon.*

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

AN IMPORTANT PUBLICATION.

Scholars are correct in saying that the most important publication of 1946 is the Revised Standard Version of the New Testament. This Version is "an authorized revision of the American Standard Version, published in 1901, and of the King James Version, published in 1611."

It was back in 1929 that the American Standard Bible Committee was appointed by the International Council of Religious Education in response to an appeal by some forty Protestant denominations who were associated with that body. During the process of revision, thirty-one of the outstanding Biblical scholars and teachers of our day have been members of the committee.

The work of revision was begun in 1930, but suspended in 1932 because of the lack of funds. In 1937, when an adequate budget was provided, the revision proceeded, with the authorization by the International Council of Religious Education:

"There is need for a version which embodies the best results of modern scholarship as to the meaning of the Scriptures, and expresses this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature. We, therefore, define the task of the American Standard Bible Committee to be that of revision of the present American Standard Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version."

During the process of revision the committee met "thirty-one times in meetings covering one hundred and forty-five days, usually in morning, afternoon and evening sessions averaging three hours each. Much additional work has been done by correspondence and in meetings of smaller groups." The labor of the committee has been worthwhile. Very soon, each of you young people will be able to obtain a copy. If you should want one as soon as they are available, you can place your order with the Pilgrim Press, 14 Beacon Street, Boston, Mass. The price is $2.00. I would suggest that you obtain a copy as soon as possible. I have just been reading some of the verses in the Gospel of Luke. The reading is easier and more understandable. It really should be a "must" on your reading list.

* * *

TWO GOOD BOOKS FOR WORSHIP PROGRAMS.

Perhaps it is difficult at times to prepare a worship program for your Pilgrim Fellowship that is interesting and worshipful. I have faced the same problem myself. In desperation, I have sought through many sources before finding the particular material to meet my need. All of us, at times, have wished that we had in our possession some good books containing interesting and worshipful programs.

This past week I received from the Pilgrim Press, 14 Beacon Street, Boston, Mass., two books which, in my opinion, are the best I have ever seen in the field of worship programs for young people. One of them, *Worship Programs in the Fine Arts for Young People*, contains thirty-seven programs centered around paintings, sculpture and hymns. These programs are complete in every detail. Each of these programs contains the following: The Aim of the Service, Prelude, Call to Worship, Hymns, Responsive Readings, Prayers, Poems, Scripture, Story of a famous painting or hymn, or bit of sculpture, Litany of Supplication, and Benediction.

The second book, *Worship Programs and Stories for Young People*, is equally as good. Part I of this book deals with " Worship for Young People." Part II contains thirty-one worship programs on a variety of themes, each containing an excellent story. Also, in Part II are five programs for intermediates. The general outline of these worship services are the same as mentioned above.

Both books have been prepared by Alice Anderson Bays, a mother, a minister's wife and a teacher of religious education. Her keen insight into the needs of young people at worship are ably brought out in every program. I would recommend the purchase of these two books ($2.00 each) for use by your Pilgrim Fellowship.

* * *

ENLISTMENT AND TRAINING OF MINISTERS.

It has long been my feeling that our Church has needed some definite plan for the recruiting and training of ministers. Realizing, as we have for several years, the severe shortage of clergymen in our denomination, it rather appears to me that it should have become a great concern of ours long ago. Within the bounds of the Southern Convention alone, there are churches without ministers and some of them have had no active pastor for several months. Instead of the situation being relieved, it is becoming alarmingly worse. During the war period our Church failed to branch out into new areas and establish new congregations because, we said, we have no available ministers to establish and carry on the work. I do not deny the reality of the statement, but it seems to me that we should begin to do something about it.

I learn with great interest, through the February issue of the *Minister's Quarterly*, that the Methodist Church has inaugurated a plan for the Enlistment and Training of Ministers. Having been reared in the Methodist Church and on portions of the Methodist discipline, it is not difficult to understand why they will not permit their shortage of ministers to remain without concern. Not only having been reared with the Apostles Creed as a spiritual "teething-ring," but having worked with young people in the Western North Carolina Conference and having held district licensure for three years, I know very well what real concern can exist over any lack of efficiency in the building of God's kingdom.

I observe, also, in this same issue of the *Minister's Quarterly* the following paragraph:

"The Congregational Christian Department of the Ministry is completing its study of a whole range of problems in our own churches and will have a definite program to present to the General Council when it meets at Grinnell in June."

It is heartening, to be sure, that we, too, are awakening to our need and are planning to do something about it. The sooner we plan our strategy, organize our forces and get to work, the better it will be for the Church and the Kingdom. Our denomination would not be over-stocked with ministerial ability if we should turn out

(Continued on page 14.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

BEANS AND PEAS.

It takes a great many beans and peas, berries and peaches to fill the cans you see in the grocery store. Those nice red canned beets which you like so much had to be pulled from the earth one by one. It takes a great many heads of lettuce and cabbage and bunches of carrots to make the full vegetable bins of green and gold that you see in your super markets.

It takes ever so many apricots, raisins and prunes to fill all of the boxes and bags you see at your grocery.

It takes a lot of nuts to fill the great bags and baskets from which your grocer scoops up those your mother buys for your holiday goodies!

Who Picks Them?

Someone has to pick these peas and beans. Someone has to stoop and pick each berry. Someone has to gather the apricots, oranges, grapefruit, raisins and the nuts. A great deal of the work is done by children of your age. They crawl along the rows in the hot sun and pick and pick. Their backs ache and they are hot and tired.

Their parents work in the fields also. When the season for one crop is over, the family will all pile into their rickety old car and go where the next crop is ready to be gathered. They live in tents or shacks near the fields. The children have little chance to go to school. They do not have much time to play. They have no church.

These people are called migrants, because they do not live in one place, but move around, following the crops. Sometimes they are called "followers of the crops."

Places for Play and Learning.

People who follow God's rule of love think it is wrong for children to work like this. They are trying to do something about it. It takes a long time to get laws passed to stop these wrongs but the people in churches have not waited for that. They have started nurseries and rest rooms and playgrounds near the fields. These places are called Migrant Centers.

Sometimes a center is just an old barn made clean with whitewash. Teachers bring pretty books and toys; bright paper and scissors, bandages, medicine, toothbrushes and soap. The children who work in the fields all day have a place to rest and play and learn to read. They learn how to brush their teeth and keep clean. They are taken care of if they become ill or get hurt.—*Retold from "Pilgrim Bible Book for Girls and Boys.*

GIFTS FOR MIGRANTS.

During this month we are asked to send our Friendly Service Gifts, sponsored by the missionary groups of our churches, to the migrants.

They need: towels, washcloths, toothbrushes, t o o t h p a s t e, combs, brushes, crayons and simple games for children, books for children and clothing for babies, children and young people.

These gifts should be sent to: Miss Alice M. Morgan, 518 South Road Street, Elizabeth City, N. C.

I hope that you boys and girls will help the women of our churches to send many lovely boxes of gifts to these migrants of our section. Perhaps you could send your name and address and ask some boy or girl who is about your age to write to you and tell you about the things he or she likes to do.

TOURING WITH CHILDREN.

By RUTH PECK MCLEOD.

Issued by the National Kindergarten Association.

Dearest Molly:

Here is the letter I promised you!

After the gasoline shortage was over, last fall, we had the most wonderful trip to the Yellowstone—Fred, the children and myself. We certainly have learned the proper procedure for traveling with the youngsters. Formerly, Fred would fuss and fume every time we had to stop on our trip. You how it is with men when they tour—they want to step on the gas and make a non-stop run!

As good fortune would have it, before we started this time, Fred and I went to hear a famous child specialist. I can't recall his name now, but his topic was "Touring with Children." Fred didn't know what kind of a lecture he was going to attend until we reached the hall—but he liked it. This speaker brought out the fact that when you travel with children you simply have to adjust your plans to meet their needs.

He said that first and foremost each child should be seated comfortably, and that he shouldn't have his feet cramped by boxes, grips, or thermos jugs. He also said that it was restful for the children to change seats occasionally, in order to relieve cramped muscles. He pointed out that most people think it takes less room in a car for a child than for an adult, whereas a youngster really requires as much if not more room. He emphasized the fact that the greater a child's freedom, the less will be his fatigue. Stools were suggested for little feet that did not reach the floor, and pillows to be used behind the small backs that otherwise, being unsupported, would be likely to get tired. These same pillows, together with robes for covering, would also be very useful when taking naps. When speaking of car provisions, mention was made of what a boom an outside trunk can prove to be to the touring family, because all baggage can be stored there, leaving only the thermos bottles and emergency lunch kits to be carried inside.

Three meals a day at regular times were regarded as a necessity for the health and contentment of the group. By studying the map, one could plan the towns at which stops were to be made for eating. Any lunches save fresh fruit were to be forbidden. It was brought out that, too often, tired restless children were quieted temporarily with cakes and candy, which frequently resulted most unhappily. Emphasis was placed upon the necessity for having suitable meals for the children, being sure they included pasteurized milk and vegetables and fruits, rather than the soft drinks and sandwiches used by so many tourists.

Riding all day makes even a robust adult tired—it is, of course, much more trying to active children accustomed to vigorous exercise; so this speaker thought at least two other stops besides those wor meals should be made—one in mid-morning and one in mid-afternoon. A fifteen-minute romp in a field or a short walk through a city was suggested to help take the kinks out of the children's legs. While these periods for relaxation delayed the trip a bit, this lecturer felt that unless they were made a great deal more time was likely to be consumed in regaining fitness for travel. Touring after the evening meal was taboo, according to this authority, for it meant extra fatigue and less sleep.

I hope I haven't bored you with all of these second-handed recommendations. I knew you and your husband and children were planning a trip to Maine to see your mother, and I did want to tell you how well we got along with our new rules.

Here's hoping that you will have as delightful a trip as we did—and that your tires will hold out!

Lots of love,

Lucy.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A PEOPLE GAINS NATIONAL CONSCIOUSNESS.

Memory Selection: *Hearken unto my voice, and I will be your God and ye shall be my people; and walk ye in all the way that I command you, that it may be well with thee.*—Jeremiah 7:23.

Lesson: I Samuel 1-7.

Devotional Reading: Psalm 85.

Connecting Links.

The Book of Ruth is an interlude, and a pleasant one, between the book of Judges with their stories of a rough, rude age, and the Books of Samuel with their story of a growing national consciousness and the establishment of the Kingdom. And the Books of Samuel take their name from the man who played the dominant role in this transition period. He is one of the great men of the Bible, and one of the great men of all time. He combined in his person a rare combination of unquestioned integrity of character, sound wisdom, unselfish patriotism, spiritual fervor, and religious enthusiasm. He was both an able administrator and a just judge. He was a rallying point among the tribes, and in a sense the saviour of the nation. He seems to have had only one ambition—the welfare and the success of the nation.

Samuel the Boy.

Most people are at least somewhat familiar with the story of Samuel's boyhood. He came as an answer to earnest prayer on the part of his then childless mother, and he was dedicated to the service of God through service as assistant to the priest, Eli, at the house in Shiloh. It was while there that God called him in a vision at night. And it was here that he showed the courage and sincerity that characterized him all his life, for he frankly and fully told Eli all about his dream, although it was most unpleasant news for the aged priest, and might have brought down the wrath of the old man on his youthful head.

Samuel the Prophet.

"And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground, and all Israel knew that Samuel was established to be a prophet of the Lord." A prophet is not primarily one who predicts or foretells, but one who "speaks for—the root idea of the word is "pro" in behalf of, and "phemy," to speak. Samuel soon became recognized as a spokesman for God. There was a wisdom and a depth and a spiritual insight and vigor in his words that soon gained him national recognition. For a long time he was the recognized spokesman of God. He was one of a long list of men who in times of national crisis of construction, have spoken for God to God's people.

Samuel the Judge.

"And Samuel judged Israel all the days of his life." He was a kind of circuit judge, going about from place to place, hearing cases and rendering decisions. No breath of scandal ever touched his fair name. He dispensed justice impartially, and served honorably.

Samuel the Educator.

Samuel established what might be called the first "divinity school, or seminary" but which is referred to as "the school of the prophets." It was a thing of small beginnings, only a few huts along a river, where young men gathered to be taught the knowledge of the law of God and the ability to preach it. But Samuel knew the value of trained leadership. He placed no premium on ignorance, either in religion or in statecraft.

Samuel the Intercessor.

Perhaps one of Samuel's most effective and influential contributions to the life of his nation was his intercession. He was constantly praying for the welfare and the safety of his nation. He knew that material force itself was not enough, that it was not by might nor by power, but by the spirit of God that nations became sound and safe. Again and again the people turned to him, asking him to intercede for them, and again and again, unsolicited he interceded for them at the throne of grace. Happy is that nation which has humble men and women who are faithful intercessors in its behalf.

Samuel the Leader.

Samuel was a true leader. Every emergency found him ready and able to guide his people, and to give them sound advice, and personal leadership. Most of all he was constantly trying to lead them back to God when they fell away from his will and his ways. He was sympathetic but he was also stern. He did not mince words, or deal in sweet sentiments. He spoke the truth in love. As long as they followed Samuel things went well with the Israelites.

A Few Odds and Ends.

Thus far these *Notes* have dealt with Samuel. But there are several nuggets of truth hidden away in the seven chapters that make up today's lesson that ought to be mentioned. In the first place there is the much-needed truth that mere forms and outward charms have no value in themselves. The Israelites thought that because they had the Ark with them and carried it into battle, it would give them the victory. No amount of good luck charms or religious paraphernalia is a substitute for inward righteousness and integrity of character.

Then here is the story of the close relationship between national decadence in morals and religion and disaster. Let a nation forsake God and God will forsake the nation. It is an old, old story and ever new story.

Ebenezer, a stone of remembrance, "Hitherto hath the Lord helped us." Every nation as well as every individual should keep fresh in memory, in one way or another, reminders of divine mercy and deliverance.

MISSIONARIES EMBARK.

(Continued from page 8.)

was eighty-five per cent destroyed and Mr. Woodward will make his headquarters at Cagayan. The American Board Mission Hospital in Davao still stands although a good part of its walls and most of its equipment have been removed. This hospital was carried on throughout the hostilities and Japanese occupation by a little eighty-five-pound Christian Filipino woman doctor, Doctora Estaben Sexon, who became a symbol of Christian help to the Filipinos and whom the American internees of all faiths called "Angel of Mercy."

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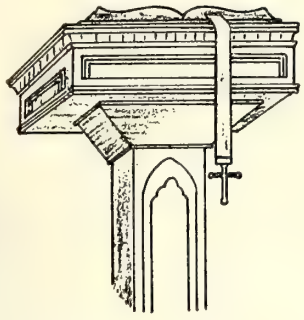

THE SHEPHERD.

By Rev. J. Everette Neese.

"I am the good shepherd."—John 10:11.

Throughout the Gospels, and especially in St. John's account, Jesus is portrayed in many roles. In all of them He is the great benefactor of mankind—the One who provides the way to the achievement of man's highest hopes and dreams; the One who leads the way to the Father's house of eternal rest and contentment.

Among other great titles given to Jesus, John adds to his list that of the Shepherd. In no other role nor in any other title do we find Jesus more appealingly and more beautifully set forth than that of the Good Shepherd, He who tenderly loves and cares for His people as the shepherd loves and care for his sheep.

"I am the Good Shepherd." During the days of antiquity the shepherd was as important to the welfare of the nation as industry proved to be during this war time. He and his kinsmen had to stand by their task or else a difficulty was created in production. The shepherd was important to the physical welfare of the nation.

Jesus took this important role of a shepherd and added a spiritual cannotation to it. He took upon Himself the role of one who would lead his sheep, spiritually, in "green pastures" and beside refreshing, "still waters."

There are three things of importance concerning Jesus as the Shepherd. Three things that reveal to us very clearly his position as the great shepherd of mankind.

I. First, He knows His sheep and calls them by name. (John 10:3.) He is One who is far removed from those under His care. He does not have the oversight of so many that He knows no one by name. Our hearts take on a new glow of warmth when we realize that Jesus loves each one of us so much that He knows us by name; and knows our problems and anxieties and heart aches.

The wife who has a deep and abiding love for Jesus, but whose husband has allowed his emotional responses to run wild, takes heart when she realizes that her mental anxiety is being shared by Jesus. The mother to whom there came during past months a telegram reading, "The War Department regrets to inform you . . ." bowed herself in grief, but consoled herself in the fact that Jesus bore her sorrows with her. In all these and many more experiences, Jesus has been near unto us and shared with us the anxiety of the moment.

We are not forgotten in His great plan of things. While He and His Father are busy keeping the stars in their place, the planets in their orbit, and the seasons in succession, man is not forgotten.

Jesus does not forget us but is ever mindful of our need and care. A Sunday school class was learning the twenty-third Psalm and talking about the good Shepherd and how He cares for His sheep. One person suggested that He feeds them and drives away the lions and bears. A little lad in the group became very serious and suddenly his face shone with a radiance when a thought came to him. He said, "Yes, and He also carries the lambs up the hill." The beautiful thought here is that when the going becomes rough and rugged and we are weak and tired, Jesus comes to us as the Good Shepherd, takes us in His care and keeping, and proceeds with us up the hill to the attainment of our spiritual goal.

Many times in life, however, we wander away from the fold of protection and loving care. Isaiah has so aptly characterized us in the words, "All we like sheep have gone astray; we have turned everyone to his own way." (Isaiah 53:6.) This is so very true. Mankind has gotten far off the beaten track to the father's house. But we have not gotten beyond the reach of the Good Shepherd. He still calls unto His own by name and leads the way to complete redemption.

II. The second important thing concerning Jesus as the Good Shepherd is that He *leads* His sheep. (John 10:4.) The shepherd during pastoral days did not drive his sheep out to the pasture nor drive them back into the sheep fold. Rather, he went before them and called them and they, knowing his voice, followed him. He went ahead of the sheep to drive away prowling animals and watch for pitfalls. The sheep trusted him as their shepherd and followed him.

Jesus, as the Good Shepherd, does not drive men to do His will nor drive them into the Kingdom of God. He realized the futility of this procedure. In this role we see Jesus going out among the men of His day and stopping by the seaside, saying unto Peter and Andrew, "Follow me and I will make you to become fishers of men. And they straightway left their nets, and followed him." (Matthew 4:19, 20.)

In His dealings with men He desired that they follow Him. He would pave the way. He would lead them into the fulfillment of their souls' needs. He not only sends the Christian out to work in His vineyard in the salvation of men, but He goes before them and leads them in this high service.

III. The third thing of importance concerning Jesus as the Good Shepherd is that He gives His life for His sheep. (John 10:11.)

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to him,
The little grey leaves were kind to him:
The thorn trees had a mind to him
When into the woods he came.

Out of the woods my Master went,
Clean forspent, forspent.
Out of the woods my Master came
Content with death and shame.
When death and shame would woo him last,
From under the trees they drew him last;
'Twas on the tree they slew him—last
When out the woods he came.

Yes, Jesus laid down His life for His sheep. In His day He tread upon the dusty highways of Galilee calling men unto Himself, remaking them as a potter remakes a vessel, changing their selfish desires into self-sacrificial work in His kingdom, lifting their horizons of aspirations from the material to the spiritual. Then, when men would no longer come unto Him, to taste of the water of life, He tread the rough, rugged road to Golgotha's hill and give His life for His sheep.

It was the great Apostle Paul who wrote, "God commendeth his love toward us in that, while we were yet sinners, Christ died for us." (Romans 5:8.) Thus we can lift our voice with the poet:

"It is finished"—full atonement
Now is made for guilty man;
All is done: I have completed
Thy eternal wisdom's plan.
E'en with pangs of death approaching
I can triumph, thanking thee.
None need perish, who repenting
Joins himself by faith to me.

Jesus not only gives His life *for* the sheep, but He gives life *to* the sheep. "I am come that ye might have life," He said—life, as a criminal has when he is pardoned, as a sick man when he is cured, as a dead man when he is raised. "That ye might have life"—that can justify, sanctify, and glorify.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

We have had more applications from people wanting us to take their children in the last six months than we have had for several years.

A lady came to see us one evening last week. She wanted to get her two little boys into the orphanage. They were less than ten years of age—fine, bright, manly little fellows. This was her story: She and her husband had separated several years ago. The husband had married again and refused to give any support to help her rear the little boys. She could not get anyone to keep house for her and care for the little boys. She said she had to work and could make a good salary and was willing to pay the orphanage a reasonable amount toward their care.

Another mother came to see us last week and made a plea for us to take her two little girls, both children less than ten years old. She could not get anyone to take the children and care for them for love nor money. She said she had to work to earn a livelihood. She said she just could not bear the idea of her little girls running the streets while she worked.

Our heart goes out to these good women because I know something of the help problem. It is almost impossible to get help even if one pays a good salary for it.

We had another application to take two children last week. The mother died six months ago. Members of our church. All are worthy and deserving cases so far as we know.

I give you these cases to show you what we are up against from week to week. It is hard to deny a mother when she comes with tears in her eyes pleading for us to take her little boys or little girls, so she can work and help the orphanage bear their expenses. In most cases it is the children who suffer, but in the cases mentioned above we know the mother as well as the children suffer. It is enough to make a mother desperate when she is left with little children and she cannot get someone to care for them so she can work and help support them.

It is hard for a mother to work when she knows there is no one at home to look after her little tots. If you could just place yourself in her position then you could realize the burden she carries.

The Good Samaritan did not pass by on the other side. He wanted to help and he did help the man who needed his assistance.

Widows who have been left with a group of little children and find that the burden is too heavy, appeal to the church for assistance. The Bible tells us that faith without works is dead. We can have lots of faith, but a little work must go along with it if the widow's needs are to be met when her burden is more than she can bear.

We want to mention Easter dresses for girls of all ages up to seventeen, and little boys' suits up to ten years. What is prettier than a little boy with a clean face and hair combed, dressed up in a little new suit except perhaps a beautiful little girl with curly hair with a bow of ribbon on it?

Chas. D. Johnston,
Superintendent...

REPORT FOR MARCH 14, 1946.

Amount brought forward		$2,253.25
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Bethel	$ 17.61	
Beulah	3.25	
Plymouth	22.07	
Turner's Chapel	2.00	
Wentworth	18.71	
		$ 63.64
Eastern Va. Conference:		
Mt. Carmel	$ 14.69	
Christian Temple	10.00	
Rosemont	87.30	
Spring Hill	4.92	
Suffolk	150.00	
Second, Norfolk	10.00	
		276.91
N. C. & Va. Conference:		
Apple's Chapel	$ 40.72	
Greensboro, First	20.43	
Ingram	8.91	
		70.06
Western N. C. Conference:		
Pleasant Cross	$ 5.00	
Pleasant Union	7.50	
Randleman	3.00	
		15.50
Va. Valley Conference:		
Linville		10.05
Total for the week		$ 436.16
Total for the year		$2,689.41

RENEWAL OF COOPERATIVE EFFORT.

(Continued from page 5.)

women in the cooperative work of the Christian enterprise; to winning the ardor and vision of Youth for the service of the World Church; to putting Christian literature in a central place in the life of all lands; and to the selection and training of even more adequately prepared missionaries and national Christian leaders. It approved cooperation with the World's Sunday School Association and the World Council of Churches in a joint study of Christian education in home, church, and school; and acted upon a number of urgent administrative matters, including the budget for the next three years.

The day of ecumenical consultation ended with a service in the ancient Cathedral of St. Pierre where Dr. Chester Miao of China, speaking in English; Bishop Berggrav of Norway, speaking in German; and Pastor Martin Niemoeller of Germany, speaking in French, shared with the packed audience what the sense of the world-wide church and its prayers had meant to them in their days of occupation and imprisonment. In that setting, it was peculiarly impressive to hear Pastor Niemoeller repeat in French the Stuttgart declaration of the leaders of the German churches. Many felt that the high point was Bishop Berggrav's relation of his personal experiences, particularly the occasion when a woman who was smuggling a bottle of milk into his prison told him that the night before on the clandestine radio her husband had heard the Archbishop of Canterbury praying for him. There could have been no more fitting conclusion for a meeting in which people from so many corners of the world had rededicated themselves and the organizations they represented to the task of making such Christian fellowship the universal experience of mankind.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

one thousand ministers per year for the next ten years. If there were not church parishes for them, by the grace of God we would create them. Many, perhaps, would be encouraged to enter the missionary field, thus providing an opportunity for a more extensive program of mission work. With an adequate supply of ministers many of our "yoked" churches could have a full-time pastor. This would strengthen the church and the denomination.

There is another problem that faces the Southern Convention in particular—that of keeping our ministers when we have enlisted and assisted them. In an area that needs young ministers so badly it is regretable that a more definite plan of assistance cannot be given them. Such a plan would entail many ramifications and need not be dealt with in this article. It is apparent, however, that something is needed in order to keep our young ministers.

With these simple thoughts in mind let us pray that the Lord of the harvest will send forth more laborers into the field for the building of God's Kingdom.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

GENERAL SCRIPTURE READINGS FOR LENT.

A Call for True Repentance.—Joel 2:1217.

Sincerity and Humility.—Matthew 6:16-34.

Gentle and Humble Temper.—Isaiah 58.

Repentance Accepted by God.—Jonah 3.

Parables of Infinite Mercy.—Luke 15.

The Call to Follow Jesus.—Hebrews 12:1-18.

LENTEN PROGRAM OF FRANKLIN CHURCH.

(Continued from page 2.)

April 21 (Easter Sunday).—

11:00 A. M.: "Jesus Points the Way—To Eternal Life."

7:30 P. M.: "Handel's "The Messiah" (Music and Pictures).

April 28—

11:00 A. M.: "What Have We Done Since March 3rd?"

7:30 P. M.: "Quo Vadis" (Pictures).

TUESDAY NIGHTS WITH THE PARABLES OF JESUS.

March 12—

Subject: "How the Kingdom Grows."

Parable: "The Mustard Seed" Matt. 13:31ff; Mark 4:30ff).

Speaker: Dr. Will B. O'Neilll, Holland, Va.

March 19—

Subject: "Getting the Right Start."

Parable: "The Foundation" (Matt. 7:24ff; Luke 6:47ff).

Speaker: Dr. John G. Truitt, Suffolk, Va.

March 26—

Subject: "The Sincere Prayer."

Parable: "The Pharisee and the Publican" (Luke 18:9ff).

Speaker: Dr. I. W. Johnson, Suffolk, Va.

April 2—

Subject: "Forgiveness."

Parable: "The Unmerciful Servant" Matt. 18:23ff).

Speaker: Rev. J. Victor Murchison, Suffolk, Va.

April 9—

Subject: "Preparedness."

Parable: "The Ten Bridesmaids" (Matt. 25:1ff).

Speaker: Rev. H. E. Crutchfield, Holland, Va.

PLANS COMPLETED FOR STATE-CONVOCATION OF CHURCHES.

Plans have been completed for holding the seventh annual North Carolina Convocation of Churches in Charlotte, April 23-25, according to an announcement by Dr. H. Shelton Smith of Duke University, Convocation Chairman for the North Carolina Council of Churches. Outstanding among the nationally and internationally known lay and clergy religious leaders who will participate in the three-day program are: Dr. Ernest Fremont Tittle, distinguished pastor of the First Methodist Church of Evanston, Ill., and Dr. Clarence Tucker Craig, Professor of the New Testament, Oberlin Graduate School of Theology, and a member of the Bible Revision Committee which has just completed work on the Revised Standard Version of the New Testament.

The list of other out-of-state leaders according to the announcement by Dr. Smith, included Dr. and Mrs. Clarence Dickenson, Directors of the School of Sacred Music, Union Theological Seminary; Dr. E. M. Jellinek, Director of the Alcohol Studies, Laboratory of Applied Physiology, Yale University, New Haven, Conn.; Rev. William Keys, secretary of the Youth Department, World Council of Churches; Dr. Glora Wysner, General Secretary of the Foreign Missions Conference of North America; Dr. Truman Douglas, Executive Vice-President of the Board of Home Missions of the Congregational Christian Churches; Dr. Benjamin E. Mays, President of Morehouse College, Atlanta; Dr. Edwin L. Shaver, Director of the Weekday Religious Education of the International Council of Religious Education, and Dr. Arthur Raper, noted author and lecturer on Southern Human Relations. Approximately fifty other leaders will have active part on the three-day program. Included in the special interest groups to be conducted each afternoon will be sessions dealing with church music, Weekday Religious Education, Narcotics Education, Youth Activities, Religious Use of the Press and Radio, and other interests of concern to all church leaders.

Music for the Convocation will be under the direction of Mrs. J. Kenneth Pfohl of Winston-Salem. Outstanding choirs will be heard, and two afternoon institutes will deal with special phases of church music.

A special Conference on Visual Religious Education, under the direction of Miss Ethelene Sampley of Winston-Salem will precede the opening of the Convocation on Tuesday morning, April 23. At the evening session, Dr. Tittle will deliver the first in a series of three addresses. The closing session will be Thursday afternoon, April 25.

Hurrah for the South Norfolk Church which has secured twenty-six new subscriptions for THE CHRISTIAN SUN!

The future belongs to those who are virile, to whom it is a pleasure to live, to create, to whet their intelligence on that of others.

—Sir Henry Dettering.

A JUST AND DURABLE PEACE
IV--The United Nations Front

By HAROLD E. STASSEN,
Former Governor of Minnesota.

The members of the Christian Churches of the United States made a very important contribution through their alert and intelligent interest, discussion, and action, to the development of the United Nations Organization, and to the overwhelming support of that organization within the United States of America.

In this movement the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America was one of the key factors. It cooperated and coordinated with the exceptionally able Bishops Committee of the Catholic Church and also with the Jewish Committees.

It is of extreme importance, however, now that the United Nations Charter has been ratified, and the organization has come into being, that the members of the churches do not rest on their oars. We have **not** won the peace by the mere establishment of the United Nations Organization. We have only won a beachhead in the unending struggle for a just and durable peace.

The existence of the United Nations organization is definitely a silver lining in the post-war clouds. The purpose of the organization and its structure are entirely consistent with the principles of Christianity. But the Charter is not self-operating. It is only a beginning. And the degree to which these high objectives are realized will depend upon an alert and informed public opinion.

I hope that the churches of America continue to give vigorous moral backing and sense of direction to the development and growth of the United Nations that they gave to its birth.

One of the specific major problems is that of the administration of the dependent peoples of the world. The provisions of the Charter are excellent in this respect. The declaration in Article 73 states that "Members of the United Nations which have, or assume, responsibilities for the administration of territories whose peoples have not yet attained a full measure of self-government recognize the principle that the interests of the inhabitants of these territories are paramount, and accept as a sacred trust the obligation to promote to the utmost, within the system of international peace and security established by the present charter, the well-being of the inhabitants of these territories."

The churches of America should closely follow the development of the trusteeship council and the reports that are made by the administering members as to the educational, cultural, social, economic and political progress of the peoples in these dependent areas. The application of a Christian conscience to measure the fulfillment of the agreements of the Charter for dependent peoples, and the clear strong voice of the church calling to account for deficiencies, will be a major factor, not alone in progress for the peoples who are involved, but also in establishing the basis for a just and lasting peace.

The new organization is now also entering into the consideration of the many important problems that arise from the discovery of atomic energy. A United Nations Atomic Commission has been established. This is a good step in the right direction. It must be followed through. What will be the powers of the commission? Will the veto be permitted to prevent effective action? Will this remarkable scientific discovery be used to advance administration of essential world-wide problems on a world level, or will this historic moment be fumbled and will we drift along again in disorder and confusion? Will we evolve, gradually but definitely, stronger police powers in the United Nations Organization to support a system of justice and of law?

Will the basic human rights that are assured in the Charter be defined by a Human Rights Commission? Will there gradually evolve increased recognition throughout the world of the fundamental importance of the right of freedom of worship? Will there be increasing acceptance of both the right to work and the right to speak, of both the right to learn and the right to vote?

Will the basic dignity of the human being, the recognition of which played such an important part in the drafting of the Charter, gain increasing recognition as the basis for United Nations policies? These are questions the members of the churches should ask in the months ahead.

The United Nations Organization has moved forward promptly. We are pleased at the rapid ratifications, the early meeting of the first Assembly, and the initiation of the Agricultural, Educational, Scientific and Cultural organizations. But the events of the world have moved even faster. The Christian Church can, and it must, continue to contribute an alert, understanding, patient, and yet vigorous, advocacy of progress in the United Nations toward that difficult goal of the brotherhood of man in one world at peace.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, MARCH 21, 1946. NUMBER 12.

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MISSIONARY APPOINTEES
We Bid Them Godspeed

John Gilmore Young of 780 Argyle Road, Brooklyn, New York, has just been appointed a career missionary in Japan by the American Board of Foreign Missions. Mr. Young will teach and do religious work among young people at Doshisha University, Kyoto, Japan. Mr. Young has had eighteen years experience in young people's work with Japanese, Chinese and Hawaiians.

Rev. and Mrs. David Leopold Hamm of 116 Sound Avenue, Riverhead, New York, have just been appointed career missionaries under the the American Board for service in the Philippine Islands. Mr. Hamm has been pastor of the Sound Avenue Congregational Church, Riverhead, for the past three years. The Hamms will be located on the Island of Mindanao, Philippine Islands, serving among Filipinos and Moros, the Moslem people of that area. They will be associated with Dr. Frank C. Laubach, internationally known Congregational literacy expert.

Rev. and Mrs. Lee Delroy Bergsman have been appointed career Congregational missionaries under the American Board for service in Johannesburg, South Africa. Mr. Bergsman is associate minister of Old South Church, Copley Square, Boston. In Johannesburg, Mr. and Mrs. Bergsman will enter an international, intercultural and interracial pastorate at one of the tension points of the world. Mr. Bergsman's duties will involve being a supervisor and counsellor to African pastors and as a liason man between the government department of education and the numerous primary and intermediate schools of the mission. The Bergsmans will be working with people of many tribes who pour into Johannesburg for work in the mines and in the big city, and with different European races.

NEWS AND VIEWS

The Rev. R. A. Whitten received five members into the Winchester Church last Sunday.

The Rev. Sidney Olson has completed his ministry at First Church, Berkley. Chaplain W. A. Grissom will be the guest preacher next Sunday.

Dr. H. S. Hardcastle is assisting Dr. Will B. O'Neill in pre-Easter services at the Holland, Va., Church, during the week beginning Sunday, March 24.

The Rev. J. Howard Smith has announced his resignation at Lynchburg to become effective the last of June. Mr. Smith plans to continue his studies at Yale Divinity School.

Building for Peace, a series of six dramatic programs on postwar reconstruction plans of the churches, is being broadcast over Station WRVA, Richmond, Va., each Sunday afternoon at 12:45.

Financial lows in collections seem to have been reached by Missions, Elon College and the Orphanage this week. While we are emphasizing Evangelism, let's not forget Stewardship. Both are essential to God's Kingdom.

The ministers of Eastern Virginia held their monthly meeting last Monday at Berea, Norfolk. Rev. B. H. Watkins and his willing workers provided hospitality and luncheon. A meeting of the conference executive committee followed.

Friends of Rev. and Mrs. Guy H. Veazey of New Market, Va., will be interested to learn that Mrs. Veazey entered the Harrisonburg, Va., Hospital as a patient on March 10th to undergo an operation. Her friends wish for her a speedy recovery.

First Church, Greensboro, used the sound film, "We, Too, Receive," at a recent Sunday evening service and received an offering of $94.55 for the Committee on War Victims and Reconstruction. The young people are participating in a week of self-denial and hope to raise $100 for our Post-War Emergency Program.

Characterizing President Truman's appeal for the sacrificial saving of food for India and other lands as representing "high statesmanship as well as true Christian feeling," Dr. Alden Hyde Clark of Boston, India Secretary for the American Board of Foreign Missions, has written President Truman reporting a vote by the prudential committee of the American Board urging support of the appeal of the India Food Delegation now in America.

MID-YEAR SESSION OF VIRGINIA VALLEY CONFERENCE.

Winchester, Va.,
March 15, 1946.

The sixteenth mid-year session of the Virginia Valley Central Congregational Christian Conference will meet with the Bethlehem Church, Thursday, March 28, 1946, at 10:00 A. M.

The theme chosen for this one-day session is: "The Mission of the Church."

A place is being made on the program for comments from laymen and we hope they will have something to say about:

"What is the Purpose of the Church?"

"What Church Services Do for Us."

"Who is Doing the Work of the Church Today?"

"Does the Holy Spirit Speak to the Churches Today?"

Our Convention Superintendent, Rev. F. C. Lester, D. D., will be with us and speak to us during the morning session. His address is on the program at eleven o'clock.

It is hoped that there will be a good representation from each church in our Conference at this one-day session of the Conference.

Roy A. Larrick,
President.

CHRISTIAN EDUCATION RALLY.

A Christian Education Rally will be held at Suffolk, Sunday, March 31, at 2:30 P. M. The program will include an address by the Rev. Robert Lee House and discussions with the following leaders: General Work of the Sunday School, Dr. H. S. Hardcastle; Adult Work, Dr. W. B. O'Neill; Young People, Rev. Victor Murchison; Children, Misses Ruthanna Foard and Janet Talmage. This Rally is sponsored by the Convention Board of Christian Education, the Conference Committee on Christian Education and the Sunday School Convention of Eastern Virginia. Dr. W. T. Scott, chairman of the Convention Board of Christian Education will preside. Sunday school offiers and teachers are cordially invited.

INSTALLATION AT DISPUTANTA.

The Rev. Andrew P. Slabey will be installed as the pastor of the Bethlehem Congregational Church, Disputanta, Sunday, March 24, at 3:00 P. M. Dr. W. T. Scott, secretary of the Eastern Virginia Conference, will be the moderator of the service. Dr. Ernest M. Halliday will deliver the sermon and the Rev. Robert Lee House will give the charge to the minister.

Mr. Slaybe received his education at Temple University, the University of Chicago, Crozer and Union Seminaries. He has served churches in Chicago, Ill., Philadelphia and Duquesne, Pa. He succeeds the Rev. George Olejar.

THE LABOR OUTLOOK.

"And he brought him forth abroad, and said, Look now toward heaven!"

The tent was changed for the sky! Abraham sat moodily in his tent; God brought him forth beneath the stars. And that is always the line of the Divine leading. He brings us forth out of our small imprisonments and He sets our feet in a large place. He desires for us height and breadth of view. For, "as the heavens are high above the earth," so are His thoughts higher than our thoughts, and His ways than our ways. He wishes us, I say, to exchange the tent for the sky, and to live and move in great, spacious thoughts of His purpose and will.

How is it with our love? Is it a thing of the tent or of the sky? Does it range over mighty spaces seeking benedictions for a multitude? Or does it dwell in selfish seclusion, imprisoned in merely selfish quest? How is it with our prayers? How big are they? Will a tent contain them, or do they move with the scope and greatness of the heavens? Do they just contain our own families or is China in them, and India, and "the uttermost parts of the earth?" "Look now towards the heavens!" Such must be our outlook if we are the companions of God.—*John H. Jowett.*

A PRAYER.

Give us thy harmony, O Lord, that we may understand the beauty of the sky, the rhythm of the soft wind's lullaby, the sun and shadow of the woods in spring, and thy great love that dwells in everything. Amen.—*Alexander Pringle.*

THE NEXT TEN YEARS FOR CHRISTIAN EDUCATION.

[Address of Dr. Paul Calvin Payne, delivered at the twenty-fourth annual meeting of the International Council, held in Columbus, February 11-16.]

It was not the Sea Bees nor the Marines who originated the saying: "The only difference between the difficult and the impossible is that the impossible takes a little longer." That sentence was coined by the ancient Christian, St. Jerome. In a day that confronts the forces of Christian education with britling impossibilities which are also "musts," it is fortunate indeed if we have those who will join Mirabeau in calling impossible "That blockhead word."

Within the limits of our time schedule one can not deal adequately with this theme. One can merely briefly indicate a few emphases that seem to him of great significance. For one thing, Christian education will do its part in stamping in the hearts of men the *oneness* of our world.

We are emerging from a second terrible and bloody demonstration that peace is indivisible—but the lesson is not yet significantly reflected in our national policies. We seem not yet to have learned that human misery is also indivisible, that we are all bound up in one common bundle of life regardless of race and nationality, that the tears of starving children in Europe and Asia can wash out the foundations of organized society in America. We hear raucous jibes at the "One Worlders." Shades of Christopher Columbus! In his day it was the *Round Worlders* who got the raspberry from men no more stupid and dumb than the anachronistic bunglers of our time, who would pour the new wine of jet propulsion and radar and atomic energy into the rotten old wineskins of political and economic sectionalism and nationalism and racism. One of our most thoughtful scientists has given the humane forces ten years in which to readjust the spiritual outlook of our world. Christian Education must do the biggest job of its history in those ten years.

Nineteen centuries ago when Jesus was asked who is the greatest in the Kingdom of Heaven, he called a little child and set him in the midst. It is the supreme irony of history that this great insight was never caught by his followers. When in our time it was finally caught, it was by a group of evil men who used it in an effort to stamp out everything Jesus stood for, and they came within a hair of succeeding.

If there is one lesson that should be burned into our souls by the tragic events of our time, it is this: If you want to change a whole civilization overnight—start with the children. If you want to plant a conviction indelibly into a society, plant it in the hearts of the children.

In the next ten years we must see brilliant *men* specializing in children's work! We have been too long victims of the assumption that mother's knee was the place where the child got religion, and father's knee was the place where he got spanked. This assumption has all but cost us the Christian home if for no other reason than that the responsibility for Christian teaching is too big a load to be wished off on to the mothers. So today we have a generation of mothers who have little or no religion to teach. The home itself begins to disintegrate. Divorce courts are turned into divorce mills while stranded children grow up to make a nightmare of tomorrow's world.

The emergence of men in the field of children's work does not mean that women will be displaced. On the contrary the condition and status of women in the educational work of the church will be improved. The practice of paying women far less than men for the same quality of work still has its determined defenders. But it is a disastrous policy. For one thing it has led to the isolation of certain important fields because women could be secured at wages too low for men who had families to support. This has been carried to such an extreme in church and secular education as to do injury far greater than any good that may have come through its usefulness, making leadership available in places where it might not otherwise have been afforded. It has been done at the cost of the status of the educator. The loss from parsing education in the feminine gender is not due to the fact that women are not good educators but rather that education has lost the contribution which men might have made. Education for all age groups needs to be conducted by both men and women. There ought to be more women teaching in colleges and graduate schools, and more men teaching in secondary and primary schools. Salaries and working conditions should be such in both public and church schools as to attract the most brilliant and competent from both sexes. Economy such as we have been practicing in training our children and young people is uneconomical economy. In the end we pay a far higher bill through the social consequences of lives blighted through unskillful handling by bungling or discouraged teachers. If there is one occupation which should be held in highest esteem and for which only the best should apply, it is not the making of machines out of metal but the making of men and women out of boys and girls.

Finally, Religious Education in the next decade must meet and overcome its chief obstacle: the disunity of the Christian Church. The task of redeeming human society is too great for a church split forty ways.

We loudly lament the absence of any formal provision for religious instruction in our public schools. But every thoughtful Christian knows we are out of this garden of Eden, not by opposition of the irreligious, but by our own divisions. The rural church is passing out largely because we have approached the rural religious program competitively instead of cooperatively.

In our great cities there is a shameful paradox. The most densely crowded areas are the areas most frequently abandoned by the church. When people move in why do churches move out? Because we attack the problem of the city parish competitively instead of cooperatively.

Why can we not have a great Christian national daily published simultaneously in various communities with the fine education which such a paper could bring through a Christian interpretation of national and world events? Why can we not have an impressive nation-wide program of radio education as attractive as the finest commercial broadcasts? Why can we not have great pictures and plays in our theatres geared to a Christian interpretation of life? Why do more than sixty million Christians exert so little ethical influence in the shaping of the nation's life and policies? Because of our divisions. If we unite we need have no more weak and struggling churches. If we unite we can plan and finance a strong program for every city, town and rural parish. If we unite we can build one or more great Christian universities, we can establish through the land a great network of Christian colleges.

The problem of Christian unity is not so forbidding as is commonly supposed. It is true that there are 236 odd Protestant communions and the number tends to increase. But it is also true that all but about a quarter of a million of more than forty million Protestants belong to fifty-five of these 236 bodies and it is also true that the bulk of those in the fifty-five communions are to be found in less than twenty church bodies. Union of this smaller group would mean union of most of the Protestant population.

LENTEN EVANGELISM.

Methodist churches in the Richmond area added 2,070 new members during the first three days of the evangelistic campaign conducted under the direction of Dr. Guy Black. Nearly half of those visited by the minister-laymen teams made commitals to join the church, according to press reports. Leaders predict that the final tally will bring the total new members up to 2,600.

Our denomination needs a promotional man in the field of evangelism. Our people would respond to leadership of this kind. We cannot continue to increase the giving of our churches without increasing the membership of our churches. Practical, aggressive leadership is needed in this field. Surely our great denomination could secure, support and utilize a person of this kind.

One thinks immediately of the Rev. Oliver Black who is a son of Dr. Guy Black and has had thorough training and experience in this field. He is a Congregational minister, has served in the Department of Evangelism of the Federal Council, and now serves as a parish minister at Moline, Illinois. Doubtless there are others with the qualifications to lead us in such a basic enterprise. But some way must be found to overcome our numerical **status quo**. Our history would indicate that we cannot depend upon church extension or church union to bring the desired increase in membership. We must no longer evade the issue. We must begin at the beginning. We must evangelize. Dare we?

PROTESTANT, PROPHETIC VOICES.

Although it is true that no one individual or group of individuals can speak for Protestantism as a whole, the pronouncements of the Federal Council of the Churches of Christ in America are an index to liberal Protestant thought. As such, these pronouncements are worthy of careful study.

Five hundred intellectual and spiritual leaders of Protestantism attended the special meeting of the Federal Council at Columbus, Ohio, March 5-7. What did these Protestant leaders have to say? Bishop G. Bromley Oxnam, President, spoke his mind as follows:

"Protestantism is strong enough to enjoy self-criticism and to profit by it. Whenever a religious institution attempts to censor its critics it reveals inner weakness and fear of the morrow. It was Dick Shepherd who said, 'When the trumpet is needed the flute will not suffice' and finally concluded, 'I fear the dominant instrument in the orchestra of organized Christianity is the flute.' The flute speaks of costly raiment, of the ball-room, and of the minuet. The trumpet summons to khaki, to battlefield and to the march. . . . I believe men are ready to wear the fatigue uniform of service, to stand unflinchingly upon battlefields where the issues of economic justice are determined and the victories that mean racial brotherhood are won, to advance if need be by the way of the Cross. This conference will be one in affirming 'Lead on O King Eternal, the day of march has come.'

". . . There are some who assume there is decadence in the little village church, with its simple service, where policies are determined democratically by a free clergy and a free laity, where God's Word can be read by intelligent men. I assure you democracy lives there. There are 212,336 Protestant Churches in this Nation. There are many denominations, although the fact that eighty-two per cent of all church members belong to but thirteen churches, and that ninety-seven and four-tenths per cent of all church members belong to but fifty-five, indicates far greater unity than is realized when someone states there are two hundred and fifty-six religious bodies in the United States. There are great values in variety, and the fact that men are free in the United States to worship according to their consciences is reason for diversity. If I had to give up liberty to gain unity, I would prefer to keep my liberty. But unity can be achieved and liberty preserved. The Federal Council is living testimony to that fact. But let me say in pasing we are bound by precious principles in Protestantism, and once more we are convinced those principles are in jeopardy, Protestantism will rise as one man to preserve religious liberty for ourselves, our sons and our son's sons."

Dr. E. G. Homrighausen, head of the Department of Religious Education, Princeton Seminary, stressed the deep need of evangelism:

". . . We have the largest church membership in history, and yet we have the worst record of delinquency, insanity, divorce, gambling, drinking, and social disorder in our history. These are only external manifestations of a deep derangement of our spiritual life. . . . The war experience has left us worse than it found us spiritually and morally. There has been an increasing secularization of life. . . . Nor are the churches to be absolved from their share of blame for this state of affairs. . . . The religion of parents and grandparents is no longer a vital force in us, their descendants. . . . Our worst enemy is not outspoken secularism, but a subtle spiritual sterility within our churches. . . . The vast resources of the Christian faith are more than sufficient for the issues which we confront; only they must be re-examined, re-interpreted, and presented in relevant terms today."

Dr. Roy A. Burkhart scored the church on its attitude toward veterans:

". . . If the church does not gird herself to enlist, to guide the thinking and to mobilize the good in the veteran for Christ and his program in the world, I feel it will lose its chance with this generation. If the imperative need of those fifteen million men and women returning to civilian life will not call the church to a more vital and comprehensive and inclusive ministry, then the church will continue to die in our modern world and the forces of paganism and evil will continue to grow."

President Truman addressed the Council in person

and made this important statement and appeal:

"The last five years have produced many awesome discoveries in material things. But it has been truthfully said that the greatest discoveries of the future will be in the realm of the spirit. There is no problem on this earth tough enough to withstand the flame of a genuine renewal of religious faith. And some of the problems of today will yield to nothing less than that kind of revival. . . .

"That is the great task for you teachers of religious faith. That is a supreme opportunity for the church to continue to fulfill its mission on earth. The Protestant Church, the Catholic Church, and the Jewish Synagogue—bound together in the American unity of brotherhood—must provide the shock forces to accomplish this moral and spiritual awakening. No other agency can do it. Unless it is done, we are headed for the disaster we would deserve. Oh for an Isaiah or a Saint Paul to re-awaken a sick work to its moral responsibilities!

". . . Nowhere can the influence of deep religious faith and ethical living be more adequately felt than in the homes of the nation. The spiritual welfare of our people of tomorrow is going to depend on the kind of home life which our nation has today.

"That is why it is so important that all churches throughout America cooperate in the 'National Share the Home' effort. If each congregation of the 250,000 churches and synagogues in this country would open their spare rooms to only four veterans, one million veterans and their families could receive temporary shelter until new houses are available.

"As your President, I appeal to you again — and to all Americans everywhere—to prove your faith and your belief in the teachings of God by doing your share to save the starving millions in Europe and Asia and Africa. Share your food by eating less, and prevent millions from dying of starvation. Reduce your abundance so that others may have a crust of bread." R. L. H.

Christian Strategy in the Near East

By Rev. Alford Carleton, *President,*
Aleppo College, Syria.*

It is one of the ironical facts of history that the "Cradle of Civilization" should be, today, "The Powder Magazine of the World." As a preliminary, therefore, to the discussion of the topic: "Christian Strategy in the Near East," it may be worth noticing some of the reasons why that particular area should be "the area of discord" as Sumner Welles calls it in his book, *The Time for Decision.*

In the first place, as it was the "Cradle of Civilization" so the Near East has the longest continuous history of any part of the world. There are found still living representatives of every act and scene of that long drama. As fate and circumstances have decreed, some of these vestiges of the past are now "nations" and some are now "minorities." But be that as it may, history has given to the Near East at least twenty groups, each proud of its past, conscious of its community of interest, and each one seeking self-determination and the realization of the Four Freedoms. And in spite of that fact, some people are still trying to add the twenty-first!

The Near East is still as it has always been—the Crossroads of the World. Perhaps that is why civilization began where it did. Certainly that is the explanation of the commercial importance of the Near East in the Ancient world and through the middle ages. The Egyptian venture of Napoleon, and the Kaiser's Berlin to Bagdad plan are testimony to the fact that the same geographic forces are still at work in modern times. It is quite probable that history will record that the decisive events of the second World War occurred in the mountains of the Caucasus and on the sands of Egypt, and it is to be the Crossroads that is still the fate of the Near East today. As by some strange fascination the politics of the Great Powers still center in the Eastern Mediterranean and the small nations there have scant opportunity to set their houses in order so long as they feel that they are but pawns being pushed around in the game of world politics. The interests of great nations in "defensive zones," or sources of oil or preferred places of settlement for their own population, in the Near East spells for the peoples already there no more and no less than imperialism. So the Near East is today the focal point not only for the ambitions of ancient peoples and the struggles of self-conscious minorities, but also for the pressure of Europe and Asia, and America, too—in their age-old struggle for commerce and for power.

One alternates between feelings of sympathy for Christian groups that have held on through long, hard centuries and a feeling of pity that the light they now offer the world around them is so dim. When one walks in Palestine today it is so easy to feel the inspiration of the life and words of the Master, particularly in the open spaces, but one is not permitted to forget that three verses after the great verse, "God so loved the world" there comes the statement, "This is the condemnation, that the Light came into the world, and men preferred the darkness to the light." So in Antioch, today, one is torn between regret that in the city where the "Followers of the Way" were first called "Christians" there should be today no functioning Christian Church, and appreciation for what these Christians did in the crucial days of the Christian faith. Antioch was then the third city of the Roman world and the blackest of all in its reputation for greed and iniquity. How easily that little handful, meeting in some small upper room, might have insisted that Paul and Barnabas should not leave until something effective had been done to touch the life of that key city of the world. But they did not say that. Rather they sent out Paul and Barnabas on the first great missionary journey. And so through their vision and faith *we*, as Christians, are here today.

What then is to be our strategy in the face of these problems in the Near East?

The first of five points which I suggest in our program is that we hold on—or as our British friends would say, "carry on." The American Board has gained a great fund of experience in the Near East. The Mission has the confidence of peoples and of governments to a degree that is really remarkable under the circumstances. What is more, the American Board has in the Near East personnel trained and experienced to understand the problems of that part of the world and to help in their solution. One need only mention to you present names such as Haas, Nilson, MacCallum or Riggs—and don't forget their wives—or Martin, Dewey, Silliman, McElroy, and many others. I trust also that you have not missed the significance of the fact that their willingness to carry on the work at whatever cost, if need be until they fall in their places, is the surest indication of the rewarding values to be found in the work which the Board is *even now* doing in the Near East.

The second point is, that we send, and send quickly, more like them to share their burdens and to carry on their work. Far more important than subsidies and institutions, the basic

(Continued on page 8.)

*An address given at the Mid-Winter Meeting in Cleveland, O., January 30, 1945.

CONTRIBUTIONS

SUFFOLK LETTER.

On Sunday, March 10, a mass meeting of representatives from a large number of the churches of the Eastern Virginia Conference met in the Suffolk Christian Church to consider the promotion of evangelism. Inspiring addresses were delivered by Dr. Jesse H. Dollar, Dr. Wm. T. Scott, and Dr. Frank H. Lewis, using the respective topics: "The How of Evangelism," "The When of Evangelism" and "The Way of Evangelism." General discussion was led by Rev. Robert Lee House and Dr. H. S. Hardcastle.

The emphasis of this subject is timely and important. Timely, because it deals with one of the weaknesses of our denomination. Important, because the future of our church depends upon evangelistic work. The question of methods frequently arises in a meeting of this type. And there is a tendency to criticize the old fashioned revival, or any type of revival, and hold up nothing better as a substitute. When the church loses its interest in all types of revival it is on the way out as a progressive spiritual force. All the methods are important and have their place, but nothing stands higher in the plan of God than some type of spiritual refreshing. The name is not as important as the type of effort and experience.

In the recnt meeting in Suffolk, it was voted to request the Sunday schools and churches to devote special effort, from now until Easter, to the following objectives: first, to secure increased attendance in the Sunday schools and in the church services of worship; second, to ascertain the names of all people who are not members of the church; third, to work to win the unsaved, to accept Christ as personal Saviour and enlist them as members of the church. Sunday school teachers are invited to enter heartily and prayerfully into this work. If the churches of the Conference—and the Convention—will respond to this request, it will be possible to report a substantial increase in attendance and membership. Every church is requested to give an opportunity to non-members to unite with the church at Easter, or near that time. This plan was not offered as a substitute for the annual revival meeting, or other special services of that nature. It is intended to supplement the usual methods and appeals for enlistment in the work of the church and the kingdom of God.

Every minister, teachers and other officials in the churches must do their individual work for the cause of Christ. No one else can do this work for them. Personal work is the effective method in a growing church. This usually means a personal interview. People in these busy days do not pay much attention to letters and printed matter sent through the mails. A lot of precious time is wasted in writing and mailing material which goes into the waste basket. It may be an inspiration to the writers and the printers—but the readers are negligent of their opportunity. Thousands of our church members in the Convention will not read this letter, and, for them, the time given to writing is wasted. Many ministers do not thoroughly read the church paper. A thousand personal interviews will do more good than 10,000 personal letters.

Our denomination has never used the available resources of power stored up in personality. We have talked much about great principles and personal liberty. We have left undone the challenge of personal work. Jesus said: "The harvest is plenteous but the laborers are few." That is the explanation of our slow growth as a denomination. Laborers go into the fields and work. They make personal contact with growing grain and ripened harvest. Typewriters, adding machines and printing presses have their place and statistical tables have their value. By the sweat of the brow and the touch of loving hearts and hands, souls are won for the Kingdom.

I. W. JOHNSON.

THE NEED OF THE HOUR.

By WOFFORD C. TIMMONS, D. D.

To use the expression, "The Need of the Hour," is to make it appear that the "need" is different or more urgent right now; that this hour in history is an hour that has never struck before. In certain ways it is so—although there is always danger in this kind of dramatization. The need of human beings has always been evident and always crucial. And yet, to delineate that need at a particular period is the discrimination of those who are enlightened by the Holy Spirit. I suppose we are all ready to say that such an hour as this has never come before, and that the need was never more insistent. But the concern of such men as we are is to know *what* the need is and *how to meet it on time*—which is now. Some of us can recall how Dr. John R. Mott used to ring out the word "unprecedented." I can remember as a young fellow in college hearing that triumvirate, Mott, Eddy and Speer, hurl the challenge: "The evangelization of the world in this generation;" how Dr. Mott used to point out "this *unprecedented* age." Some time ago I was in a meeting where that grand, old Christian statesman was speaking, and I wondered if the familiar expression was still current: and sure enough, he hadn't been speaking five minutes when he flung out a g a i n, "This 'unprecedented' day!" Jesus gave us the clue as to the equation of these dimensionally universal human and Divine episodes when he answered the question about worship: "The hour *cometh,* and *now is,*" said he. The hour cometh out of the vast past and is perennially present! That need, said Jesus, is *always* with us: it isn't a matter of hereness or thereness; it does not conform to our Time-Space categories. Men are calling this "The Atomic era," and rightly so; and they are saying that, potentially, human beings were never so faced with either weal or woe—and again they are right. But all we have come to, of whatever hour of need, is the same in essence; the striking of the hour *sounds* louder when the night is dark and our spirits are restless. We are startlingly aware that, in ways beyond our saying, we have come upon a time too potent for human handling alone.

Just what, then, is the real need of the world as we see it?

Lets come to grips with it in realistic fashion. To face this need realistically from our point of view as Christian ministers is not a matter of: *Re-writing our theology; or revamping the structure of the church; or counter-balancing the social and individual approaches;* or even *throwing the sacred and secular into opposition.* It seems to me, as based upon my pastoral experience, even tho it may sound very naieve to you, that to come to grips, realistically, with the need of our time is to *sharpen and direct the Christian focus* upon the *center* of life and not upon the fringes; to go straight and forthright to the hearts of men where their emotions and wills lie and where their loyalties are made, seeking for decision in Christian *commitment,* out of which will come Christian conduct and action. O, to be sure, in some in-

stances there is the problem of theology. But for the most part the world is not waiting for a better theology! It may be that some of us ministers are hung up on that point—mostly when we are in our studies; but when we come face to face with the actual needs of folk in our parishes, it isn't theology that bothers: what bothers us and defeats up is that our theology has not felt it, there is no vitality and passion and urgency; and therefore nobody else feels it and it fails to persuade. To be sure, there are lots of questions about the nature of the Church—and especially for us right now, with a search for basis of union—but on the whole, those doctrinal questions about the Church are not the stumbling-block, keeping people out: the one thing that bothers thoughtful men about the Church is its *lack of power;* not the history or its forms, but its *futility.* The men I have known who stayed out of the Church because they questioned its historic authenticity I could count on one hand; but I have known plenty who felt that the Church was only a drain on the community rather than a dynamo. When men see and feel that the Church is a living, vibrant, Christian community they quit their questioning. They may find other reasons for staying out—such as their own selfish desires—but not because of any quibbling as to the validity of the Church. And so on we might run the whole gamut of those points where we think the need of this hour lies; and some of those points do stand out rather sharply: but the real need is not our theological dialectics; in fact, it is not intellectual, but emotional: the real need is not in the organic structure of the Church or a more systematic ordering of our Christian faith, but in the functional reaction and operation of religious experience. We spend a great deal of time and energy defining and defending, while everywhere our Christian Gospel calls for faithful, confident declaring. The real need is not out there somewhere on the ever-widening circles, but at the *center* where issues come from. What I am trying to say is that the effectiveness of our ministry as Christian leaders awaits the forth-right application of our Christian appeal to the only place where it can be received—the minds and hearts of persons, where it will result in conviction and decision and commitment in terms of loyalty to Jesus as the expression of the Grace of God, alone sufficient for the salvation of us all.

The need of this hour, then, as I see it—and I am looking at it from the inside of the Parish ministry—is for a dynamic, comprehensive evangelism that will confront ourselves, our people and the world with the saving Grace of God in Christ, beginning with p e r s o n a l commitment, reaching on to consecration, and eventuating in a leverage of Christian character and influence that shall yet salvage society from its own scrap-heap and fulfill our hopes for the coming of the Kingdom.

AN APPEAL.

Everyone has a friend to whom he can appeal in an hour of need. This is no less true with the young people of the Southern Convention. The church is their friend and they should feel free to appeal to it when the ap peal is justifiable.

Here in the Southern Convention we are embarking on a real missionary program. The more missionary-minded we can become, the more effective will be our program. How to become more missionary-minded is, perhaps, the problem.

For the children and young people, I know of no better way, at the moment, than through *All Aboard for Adventure*—twelve recordings of the influence of Christian missions in the Orient and the Pacific Isles as it has come to light during wartime. There is but one problem—the set costs $25. This, you will agree, is beyond the financial ability of many of our smaller churches. However, this problem can be overcome.

May I suggest that the Mission Board, or the Eastern Virginia Woman's Conference, or the North Carolina Woman's Conference, or the Board of Christian Education, or two of our larger and financially able churches, or someone, purchase two sets of these recordings and make them available to our churches on a rental basis. The cost includes one "Adventure Log" and one "Leader's Guide." May I suggest that with each purchase, an additional ten "Adventure Logs" be secured. (For further information about *All Aboard for Adventure,* see the article on the Pilgrim Fellowship Page.) It appears to me that the Southern Convention Office at Elon College should be the place where these recordings are kept, and from there mailed out to the churches desiring to use them.

On behalf of the missionary education of our young people and for the sake of the Kingdom of God in missionary promotion — w i l l someone make these records available?

J. Everette Neese.

CITATION FOR MERITORIOUS ACHIEVEMENT.

It is in the spirit of goodwill and with Christian affection that the people of Central Men's Forum of Central Congregational Church, Atlanta, Georgia, pause to pay tribute to the U n i t e d Congregational Christian Church of Columbus, Georgia, and its minister, the Reverend Peter Doherty.

We Salute Peter Doherty.—For the years of his ministry as an ambassador of the King of Kings; devotion to human welfare; his loyalty to high ideals; his ability as a preacher of the Gospel of God; his prodigality in responding to the calls of need; his wisdom in leadership; his capacity for understanding of others; his patience and perseverance in performing his duties as pastor and freind and citizen, and his steady marching forward under the banner of the Cross.

We Salute Pastor and People.—For the splendid achievement of bringing United Church into full self support; enlarging its influence in the community of Columbus; extending its outreach through gifts to missionary enterprise; keeping a high courage in times of adversity and enriching the people of the area through worship, fellowship and preaching.

We Salute Pastor and People.—For the excellency of the services rendered in behalf of the men and women in the armed forces stationed at Fort Benning; the blessings of their lives by offering a home while away from home to all of them; the strengthening of their resolves through the ministry of the Gospel; the comforting of their hearts through friendliness and kindness, and the directing of their minds to the reality that "though right were worsted, wrong can never triumph."

James E. Montgomery,
President.

Thomas Anderson,
Minister.

MISSIONARIES OR SOLDIERS.

The tremendous outpouring of life and treasure for war purposes has shown by comparison how little we have ever done to advance the cause of Christ around the world. More men died in twenty-five days of fighting on Iwo Jima than two major mission societies in the United States have sent out as foreign missionaries in a century. Increasingly, thinking men suspect that if there had been more missionaries we should not have needed so many soldiers.—*Dr. Jesse R. Wilson, Secretary of Baptist Board of Foreign Missions.*

Missions
The World for Christ

LEARNING ABOUT CHINA.

Did you know that the world's first printed book was made about 1,080 years ago, in China? You are reading this printed paper, THE SUN, because people today know how to make paper and print with movable type. But did you know that a Chinese Ts'ai Lun, if you are interested in names) first figured out the way to make paper from tree bark, rags, etc.? That was in 105 A. D. In 751, the Arabic world began making paper. A soldier of the defeated Chinese army had been taken prisoner. He knew how to make paper and taught his captors its manufacture. Europe finally received this Chinese gift in 1150 via Spain, after papermaking had spread throughout the Arabic empire, including Egypt (where it displaced papyrus).

Without this cheap material, it is unlikely that printing could ever have come into general use. To produce one copy of the Bible on parchment (which Europeans used before Ts'ai's invention reached them), the skins of no less than three hundred sheep were required.

How China helped the world develop printing is another interesting story, too long to recount here. But this, too, would show another way China helped us gain our printed Bibles. Thus, it is that China helped us make the Bible available to everyone, not just a rich few.

Dick and I have been learning so many interesting things about China (and Japan and India, too) we'd like to tell you more, but just two more little bits will have to do for this time.

First of all, do you like peaches and apricots? Then thank China. I didn't know they originated there either. Second, do you raise soy beans or drive a car whose dashboard is made from soy bean plastics? Then thank China from whom our soy bean originally came.

You've probably been thinking, "Well, look at all we've given China." Yes, you're right, we've all given and received. And you know, it's in studying the history of the Far East that I've found for the first time plain ordinary history books whose pages glisten with the works of Christian men. Maybe the more recent text books of European and American History give credit here and there to Christian leaders as such, but if you read a history of China, you'll be amazed to see world relationships, governmental developments, material progress, so influenced by a Christian minority. Oh yes, there are dark spots, disagreements and failures, and vast inadequacies of personnel and money. But it's a real thrill to feel that you and I, as Christians, are sharers in this great missionary movement. Will you remember China, Dick and me, all missions the next time you read your paper, drink your tea, read your Bible and pray?

DOROTHY JACKSON.

MISSIONARY OFFERINGS.
WEEK ENDING MARCH 14, 1946.

Individuals and Churches.

Morrisville, N. C.	$ 4.00
Total for the week	$ 4.00
Previously acknowledged ...	16,535.84
Total since Sept. 1, 1945 ..	$16,539.84

Gratefully,
MATTIE COX PARKER,
Secretary.

CHRISTIAN STRATEGY IN THE NEAR EAST.

(Continued from page 5.)

contribution of the American Board in any land lies in its ability to place in a difficult and challenging situation some man or woman who can bring to bear, at that point, all the power and the genius of Christian insight and devotion. I might add that it is necessary that those who go should not only *love* other peoples, but should *like* them as well.

Then in the third place let them have freedom to experiment. We tend all too easily to look at labels and to deal in generalities. We forget that in many cases "those that are not against us are for us." We have yet to learn the full distinction between merely *speaking* the truth and *telling* the truth, in the effective sense of conveying our meaning to someone else in terms he will understand. We need to seek free expression for Christian experience and conviction in the face of new situations. Never yet have we fully explored the possibilities inherent in the power of a Christian home. One never knows when there may arise another Christian statesman, like Dr. Peet or Dr. Barton. No one knows the variety of ways in which the influence of a Luther Fowle may reach among the business associates of the Mission, nor what a King Birge may bring to light among his editors. The Master's ideal of Christianity as a free movement of the spirit is still seeking for full expression in the Near East and the Board does well to leave its workers as free as possible to follow that light.

The fourth necessity is that we keep our perspective. If any of you has read Bates', *Study of Religious Liberty*, you have found it a chastening experience. We should be humble in our demand for tolerance abroad, when we think of our record to the contrary in so-called Christian lands. Likewise, perspective helps us to see why it is not so easy to preach the Gospel now as it was in the same lands in the days of Paul. Every housewife among you knows how much more difficult it is to make a dish appetizing when it is warmed over. When we recollect that what we preach has been warmed over through the course of twenty centuries, we see why it is hard to persuade our hearers that what we have to tell is "news" whether it be "good news" or not. Perspective reminds us also that we are foreigners in the lands where we work. In view of the confusion of political and religious forces there it is a cause for constant wonder and gratitude that we are received as cordially as we are.

Most important of all, perspective permits us to think of the possibility that we may have to start way back at the beginning in our relations to non-Christian peoples. There are four distinct levels of Christian relationship to other men. The first is the level of human sympathy and fellow feeling, without any thought of race or of religion. So in the face of the world situation of today countless Christians have reduced their Christianity to the lowest common denominator and are spending their lives gladly in the simple alleviation of common need.

The second level is that at which Christian men and women consciously cooperate with men of high motives and similar ideals, whatever their religious community, to strive for the good of society and to oppose the forces of evil to be found in every land. The selective process at this level is on the grounds of character

(Continued on page 14.)

News of Elon College

By President L. E. Smith.

SOUTH NORFOLK.

Friday, March 8, at 8:00 P. M., I had the pleasure of meeting with some of the officials of South Norfolk Christian Church in interest of the $100,000 now being raised through the churches of the Convention for the Staley - Atkinson - Newman Memorial Foundation for Christian Education in Elon College. We had a very fine conference in which all agreed that the South Norfolk Church would raise its suggested quota.

The following Sunday morning I had the privilege of attending Sunday school at 9:30. I was asked to teach the young men's class, and a fine class it is. There were fifty-four present. This is a class with an interest and a vision. They have set as their attendance goal one hundred by Easter. Judging from the optimism and enthusiasm this goal will be reached easily. South Norfolk certainly has an interesting and inspiring Sunday school. This means life and power for the church. It may be that we should remind ourselves again that the Sunday school is the source of the numerical strength for the church. I also had the privilege of speaking to the church congregation at the eleven o'clock service. A very fine congregation greeted me. The enthusiasm was good and the interest was excellent. I left copies of the prospectus, pledge cards, etc., for the church's use in the proposed campaign. The campaign will be conducted and results forwarded. Pastor and people assured me that they would raise their church's entire quota.

Rev. O. D. Poythress is the popular pastor of the South Norfolk Christian Church and has been for more than a quarter of a century. He has a very splendid church building—adequate for educational advantages and worship services. He has a loyal membership and a forward looking program for his people. "Red," as he is affectionately known, has done a good work at South Norfolk. He deserves a lot of praise. May the blessings of God continue to be with him and his people.

FIRST CHURCH, PORTSMOUTH.

To complete the day, after calling to see Mrs. T. W. Butt, a good friend, an invalid and a member of the Christian Temple, I met with the pastor and some of the officials of the First Church, Portsmouth, in interest of the campaign. It is certainly heartening to find such interest and enthusiasm among our churches for the college and its proposed Expansion Program. The people seem ready to put the proposed progrm into effect if they have the information and required leadership. There was some hesitancy on the part of the officials of the Portsmouth Church to obligate the congregation to raise $1,530 for the college over a term of years. But with men like their pastor, Rev. Randall Mason, Harry Lee and others to lead them there is no question about the final results.

They gave me the privilege of speaking at the evening service. They certainly had a fine evening congregation. It was a tribute to their pastor. Different ones assured me that the college could depend upon the Portsmouth Church for its full apportionment.

This made a full day, a good day, for me and the college. May the blessings of the Lord be upon these churches together with their pastors and upon the church and her institutions.

I left Portsmouth at 9:45 and arrived at Elon the next morning at 2:40. Rest was welcomed after such a pleasant but strenuous day.

TO OUR PASTORS.

Elon College is anxious that the sons and daughters of our own church people attend our own church college. If the young people of our own church would attend our college, they would know each other; a basis of fellowship would be formed, and there would be a community of interest in church affairs that can be realized in no other way. The only way to build a united program for our church is to create a source of interest. Such interest can be created only through acquaintance, fellowship, and preparation. Elon College is not only a good college, but it is the training ground for the future leaders of our church. We need the support of our pastors in interesting our young people in our college.

For the first time in years, if not in the history of Elon College, it is necessary for our young people to enroll now if they expect to enter as early as September of this year. The purpose of this brief article, then, is to request the pastors of our church in the Southern Convention to please send at once names and addresses of their young people who will be ready for college this year. As soon as we receive the list we will contact them and assist them in making necessary arrangements incident to entering Elon College either in June or September.

This is most important, my brother pastor, and I know it will have your earnest and immediate attention.

FIFTH SUNDAY OFFERINGS.

I learned a long time ago to be thankful for small favors but somehow I have never learned to be content with small gifts to the church and its interests, particularly when we are so able to do such fine things. When you read this report, you will think that it could have been better. I hope you will. For it could have been a great deal better and it would have been, perhaps, if your church and Sunday school had done their best.

These are such fine days we are having. Everyone should go to church. There are so many opportunities to lend encouragement and to give support to our college. Don't miss them. The college needs you and your support.

Previously reported	$1,788.55
Church.	
Va. Valley Conference:	
Antioch	53.40
Sunday School.	
Va. Valley Conference:	
Concord	2.89
Total	$ 56.29
Grand total	$1,844.84

A LENTEN THOUGHT ON GIVING.

Then said a rich man, Speak to us of Giving.

And he answered:

You give but little when you give of your possessions.

It is when you give of yourself that you truly give.

For what are your possessions but things you keep and guard for fear you may need them tomorrow?

And tomorrow, what shall tomorrow bring to the over-prudent dog burying bones in the trackless sands as he follows the pilgrims to the holy city?

And what is fear of need but need itself?

Is not dread of thirst when your well is full, the thirst that is unquenchable?"—*Gibran.*

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

LET'S HELP.

All of you young people, especially you of Eastern Virginia, know Rev. and Mrs. R. L. Jackson who are soon to be commissioned as our Southern Convention missionaries to the Shaowu Mission, Fukien Province, China. Many of you already know that we will need $10,000.00 a year for this project. Also, that it is hoped that this amount will be in hand by the time of the Convention meeting, April 30-May 2.

I am of the opinion that many Sunday school classes, Christian Endeavor societies, Pilgrim Fellowship groups, etc., would like to have a definite part in making this project successful. They would be willing to have a part in it if someone would put the proposition up to them. Accordingly, I am making the following appeal through you. Put it up to your young people's class and let's see how much the young people, exclusive of the young people's missionary societies, can contribute toward the amount above.

I think that only about $3,000.00 is on hand at the present. Let's help to put the needed amount over the top. Take a special offering in your class, young people's group, etc., and send your special gift to Mrs. Mattie Cox Parker, Secretary of the Mission Board, Elon College, N. C., and designate it as a special offering for Shaowu. Request her to send me a notation of the amount so that recognition can be given through this page. Take the matter up at your next meeting. and do all you can. Let's help!

* * *

ALL ABOARD FOR ADVENTURE.

If you are looking for something unique and different in the field of missionary education, then try *All Aboard for Adventure.* Perhaps I should go back a few months and explain why and how *All Aboard for Adventure* came into being.

Only those Soldiers and Marines of our fighting forces can tell us of what real value the work of the Christian missionary has been the world over. Many a young man is alive today as a result of our missionary effort, years ago, among savage and non-Christian people. These stories, so felt many of our Christian leaders should be told among the people who helped provide the money for missions. With this in mind, a joint radio committee of the Congregational Christian, Methodist and Presbyterian Churches, U. S. A., have brought into being a new method of teaching missionary education. This method is through the medium of recording on records the actual experiences of many of our fighting men as they have "come upon" Christianity in some remote sections of the world.

In order to make these recordings as interesting as possible, the committee secured the best script writers and actors obtainable. The result was the recording of twelve dramatized radio programs entitled *All Aboard for Adventure.*

Through the courtesy of The Pilgrim Press, I have had the privilege of hearing one of these recordings. I can frankly say that it exceeded my expectation. I also played it to the boys and girls at the Sunday school and they liked it very much.

With each set of recordings there is an "Adventure Log," which contains the story behind each recording. Also, there is a "Leader's Guide," which offers suggestions as to the method to be used in presenting these recordings. They have been prepared for Junior, Intermediate and Young People's groups. If you are really interested in having something different in the way of missionary education, then try *All Aboard for Adventure.* Talk the matter over with your church board and encourage them to make the set available to your Sunday School and Pilgrim Fellowship groups. The cost, including one "Adventure Log" and one "Leader's Guide," is $25.00. Order from the Pilgrim Press, 14 Beacon Street, Boston, Mass.

(Editor's Note: I am appealing to some official board of our church and some of the larger churches to purchase two sets of these recordings and make them available on a rental basis. Keep your fingers crossed. Let's hope somebody responds.)

"DARE TO BE A DANIEL."

A young man, son of a president of a college, was leaving his home in America for Paris, to take up a special course of study in surgery. As he was saying "good-bye," the girl to whom he was engaged said softly, "Good-bye, Charlie. Dare to be a Daniel." Shortly after reaching France the young student was invited to a great doctor's house, to meet some of the leading surgeons of the city. At the dinner table a gentleman filled his glass with wine, and, as a compliment to the youthful visitor, said, "Let us drink to the mothers, daughters, and sweethearts of America," at the same time telling a servant to fill the young man's glass with red wine. Charlie wrote to his mother: "Mother," he said, "for a moment I was in agony: I would rather have faced a cannon. All had risen, and in the hand of each was a glass of wine I had promised not to touch, taste or handle. My head seemed to swim, and I was on the point of taking up the dreadful glass, when I clearly heard the words, "Dare to be a Daniel," they shot through my head like an electric flash. I filled another glass with water, and, rising, said, as well as I could for the great lump in my throat: 'I beg leave to say that to the mother, daughter, and sweetheart of America the purity of this sparkling water illustrates the lives they aim to lead, and I ask permission to use it in their dear names.' Every glass of wine was instantly put on the table, and the toast was drunk from glasses filled with water."

What a victory! And what a lesson to each one of us to do what is right in every case. Whenever temptation comes, let us resolve to be true to our colors, as Charlie was, and perhaps by our faithfulness we may be the means of leading others to do that which is right.—*American Boy.*

THE STIMULATION OF FELLOWSHIP.

No one can expect any appreciable growth of Christian character except in an environment which nourishes it. Any one who has ever played a musical instrument in an orchestra will know at once what we are talking about when we speak of the stimulation of fellowship with other believers. For the instrumentalist, no solo work brings quite the thrill which comes while playing in an orchestra where one's own notes seem strengthened and glorified by the swelling notes of the other instruments. A beautiful harmony is achieved by the effect of the blending of many instruments which can never be achieved by one alone. Perhaps the deep bass of the tuba or the rhythm of the drums would be annoying to one as a lone accompanist, but with the full orchestra each adds to the completeness of the performance.—*Helen L. Toner in "When Lights Burn Low."*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

A BOY'S GOLDEN ANNIVERSARY.

Once upon a time, fifty years ago in fact, a Negro lad rang the bell for school and started fires in the school's stoves for the first time. This was a school in a small Georgia town in the United States of North America. It was attended by white boys and girls. This little Negro lad was the new janitor.

He loved this building which he helped to keep clean and warm. He loved the sound of the school bell as it rang forth the news to the little white boys and girls that it was time for them to start to school. It was fun to watch the children as they came to school with their books and lunch pails. They had such fun with their games until the last bell rang, and at recess and noontime! He liked to watch the children as they studied and wished he could go to school as they did.

It was also his task to care for the blackboards in the school rooms. One afternoon as he was cleaning the board in the first grade, he got an idea. The next day he asked the first grade teacher if she would leave her lessons for the day on the board so that he might learn them. The teacher was glad to leave her lessons on the board for him. It took him two years to complete the work of the first grade by studying the lessons which were left on the board after school had been dismissed for the day. When he had mastered the work of the first grade he went to the second grade teacher and asked her to leave her lessons on the board for him. She was glad to help him.

Years went by and the school grew. The same Negro boy continued to be its janitor. He kept up his studies from the lessons left on the blackboards of the classes, year after year. The day finally came when he was able to help the high school students of the school with their lessons. The students were glad to have his help and they came to think a great deal of their janitor.

More years passed until the golden anniversary of this boy janitor came along. The pupils of the school, past and present, decided to do something to show their appreciation. Old graduates of the school were contacted and the gifts began to roll in daily. When the time for the celebration came the sum of a thousand dollars had been given.

You'll just have to imagine the happiness of this Negro lad, now grown into a splendid, wise Negro man, as he received this gift of a thousand dollars from his white friends. There are some things that mere words cannot express! He said that he had never seen a thousand dollars before. His joy wasn't any greater than that of his many friends who were there to see him receive their token of loyalty and appreciation.

LENTEN WORSHIP.

Blessed is the man that walketh not
in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:
But his delight is in the law of Jehovah;
And on his law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.—Psalm 1:1-3.

NEW FRIENDS AND OLD FRIENDS.

By MARY STARCK KERR.

Issued by the National Kindergarten Association.

Johnny Barnes came home from a neighbor's house not long ago with tears in his eyes, and they began to fall when his mother asked, "What's the matter, Johnny? You didn't get hurt, did you?"

"N-no," Johnny sobbed, "but Billy has another boy to play with, and he doesn't want to play with me any more."

"Never mind," said his mother. "Billy will learn that he can have more than one friend at a time. Come, we'll wipe the tears away, wash up, and go over to Mrs. Milson's house. Betty and Bobby will be glad to see you. They are out of quarantine now and will be pleased to have some visitors."

Just as Mrs. Barnes had predicted, Betty and Bobby were glad to see Johnny, and the three played together happily, while their mothers held a little conference on the subject of children's loyalty in friendship. These mothers wished to teach the boys and girls to cherish old friends while enjoying new ones. The result was that Mrs. Wilson invited all the children of the neighborhood to a party for Betty and Bobby to take place the following week.

Of course, Billy and his new friend, Jerry, were at the party. When they came in, Mrs. Wilson said, "Now Billy, introduce Jerry to all the boys and girls, for all of them want to be his friends as well as yours."

Billy rather reluctantly did as Mrs. Wilson suggested—telling Jerry the name of each girl and boy, and letting him speak to them. Then he would have taken Jerry off by himself, but Mrs. Barnes, who was helping Mrs. Wilson to entertain, started a game which all of them wanted to play.

After they had played several familiar games, Mrs. Barnes said, "Now I have a new game for you. It is called *friendship*. First, we shall ask each of you, *what is a friend?*"

After all had given their answers, Mrs. Barnes summed them up in one definition: "A friend is someone we know and like."

"The next part of the game," said Mrs. Barnes, "is to ask and answer, *How many friends have I here?* Now all close your eyes while the first one tells us. Bobby will be first."

Boby asked the question, and then went around the room touching each of the other children, counting as he did so. "Ten friends I have here," he said.

Next came Betty, then Johnny Barnes, then some others. Each came to the same conclusion: "Ten friends I have here." Then Jerry, the visitor, was given his turn, and last of all, Billy. They, too, counted the circle, and said, "Ten friends I have here."

"Isn't it nice to have so many friends?" said Johnny at the end of the game. "And we have others besides those who are here. Grown-up people can be our friends, too—can't they, Mother?"

"C e r t a i n l y," answered Mrs. Barnes.

So the children added two to the friends they had there, and then happily enjoyed the ice cream and cake which served a few minutes later.

"Did it work?" asked Mrs. Wilson of Mrs. Barnes over the telephone the next morning.

"Yes, it did," said Mrs. Barnes. "Jerry and Billy are here playing this morning, and Billy wants to bring Jerry to your house to play with Bobby and Betty tomorrow."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A NATION DEMANDS A KING.

Lesson XIII—March 31, 1946.

Memory Selection: *Blessed is the nation whose God is the Lord.*—Psalm 33:12.

Lesson: I Samuel 8-10.

Devotional Reading: Ps. 145:8-21.

Bad Sons of a Good Father.

"And his sons walked not in his (Samuel's) ways, but turned aside after lucre, and took bribes, and perverted judgment." How it must have grieved the heart of this grand and great old man, who all his life had lived in unquestioned integrity of character, and unsullied reputation, to see his sons greedy, grafting, and perverting justice. How account for the fact that such a good man should have such sorry and sordid sons? This is not the first instance of a good man having bad sons. There are many good and Christian parents whose children turn out bad. Good parentage and good environment and even good training will not guarantee good character. There must be a response from within to all these factors. Alas, however, for the young man or the young woman who sullies the good name of their parents, and who does not live up to his or her high privileges.

Keeping Up With the Joneses.

"Now make us a king to judge us like all the nations." Thus does the writer of the Book of Samuel account for the desire of the people of Israel to have a king. They saw the splendor of the royal courts of other nations, they were dazzled by the glamour and glory of the thing. The pomp and ceremony of such a thing had too many attractions for the nation. They felt that they were degraded in the eyes of the other nations, their neighbors. They were willing to pay most any price to "keep up with the Joneses." Well, that spirit has found expression in the life of nations and individuals, to the sorrow of both. Italy, perhaps, wanted to be like Germany, and Japan wanted to be like both. Spain had the same idea. Nations are hypnotized by the power of other nations. They have got to get in the swim.

And what about individuals. "Like all the nations" or "like other folks"—"I want to do like other folks," or "I want to be like other folks"—how often that leads to sorrow and even disaster. A man and his wife were sitting one evening, discussing their family budget. She asked why it was that they could not live within their budget. He replied: "I think it is because the Joneses have too many things we can't afford." He spoke a parable, tragically true. What financial worries, and what breakdown in character come from the desire and the determination to "be like others." Old folks, young folks, all are guilty.

The Dangers of Dictatorship.

"Now, therefore, hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall rule over them." It all seemed so rosy and royal to have a king. That would put them up with the "four hundred," sure enough. But there was another side to the picture. And Samuel proceeded, by the help of the Holy Spirit to point ou the dangers of the dictatorship which they were establishing. In principle they are the dangers of a dictatorship everywhere and at all times. Ultimately they involve the loss of civil and political and religious rights, and the regimentation of life as a whole. Read I Samuel 8:10-18, and one sees how modern and up-to-the-minute it all is. But "nevertheless the people refused to obey the voice of Samuel."

Learning the Hard Way.

Israel learned the hard way. To be sure there were good kings, and benevolent rulers. And there were advantages in the kingdom. But by and large Samuel's words were tragically and terribly true. Then as now, however, folks had to learn the hard way. Many a parent has tried to give good advice to his son, or a mother to her daughter, but the young folks just would not listen or learn. And all too many of them have learned the hard way, and alas when it was too late.

A Young Man of Fine Promise.

This young man Saul was a young man of high promise. Big and sturdy—he stood a full head taller than his fellowmen, he came from a good home and from good stock. In his early life he was a likeable fellow, friendly and wholesome. The writer says of him that "he was a choice young man, and a goodly, and there was not among the children of Israel a goodlier person than he; for from his shoulders upward he was higher than any of the people." He started out well enough, but he ended his life as a suicide, after a sorry and spotted career as king. Here is simply another of the instances in which God is trying to tell us that heredity and environment and even training are not enough. Only inward goodness of character is sufficient.

Looking for Mules and Finding a Kingdom.

God works in mysterious ways, his wonders to perform. Saul's father's asses went astray and he sent his son out to look for them. He never did find them—someone else found them. But while looking for the asses, the young man found a kingdom. It looked like mere chance or coincidence that Saul and Samuel should come together in such a seemingly casual way. But it was all a part of the divine plan. Our times are in His hands. Sometimes all unwittingly we are being led by God into strange but sure paths. Dr. Weatherhead in one of his recent books warns against speaking of such things as "details," and he shows how many so-called "details" or insignificant events have been the hinges on which the destiny of men and even nations have turned. "I being in the way, the Lord led me," said Abraham's faithful servant when he went to look for a wife for his master's son. "I being in the way"—that is the secret. "In all thy ways acknowledge him and he will direct thy paths."

A Big Man.

Samuel was a big man. He believed his countrymen were making a mistake in asking for a king. He saw the dangers and the evils of their course. But he was a man who loved his country more than he loved his own prestige. And as F. W. Robertson wrote, "He did not achieve the best conceivable, but he did secure the best possible." He stood in the breach and helped to save his country, even after his country had rejected him. That is the mark of a great man and of a great spirit.

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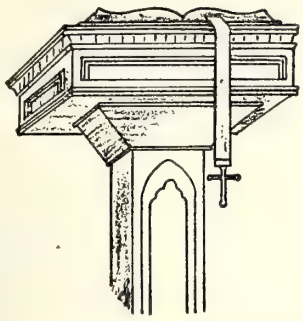
Dayton, 2 Ohio



A NOISE OR A VOICE.

By Rev. W. Millard Stevens.

"The people therefore that stood by and heard it, said that it thundered: others said, an angel spake to him."—John 12:29.

The Lenten period in the church, the time of remembrance of the great passion of our Lord for the souls of men, is a time for enrichment of our spiritual lives and a renewed commitment of our lives to Christ and His Church. During these periods each year we find new and richer experiences in learning about the life, crucifixion, and resurrection of Christ. This year in our church, through its services, we shall be permitted to look within the deep heart of the master through the devoted mind of the writer of the Gospel of John as he introduces the Lord in the first chapters of his Gospel. With the devout hope that these Lenten services may be to us a voice from above rather than a noise, I would like to have you think with me this morning concerning one of the great experiences in the life of Christ as he made his way to the cross; an experience which tells us much about the life and works of Jesus.

The very first thing that we notice about the text is the fact that the *majority* heard thunder while the minority heard the voice of an Angel; the crowd hear a *noise,* the few heard a *voice.* Let us not forget this for one moment as we seek to find the message from this text, a message that will challenge our lives. This observation raises the very issue that we are face to face with in the whole matter of our personal relationship to the Christian Gospel; it is the issue that we must grapple with in the matter of our own commitment to Christ and His Church. What is the whole Gospel; is it a noise or a voice of truth. We must face these questions and we must do something about answering them for ourselves. We can't escape them. We manifest our answer to them by the measure of our commitment to Christ and our loyalty to His Church.

The circumstance surrounding these words in John's Gospel are telling indeed. Jesus has just made his triumphant entry in Jerusalem and received a great acllamation from the crowd which witnessed this entry. But even in the midst of this loud acclaim Jesus knows full well that he is on his way to Calvary and he faces that cross with troubled soul. As he travels the way toward that cross he lifts up his voice to heaven in this cry: "Father, save me from this hour." I have always felt that there should be a pause after this cry of our blessed Lord. So much must have flashed through his mind before he spoke the words which follow these. Indeed between this cry and what follows it seems that a whole transformation must have taken place in the mind and heart of Jesus. This cry to his Father was such a human cry. It is just the prayer that has been voiced by man again and again. We must not forget that Jesus did have his human side along with his divine character.

"Father save me from this hour. How can I go up to that hill and suffer a death which will be shameful in the eyes of all these people? How can I die on a cross that is associated with shame and disgrace?" This was the cry of Jesus. But then he gets a grip upon himself and lifts up his head, squares his shoulders, and sets his face to the future. Then he speaks again, "But for this cause came I unto this hour. Father, glorify thy name." Then there came a voice from heaven saying, "I have both glorified it, and will glorify it again."

It was this voice from heaven which brought forth a majority and a minority interpretation: "The people therefore, that stood by and heard it, said that it thundered: others said, An Angel spake to him." Here, indeed, is a telling illustration of the spiritual blindness of the majority and the spiritual preception of the minority. The crowd heard a noise—the noise of thunder—the few heard a voice—the voice of God. So it is with every important event in the passion of our Lord; there are those who find no meaning in the experiences, while others see the important significance of such events. It is that which seems to be the experience of men in every important event. There are those who have sensitive souls who are able to grasp the heart of such events and use them for redemption, while great numbers have no sensitive souls and fail to find redemption.

A little later in Christian history we find another illustration of this same thing, it is in connection with the conversion of Paul on the road to Damascus. Paul was going down this road when a great light and a voice halted his advance. His companions stood speechless as they heard that voice and saw no man. In this, however, Paul saw the figure of Christ and recognized him, he heard the voice of Christ and knew that it was his voice. To the companions of Paul the light was a flare and the voice was a noice. But to Paul it was a call to a new life and a new service. The same voice and the same light, but with what different results.

These differences of perception and interpretation continue through the ages and they are present with us now. The truth of this is witnessed by the lives of those in whose hearts and lives the Christian Gospel has borne fruit and the vast numbers who have heard that Gospel and turned from it without grasping its great life-giving powers.

It is during Lent—the period from Ash Wednesday to Easter—that we look again at the great passion of Christ as it is demonstrated and made effective in his life, crucifixion and resurrection—that great and burning passion for the welfare of all people, even for you and me. And as we look at this and see the light of its truth and hear the voice of its call, many will hear only a noise while others will hear a redemptive voice.

For nearly two thousand years now men have had the light of truth as given by Jesus in his life and teachings, a light of divine and redemptive truth it is indeed. Yet through all these years many have looked at this light without grasping its significance. They have said that Jesus was a great man but so were Plato, Socrates, George Washington and many others. The Christian Church, they have said, is a worthy social institution which has great potential value for the community. On the other hand some have seen that light of truth and have known that Jesus was more than a good man, that he was that but he is the Son of God and Saviour of men. These have seen the Church as a social institution, indeed, but more. They have seen it as the vessel of God for the giving of that light to the world—as the living body of Christ in the world today.

Through the years men have not questioned the fact of Christ's Crucifixion, yet they have in large numbers viewed it only as a passing event without significance. These have heard only the noise of the occasion and missed the voice of God, while others have seen this experience in the life of Jesus as a real life-giving event.

Many have heard and read through the years the story of the resurrection of Christ, yet its reality and meaning has not penetrated their hearts and minds—it has been only a noise. They

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our income for the week is the smallest it has been for many years from the Sunday schools. In looking back over the old records thirty years ago, the income was something like the income for this week. At that time we had only one building and forty children. We had no dairy and cultivated only a small acreage of land. Things were much cheaper then than they are now.

Now, we have a large farm, most of it in cultivation; a splendid dairy. We have to have a farmer, a dairyman and a hired man all the time. We have a little less than a hundred children. Quite a difference between now and thirty years ago.

Let me give you a few facts from January 1, 1946, up to the present: Eastern North Carolina Conference has forty-eight churches — fourteen have made contributions to the Christian orphanage; twenty-three have not. Eastern Virginia Conference has forty-five churches—twenty have made contributions; twenty-three have not. North Carolina and Virginia Conference has forty-five churches—twenty-one have made contributions; twenty-four have not. Western North Carolina Conference has thirty-nine churches — seventeen have made contributions; twenty-two have not. Valley Virginia Conference has twenty-one churches — ten have made contributions; eleven have not.

We have in the Southern Convention 198 churches. Since January 1, 1946, eighty-four of that number have sent contributions to the Christian orphanage; 114 have not to this date, March 15, sent us anything.

Now if these 114 churches had sent in offerings, our income for this year would have looked quite different.

Some churches have adopted a plan of sending in quarterly. I truly hope these 114 churches will give us quite a boost in April, as March ends the first quarter.

We would think that by now everyone would have learned that everything we have to buy is much higher than it was a few years ago. Children eat food and wear clothes when things are high as much as they do when things are cheap.

We have had more applications to take children recently than we have had in a long time. So many do not come in contact with the real needs as we do here and do not realize so many are in need. If all our churches would cooperate with us in this work and give us liberal support we could reach and help so many more and would not have to pass by on the other side.

One orphanage in North Carolina received from its churches alone during 1945 more than four hundred thousand dollars. The writer has an opportunity to mingle with the members of that denomination occasionally. We have yet to hear the first one say their orphanage gets too much. They only care for seven times as many children, but what a difference in the income. They seem to take a great deal of pride in the support of their orphanage. Let us support ours with a more liberal hand.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 21, 1946.
Sunday School Monthly Offerings.

Amount brought forward		$2,689.41
Eastern N. C. Conference:		
Morrisville		1.64
Eastern Va. Conference:		
Cypress Chapel		17.55
N. C. & Va. Conference:		
Mt. Zion		6.01
Western N. C. Conference:		
Flint Hill (M) .....$	1.49	
Pleasant Ridge	22.62	
		24.11
Total for the week		$ 49.31
Total for the year		$2,738.72

CHRISTIAN STRATEGY IN THE NEAR EAST.

(Continued from page 8.)

and of ethics, not of religious affiliation.

The third level is reached, with some of the same persons (with whom we work on the second level), when we know them well enough and have been working with them long enough to be able to speak to them *effectively* of the source of our ideals and of our power to carry them out. In the case of non-Christians in the Near East, we are only now, and in selected cases only, reaching this point of helping open-minded individuals to find in Jesus the Ideal and the Power for which we all seek.

The fourth stage is that which we take for granted in our dealings with other Christians, but it is, in the case of the non-Christians in the Near East, still in the realm of hopes and aspirations. It is the ideal that the individuals who have been brought face to face with Christ, (on the third level, above), may eventually be led into a genuine fellowship which will, some day, be recognized as a part of the Church Universal.

The final part of our strategy is to remember the goal for which we work. That is no less than the eventual realization of the Kingdom of God upon earth—that realm, as Dean Bosworth used to say, of wise, powerful, honest and friendly men. We are all engaged now in *one* work and in *one* world, for there is no security and there is no peace for any man, anywhere, until *all* men share in that vision and strive for its realization. All the resources of God are at the disposal of those who are fit channels for His will and His power, and in that realization we take courage and go forward.

The Congregational Christian Churches, through the American Board, are even now making a significant contribution to the world of the future through their touch with the peoples of the Near East. Many more are needed, ready in mind, body and spirit, to go down into the Area of Discord and there make such contribution as a Christ-filled life—and that alone—*can* make to the healing of the Nations, at The Crossroads of the World.

A NOISE OR A VOICE.

(Continued from page 13.)

have viewed it as a good mystery story having acting, suspense, and mystery perhaps in the same sense as a good fairy tale, but it has no vital force for their lives. On the other hand many have heard it eagerly and have known its reality and have grasped its deep meaning. These have seen and heard it as the voice of God offering to men a source of hope.

Those who view these life-giving events in the life of Jesus as a mere sound of meaningless noise upon the face of reality, are those who have been unable to withstand the turbulent experiences of life. A noise frightens men in the face of danger, but a reassuring voice gives courage. If we view these experiences in the ministry of Christ as a voice from God to us, they will give to us courage to win the conflicts of life, but if we view them only as a noise without reality and value, they will only frighten us into defeat.

What are they to you? You can't answer this in words only, because words are not adequate to express life. You can only answer by the quality of life which is produced in you as a result of your inner-commitment. If that commitment is not to Christ, the quality of your life will show it in every experience. But if your commitment is to Christ, the quality of your life will reveal the voice of God as your guide.

"The people therefore that stood by and heard it, said that it thundered: others said, An Angel spake to him." What did you hear?

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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In Memoriam

NEWMAN.

On Tuesday, January 8, of this year, Mrs. Pattie Beale Newman, of Elon College, N. C., went to join her husband, Dr. John Urquart Newman, who had been a professor at Elon since its founding until his death nearly six years ago. In that going the hearts of many loved ones and friends were saddened.

Mrs. Newman was the daughter of the late John H. and Annie Clapp Long, having been born in Graham, Alamance County, N. C. When she was about three years of age her parents moved to Missouri, where she spent her childhood and early girlhood. She was educated at Antioch College, Yellow Springs, Ohio, where her uncle, Dr. D. A. Long, was president, and while there she married Dr. Newman. They moved to Elon College when the college was founded in 1890.

In the activities at Elon College, social, religious and educational, Mrs. Newman took an active interest. She was a charter member of the missionary society, taught for many years in the primary department of the Sunday school, and was a charter member of the Elon book club. Dr. Newman served as Dean of the College during the period that the late Dr. W. W. Staley was the non-resident president, and there thus fell to Mrs. Newman many of the duties normally those of the president's wife. These she filled efficiently and graciously.

Mrs. Newman was the mother of five children, all of whom are living. Two daughters: Mrs. O. E. Young of Vernon, Ala., and Miss Lila Clare Newman, head of the fine arts department at Elon College; three sons: John U. Newman, Jr., of Spray, N. C., Dr. J. B. Newman of Burlington, N. C., and Dan Long Newman of Birmingham, Ala. There are thirteen grandchildren and one great-grandchild.

Funeral services were held in the Whitley Auditorium at Elon, and burial was in the local cemetery.

MARCH.

On December 1, 1945, our Heavenly Father in His great love and wisdom, took from our church, friends and loved ones, Mr. Lloyd Charles March, who was a faithful and loyal member of Berea Christian Church. He was a man of sterling character and pleasing personality, was deeply interested in his church work, and gave generously to all of its needs.

He was superintendent of the Sunday school and deacon of the church for several years until the time of his death.

Therefore, be it resolved:

1. That we record our sincere appreciation of his Christian character and faithful service to the church and consecration to the cause of Christ.
2. That as Christians, we emulate his love for people, his church and his sincere trust in a Heavenly Father's care.
3. That we bow in humble submission to the will of God who doeth all things well.
4. That we extend to the family our heartfelt sympathy and pray that God may sustain them in this dark hour.
5. That a copy of these resolutions be sent to the family, one placed on the church records and one sent to "The Christian Sun" for publication.

Mrs. W. B. WARRINGTON,
Mrs. R. F. GWALTNEY,
Mrs. L. A. DANIELS,
Committee.

PEEL.

God in His infinite love and wisdom saw fit to take from our midst Mrs. Margaret Smith Peel on December 17, 1945, after a long illness. She was one of the oldest members of Liberty Spring Christian Church Woman's Missionary Society, to which she was most faithful. Her loyalty, devotion and generosity will ever be remembered.

Therefore, be it resolved:

1. That we bow in humble submission to our Father's will.
2. That the Woman's Missionary Society has lost a valuable member.
3. That we express our sincere sympathy to the bereaved family and to Mr. and Mrs. Jesse Turner, who lovingly administered to her every need during the late years of her life.
4. That a copy of these resolutions be sent to the family, one to "The Christian Sun" for publication and one to be placed on the records of the society.

Mrs. Wm. T. HARRELL,
Mrs. L. F. BRADSHAW,
Mrs. SHIRLEY RAWLES,
Committee.

HARWOOD.

On January 6, 1946, Hubert Brooks Harwood was called to his eternal reward. Death came to him several days after he had suffered a cerebral hemorrhage.

Mr. Harwood was a native of Durham County, the son of James H. and Betty O'Kelly Harward. He served in World War I and and was a member of the American Legion Post. At the time of his death he was a salesman for the L. B. Price Mercantile Company.

A member of the Congregational Christian Church, Mr. Harward served at one time as choir director and also on the Board of Deacons.

Mr. Harward is survived by his wife, two daughters, Mrs. Jessamine Harward and Mrs. Dorothy Ann Manning, and one son, Hubert Brooks Harward, Jr. To them we express our deepest and sincerest sympathy.

Mrs. BURT SNIDER,
Mrs. N. P. ALEXANDER,
Mrs. CARLIS E. YOUNG,
Committee.

SAUNDERS.

William G. Saunders, Sr., died at his home in Chuckatuck, Va., February 11, 1946, at the age of seventy-six years. The funeral services were conducted at Oakland Christian Church by the writer and Rev. Mr. Baker of Suffolk, Va. The interment was in Wesley Chapel Cemetery.

He leaves a widow, Mrs. Alice Chapman Saunders, two children, William G. Saunders, Jr., and Mrs. F. W. Sheffield, and four grandchildren, all of Chuckatuck, Va.

Mr. Saunders had been a member of Oakland Church since early life and a regular attendant till failing health. He was kind and generous, a good neighbor and true friend. The esteem in which he was held was shown by the large crowd at the funeral and the abundance and richness of the floral designs.

N. G. NEWMAN.

STANFORD.

Mrs. Margaret Shaw Stanford passed from this world to her heavenly reward one week before her eightieth birthday. She had been a member of the Congregational Christian Church of Durham, N. C., for many years. Although she had been in declining health for some time, her love for her church remained foremost in her heart until her death.

The members of her church wish to record their sorrow in her passing and our appreciation of her life among us.

To the members of the bereaved family we extend our heartfelt sympathy and pray that God will bless and comfort them.

Mrs. BURT SNIDER,
Mrs. N. P. ALEXANDER,
Mrs. CARLIS E. YOUNG,
Committee.

Finding and Training Religious Leadership

By BISHOP CHARLES W. BRASHARES.

Millions of people today haven't the remotest idea why they were born or what they are doing. They rather liked the war because it gave them something to do. War needs every man, dollar and minute, in order to kill the enemy faster than he can kill you. But when the war is over, men need someone to help them, not only to find jobs, but to discover a purpose for living.

One of the major tasks of religion today is to give vocational guidance in terms of eternal purpose. We need to push back the paper walls of time and let God's eternal purpose break through.

God is surely trying to do something in this world. Though He might accomplish more by calling a legion of angels to do His bidding, it is His custom to entrust significant tasks to men. And no man quite knows what life at its best may become until he sees destiny beckoning to him through some duty, or hears God's voice calling him to some vocation.

The "religious workers" included in our theme includes multitudes of people who will follow lay vocations. They will serve God by working in a factory or on a farm. . . . It is the task of the Church to call every man to do God's will, whatever his trade may be. Men must learn to be religious in their work as well as in their worship.

The progress of civilization awaits a rededication of all vocations to the will of God. Today we see everywhere people who are individually Christian but they are practicing pagan vocations. The man who is personally Christian goes into pagan politics and then opposes everything for which Christ stands. It has not occurred to him that he is supposed to serve Christ in politics.

The doctor who is individually Christian sometimes works in a pagan movement to stop healing of the sick who cannot afford medicine. Many a teacher who is individually Christian will go out of his way to guard lest any Christianity creep into what he teaches. And millions of Christians in every land engage in wars that rape, loot, kill, burn and starve other Christians who are trying to do the same to them.

Multitudes of people have never learned that they have social responsibilities to be fulfilled through their daily labor. . . . Our church colleges must train every Christian student so he can serve God through his daily labors as well as he serves God through teaching a class on Sunday.

Several solutions for the problem of the increased shortage of leadership in the church have been suggested. Some would solve the problm by paying as much to those who work for the church as they could get elsewhere, introducing the profit motive more strongly into church tasks. Others would try the opposite method and more completely sanctify lay vocations.

Let all Christians, whatever their vocation, live by the same standards of discipline, and sacrifice for their Kingdom. Let the need and vocational tests of their abilities determine where each shall serve. But emphasize the fellowship in sacrifice of all Christian believers whether they serve within or outside the church. On this basis plenty of young people will be glad to become religious leaders in the church.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, MARCH 28, 1946. NUMBER 13.

Elon College Library 3X

Observations of Missionary Two Years in Orient after One in America

1. The American Church is a chaplaincy to a pagan civilization.

2. There has been a deterioration of the moral and spiritual life of America in the last ten years.

3. There are many hopeful evidences of vital life.

4. Christians are comparatively well-informed but have no effective program of action.

5. Unless the creative forces formulate a united, nation-wide program of action immediately, America will grow in her economic imperialism and will be the greatest source of evil in the world.

6. American youth, although potentially good and strong, are jittery, dominated by American paganism.

7. The schools serve business interests rather than creative community-wide interests.

8. Much has been done for the Negroes during the past ten years. Anti-Semitism has increased.

9. America is wasting her tremendous sexual potentialities.

10. America is drugging herself with drink and the Church seems content to have it so.

11. America is still a land of hope; but evil has become so dominating, one fears seriously for the future.

—Ralph Richard Keithann.

NEWS AND VIEWS

The Virginia Valley Central Conference is meeting today in mid-year session.

The Christian Education Rally for Eastern Virginia will be held at Suffolk Sunday at 2:30 P. M.

Dr. Ernest M. Halliday was the guest preacher at our Richmond Church last Sunday evening.

The National Council On the New Approach to the Alcohol Problem will be held in the Central Y. M. C. A., Chicago, April 23-26.

Dr. Doulas Horton has returned to New York after attending the meeting of the World Council of Churches in Geneva, Switzerland.

A large congregation attended the installation service for Rev. Andrew P. Slabey last Sunday afternoon at Bethlehem, Disputanta.

Rev. D. P. Barrett has been at the Duke Hospital for the past two months where he has received treatment for sprew, a tropical disease contracted while serving as a missionary in Puerto Rico.

The Yale Divinity School Convocation will be held April 23-25. Herbert H. Farmer, University of Cambridge, will deliver the Lyman Beecher Lectures on Preaching. Henry J. Cadbury will deliver the Shaffer Lectures.

A CALL FOR PRE-EASTER EVANGELISM.

In obedience to our Lord's Command, and in response to our great need for a more intensive Evangelistic Program: We urgently request all pastors, Sunday school superintendents and teachers of all classes to lay upon the hearts of their various groups—*the beauty, joy, and necessity of accepting Jesus Christ as their Personal Saviour, and as evidence of the same to unite with the Church at this Easter Season.*

Frank H. Lewis, *Chairman,*
Evangelism Committee.
Wm. T. Scott, *Conf. Sec'y.*

ATTENTION: DELEGATES TO SOUTHERN CONVENTION.

The Southern Convention meets at Waverly, Va., a little more than a month hence. This announcement is a forewarning to all ministers, delegates and visitors who expect to attend the Convention. If you expect to attend and desire entertainment overnight, please write to me immediately.

Dr. H. S. Hardcastle is responsible for a little story. He took his shirts to a Chinese laundry. When he returned for the shirts, he did not have his ticket. Whereupon the laundryman said to him, "You gotta no tickey, you getta no shirty." The same moral is applicable in Waverly. We want to do all we can for your comfort and entertainment, but "if I getta no letter, you may getta no home!"

If you are coming, please write me when you will arrive, how many meals you will want served you, and how many nights you expect to stay. Hotel accommodations and eating places in Waverly are limited.

Joseph E. McCauley.
Box 22,
Waverly, Va.

MINISTERS' RETREAT.

The ministers of the Valley Conference, with their wives as special guests, held a Retreat at New Market, February 6, in the town hall, and all had dinner together at the Valley Restaurant at 12:30 P. M. The Rev. Dr. James R. Clinton, Philadelphia, Pa., one of our national leaders in evangelism delivered a very inspiring address at the eleven o'clock hour. The Rev. Dr. F. C. Lester, superintendent of the Southern Convention of Congregational Christian Churches, Elon College, N. C., also added greatly to the information and inspiration of the occasion. Others present were Rev. and Mrs. S. E. Madren, Linville; Rev. and Mrs. R. E. Newton, Leaksville; Rev. and Mrs. R. A. Whitten, Winchester; Rev. D. M. Spence, Rileyville; Rev. and Mrs. G. H. Veazey and Rev. R. D. Coulter, New Market, also Mrs. F. C. Lester. The occasion proved so profitable that we decided to meet again March 26.

G. H. Veazey.

THE DRUNK WAS RIGHT.

Recently a Minneapolis Municipal Judge sentenced a man to the workhouse on a drunkenness charge. The man had been in court on the same charge more than 100 times. As sentence was passed, the drunk said, "Judge, this is all wrong. They're working at the wrong end. The State gets a tax from liquor sales, the city gets the license fee, the dealer gets a profit, I drink a little too much and they send me to the workhouse. It's all wrong."

The drunk was right! The system is all wrong. If a man drinks and increases the State's taxes, assists the dealer to pay his license fee, he gets drunk and is sent to the workhouse. Is he, alone, to blame? How about the State that encourages drinking for the sake of revenue? How about the municipality that encourages drinking for the sake of ever increasing profits? Why should the victim be punished for doing what the State, the city, the liquor dealer, the advertisements encourage him to do? It's all wrong. The drunk was right, but that's the way it is.—*The Spotlight.*

FIFTH SUNDAY RALLY AT CHAPEL HILL CHURCH.

On March 31, members and friends of Chapel Hill, Damascus, Martha's and O'Kelly's Chapels will attend services at the Chapel Hill Church. These four churches are reviving a former custom of having rallies on fifth Sundays. The first one was held in October at Damascus. The December rally was postponed because of muddy roads and bad weather.

The program: Sunday school at 10:00 A. M. Morning Worship at 11:00 A. M. Picnic lunch in the hut at 12:30. Dedication service at 2:00, when the hut will be named in memory of Mr. Grady H. Leonard. Mr. Leonard's picture will be placed over the mantle.

Mr. Leonard, the son of Robert E. Leonard, was born in Davidson County, near Lexington, in 1895. He was a member of the Methodist Church when he came to the University of North Carolina. During his student days he became an associate member of the First Christian Church of Chapel Hill. He was married on September 8, 1925, to Mamie Pickard of Chapel Hill. From 1924 to 1926 they lived at Hickory, N. C., where their daughters, Jane and Ann, were born.

In 1926 the family returned to Chapel Hill, with Mr. Leonard as a member of the University Y. M. C. A. staff. In the next six years, he was a most active member (having transferred his membership) in the Christian Church, serving as Sunday school superintendent, chairman of the finance committee, delegate to conference, etc.

In the merger of the Congregation-

(Continued on page 14.)

ALCOHOL, SCIENCE AND SOCIETY.

By SEWARD HILTNER, *Executive Sec'y, Commission on Religion and Health, Federal Council of the Churches of Christ in America.*

Alcohol, Science and Society is now the best single volume available to the general reader on the problems of alcohol.* Since its formation in 1943, the Summer Session of the Yale studies on alcohol, which has come to be known popularly as the Yale School of Alcohol Studies, has made a notable impression upon churchmen and others throughout the nation. More than 150 church leaders have attended its sessions, representing nearly every major denomination.

Writes Howard W. Haggard, director of the Yale department which sponsors the School, "The problem of alcoholism has medical, social, legal, educational and religious factors. But each is no more than a factor. The problem is the sum of its factors integrated in their proper relations." It has been the aim of the editors of this book to set before the reader all of the factors now known to be important to an understanding of the problems of alcohol. The writing is at such a level that it is understandable to any intelligent layman; where scientific terms are used, they are carefully described.

The discussion of each major aspect of the alcohol problem is by an outstanding authority in that particular field: the physiological aspects, sociological factors, psychological components, religious aspects, economics, therapy, social case work, propaganda analysis, and Alcoholics Anonymous.

No major aspect of the alcohol problem is excluded from the discussion. There are nearly 750,000 chronic alcoholics at the present time in the United States, and nearly three million "inebriates"—excessive and compulsive drinkers. But even this is not all of the problem. In the words of E. M. Jellinek, the School's Director, "We are investigating not merely inebriety, but that complex of which inebriety is an aspect." The Yale study, and this book, reach out to an understanding of the place of alcohol in society, as well as its actions in the body and on the individual emotions. The problem centers around the alcoholic and the inebriate, but it is not confined to them.

Some one has said facetiously but with an element of truth that people are divided between those who believe there is no alcohol problem and those convinced that they know every detail of the answer to the problem. Neither group will receive much encouragement from this book. Alcohol is a problem, a social problem of major proportions, and this book indicates in precisely what ways and to what extent that is a fact. While the volume does not recommend solutions since its function is to present the problems and lay bare the facts, it does make clear that there can be no single approach to solution—that the problems can be solved only if approached with knowledge of their actual complexity.

While *Alcohol, Science and Society* does not tell how to solve the problems of alcohol, it is indispensable background reading for any churchman, clergyman or layman, who wants to make a contribution toward solving those problems.

*"Alcohol, Science and Society," Twenty-Nine Lectures with Discussions as Given at the Yale Summer School of Alcohol Studies, New Haven, Quarterly Journal of Studies on Alcohol, 1945, $5.00.

THE LOST WEEK-END.

I recently saw the picture, "The Lost Week-End." It is the realistic portrayel of an ancoholic who is to spend a week-end in the country with his brother and fiancee in an effort to sober up. He successfully eludes them and the picture is the story of his progressive deterioration as he goes through the succeeding stages of dipsomania until he lands, at last, in the D. T. ward of the city hospital.

The picture is a sordid, gruesome affair with absolutely no entertainment value . . .

But as I left the theatre my imagination began to play upon the intriguing title and I realized that the author and producer had gotten hold of something far more universal than the disease of alcoholism. It was basically, the disease of self-centeredness with man, unable to endure himself, trying to run away into a make-believe world of fantasy. That, I believe, is the psychological basis of alcoholism—an escape mechanism.

And I thought of other lost weekends I have witnessed. I thought of the year I spent commuting, each week-end, to Greenwich, Conn., (famous as the one community that does not want the U.N.O. headquarters) where I was serving as a student pastor. Returning to New York late one Sunday night the majority of my fellow passengers were returning week-enders. But most of them, so far as I could see, were lost week-enders. They had run away from the city, from their homes and from their churches, to seek pleasure, to "get away from themselves" as we say. But as I saw them, tired, bedraggled, I questioned whether the week-end should be put in the "gain" or "loss" column of their lives.

My residence in Los Angeles lay between my church and the beach. On Sunday mornings I always drove against the traffic—cars full of people half-clad, eager-eyed in pursuit of pleasure. They, too, were seeking to "get away." But ofttimes in the late afternoon I would stroll up to the boulevard and watch these same faces, homeward bound. Little of hope or courage written there. It was a lost week-end!

And then I thought of others, not driven by drink nor lured by pleasure, but simply desiring to escape the reality they must surely face if they attended a church where the gospel of Jesus Christ was preached. Ministers talk too much these days about politics and labor conditions and international affairs and feeding the poor and tithing your income. So, ostrich-like, they poke their noses into the soil of their own little garden, so clean of any semblance of weeds, while the great garden of mankind is being choked out by the weeds of sin and selfishness. Is that, too, being psychopathic—like the drunkard—an escape mechanism, running away from reality?

And I thought of still others who are accumulating more than their share of lost week-ends through the ill will that they harbor toward the minister or toward some fellow member of the church. Something was said, or done, and in bitterness they stay away from the House of God. Maybe they are right. Maybe they have been wronged. If so, Jesus had a technique for handling that—"forgive, and it shall be forgiven you" was His prescription. But regardless, ill will is a product of self-centeredness and, like the alcoholic, can ultimately become so psychopathic that we have no control over it. It, too, leads to — lost week-end.—*Warren Grafton, D. D., Country Club Christian Church, Kansas City, Missouri.*

DR. CAVERT RETURNS.

The bi-monthly meeting of the executive committee of the Federal Council of the Churches of Christ in America on March 19, was marked by the return of Dr. Samuel McCrea Cavert, General Secretary, after a six-month leave of absence to work with the Provisional Committee of the World Council of Churches.

In a brief report on the meeting of the Provisional Committee, February 21-23, in which he participated, Dr. Cavert termed the organization of the

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TEMPERANCE DURING LENT.

It is not likely that Lent will make any impression on the average drunkard. His volumn of imbibing will remain unchanged.

Now one wonders if Lent will make a perceptible impression on the average Christian. If so, Lent will make a mighty impression on the world. If not, the greatest spiritual opportunity of the year suffers default.

We must think of temperance not only with reference to the relatively few who are grossly intemperate, but also the masses who are mildly intemperate.

The reasonable and practical application of the principle of temperance to the non-essentials and luxuries of life will yield rich financial and spiritual dividends. Suppose every member of our church made it a rule to abstain during Lent from the use of soft drinks (need we mention hard drinks?), tobacco, amusements, fancy foods and ornate wearing apparel. And suppose the cost of this usual indulgence were brought into the church. Would there not be a mighty, unprecedented upsurge of giving which would open new doors of opportunity and unlock new reservoirs of power?

Lent is a time for voluntary temperance. The deep agony of our Lord should move one to holy abstinence. Luxury and extravagance are the negation of self-denial, and of the spirit of Christ. "Now if any man have not the spirit of Christ, he is none of his." (Romans 8:1.)

VIRGINIA'S ALCOHOLIC ROLE.

Whether or not Virginia has more "lost week enders" than any other State would be a point of great debate, but Dr. D. L. Harrell, Jr., superintendent of the Western State Hospital, writing in the February issue of the "Mental Hygiene Survey," stated that Virginia "on a population basis admits fifteen times as many inebriate patients as New York does, five times as many as Alabama and four times as many as Michigan."

The Western State Hospital superintendent declared that "Virginia has willingly accepted handsome profits from the sale of alcoholic beverages since the repeal of prohibition." "At the same time," Dr. Harrell continued, "it has appropriated precious little for the care of alcoholics; in effect, this has amounted to little more than custodial care."

Questioning the obligations of the State in its treatment of chronic alcoholics the hospital superintendent said "first of all Virginia needs to provide a separate unit for alcoholics."

This testimony of a competent physician is worthy of serious consideration. As described by Dr. Harrell, the unit may be divided into an "active" treatment section and a "continue" treatment section. The active treatment section would receive all patients. The continued treatment section would receive those cases which did not respond to the more intensive application of the active treatment with emphasis on industrial and vocational therapy.

"Admitting that alcoholic beverages will continue to be available, there seems to be indicated an educational program designed to prevent excessive usage and the devastating effects which result," Dr. Harrell asserted and added that the unit should be charged with the responsibility of executing the educational program.

R. L. H.

LIQUOR INTERESTS CHALLENGE UNITY OF CHRISTIAN FORCES.

Never before in the history of Rockingham County, North Carolina, have the many church forces banded so closely together in a common effort as has been the case in recent days, as a result of the forthcoming election concerning the establishment of ABC liquor stores throughout the area. Rev. T. L. Sasser, a Baptist minister, is chairman of the Anti-ABC liquor stores committee of the County. Other ministers throughout the area are making strong and vigorous appeals through all their respective groups in an effort to defeat the effort towards the establishment of liquor stores. In a special letter addressed to all Christian citizens of Rockingham County, Mr. Sasser has declared "the advocates' appeal to the public, and therefore to that part of the public which comprises the churches, is to vote for the stores and thereby increase County funds and get their taxes reduced. This is nothing more than an offer of a money bribe to Christians to forsake their loyalties, violate their consciences, lower their church ideals, and make void their Christian teachings." The election was held March 23.—C. N. S.

SOCIAL PRESSURE.

A matter of tremendous importance to young people in meeting the alcohol problem is the dominant social pattern of our times which includes the social pressure of the group at least to accept social drinking. So says Dr. George T. Harding, Professor of Clinical Psychiatry, Ohio State University. The importance of this particular pressure is increased by the fact that it comes at a time when the young person is least prepared to meet it.

"I have talked," said Dr. Harding, "to hundreds of students in the University who have told me that they are opposed to drinking, that they accept alcohol only because they are unable to resist the social pressure of their group. Unfortunately, the individual who finds it hard to be in the minority, to resist the pressure of the larger group, is too often the one least able to resist the tendency to become alcoholic. It is the exciting, stimulating, pleasurable surroundings of college drinking, even when it is done in moderation, that makes it a particularly dangerous influence in later life when individuals unconsciously try to recapture the thrills and excitement of their youthful pleasures and to recall the romantic atmosphere of the fraternity or sorority party or dance."—"The Voice."

American Clergymen Urged to Heed Man's Need for Guidance in the Atomic Era

Civilization now is at the crossroads because "technological advances have outstripped our spiritual progress," Brig Gen. David Sarnoff, president of the Radio Corporation of America, declared in a recent address before the Federal Council of the Churches of Christ in America.

"Man is out of stride with the march of science," he said. "He must rise spiritually and intellectually, as well as technologically, if he is to become not the slave but the master of science. Should he fail in this objective and release atomic power to blow up the spiritual and humanitarian barriers that hold back the Apocalypse, then death, famine, fire and pestilence, enflamed by war, will race across the hemispheres."

General Sarnoff asked the question: "Who can open the mind of man to this fearsome possibility of annihilation?" His answer was: "Not the engineer — for he is concerned with machines. Not the politician— for he deals with men as he finds them. The church, therefore, must awaken man to the fact that, as never before, he is his brother's keeper. There is no security in isolation."

"Science and industry," he continued, "are equipped to create new instrumentalities and services and to make them available for the welfare of mankind. But the clergyman and the educator must help to stimulate their proper use and to discourage their misuse. . . . They must inspire the motives that are the mainsprings of man's intelligence.

"Our great national concern, therefore, should center on man himself, and not revolve solely around machines or electrons.

"We know how to build and control machines and how to make them work. But man is more complex. We must look into his heart, and his mind. Through such instruments as the electron microscope, science peers deeply into the sub-microscopic world to see virus and bacteria, but it cannot look into the soul, or scan the inner consciousness of man. Even to the church, man is a mysterious creature. While the engineer learns more about the machine, the problem of the clergy is to learn more about man so that it may guide him spiritually in his technological advance."

In the field of radio, for example, so rapid were the wartime advances that scientists achieved what they themselves would not have believed possible five years before. General Sarnoff stressed the fact that it is the *use* of the invention—not the invention itself—which is significant. Recalling that radio travels at the speed of 186,000 miles a second, he pointed out that it can spread an untruth as easily as a truth, at the same speed. Therefore, it is the *use* to which radio is put that determines its contribution to the welfare and peace of mankind.

"Your own Federal Council of the Christ Churches in America," he declared, "was among the first to realize the great value of radio science as manifested in broadcasting. Early radio listeners will long remember the venerable Dr. S. Parkes Cadman. He showed the way for the use of the microphone in the church."

Now through television and frequency modulation, popularly known as FM broadcasting, the church finds new servants at its command: "Television comes not with the threat to replace the rural church and city cathedrals. Instead, it presents new opportunities to those who will adapt it to their purposes and the needs of the modern world. . . . Again through science, the church has found a new missionary. And again we see evidence that science and religion are two powerful forces, which can work for the good of all mankind."

General Sarnoff described television as "a tree of science with many branches," and cited the fact that out of its techniques scientists have produced the famed electron microscope and radar, the wartime miracle. He said that radar's recent epic achievement in contacting the moon represented "far more than man's ingenuity at work in such a triumph."

Pointing out that the wartime science that split the atom — the science that created radar and a host of other inventions—has created an uneasy peace, he described the world as uneasy not because of scientists, but because all nations wonder what man will do with the handiworks of discovery and invention.

"Ever before us, like the recurring phrase of a symphony is the question: what will man do with atomic energy? There is no assurance as yet that he will limit its use to peacetime industrial purposes, and to the improvement of our daily life. The ominous possibility that radio-controlled atomic bombs may be aimed across the oceans or projected across the hemispheres has made man apprehensive.

It would be a tragic end, warned General Sarnoff, if man should turn to science for implements of atomic warfare in which he will lose his soul and obliterate civilization. Atomic energy in a short time can either fuse nations into world unity, or destroy them. Politically the same result might require centuries.

"Therefore," he continued, "it is imperative that man think quickly how he can use these new-born forces for the betterment of the world and the preservation of peace. The atom's power for good far exceeds its power for evil, if man—with faith in himself and his fellow men—works as hard and with as much ingenuity to achieve a higher degree of national and international morality, as he has worked to produce steam, electricity, electronics and atomic energy."

Calling the attention of his audience of churchmen to the importance of spiritual guidance in the days ahead, General Sarnoff stated, "The task of awakening the soul of man and raising his moral level is your mission, your privilege and your opportunity. You are the custodians and guardians of the spiritual lives and aspirations of mankind. For neither science nor politics is a substitute for religion. Science and religion are not opposed to each other. Both seek the eternal truth.

"Science alone cannot guarantee security for civilization. Yet, the problems facing man cannot be solved without science. Sometimes it seems as if the Lord challenges man to use his intelligence. He makes some lands fertile, others arid. He hides coal and oil in the rocks, and fish in the seas. He makes the electron and the atom infinitessimal and the radio waves invisible.

"Man has been on earth a long time; he has had to toil by the sweat of his brow and he is tired by that toil. He has had to go into the mines and into the forests for fuel; he has had to go into the fields to cultivate the soil and to depend upon the elements for his harvest. Much of his work is unproductive, for even in converting energy into electric light, most of the energy is lost in useless heat. Man cannot survive without food, shelter and clothing; yet all people on this earth do not share equally in these basic needs of life. And this inequality breeds discontent, hostility and war.

"It is man's excuse that he has too little opportunity for spiritual development because so much of his

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CONTRIBUTIONS

SUFFOLK LETTER.

One of the familiar sayings of my dear friend, the late Dr. C. H. Rowland, was: "The minister is the key man." He repeated that sentence so many times that many people quote him as the author of it. At least he made the impression that the minister is an important person in the work of the church and the kingdom of God.

A study of that sentence is interesting and suggestive. A key has many uses. It is used to unlock as well as to lock a door. There are many valuable secrets locked up in the treasure vaults of the earth. The use of electricity did not add to the pleasure or the profit of the people who lived in the first century of civilization. Even the famous Garden of Eden was not lighted by this invisible power. But Benjamin Franklin, Thomas A. Edison and other great workers labored in their laboratories until they unlocked some of the secrets related to the making and the using of this force. Some of its secrets remain hidden from the mind of man. But the scientists unlock these valuable secrets from time to time, and humanity is blessed by the service of the men who carry the keys to unlock these closed doors. Similar observations can be made concerning the telephone, the radio, radar and hundreds of other valuable discoveries and inventions.

So one may think of the minister as being the key man who unlocks the doors of spiritual truth and power for others. It makes one shudder to think of having the power to unlock doors. That is involved in the great commission, and in the promise, "greater things than these shall ye do." There are people who will never know the fulness of spiritual life and light unless the minister—some minister—turns the key in that door. What a tremendous responsibility rests upon him as he stands before the locked doors in his parish! God pity him, and God help him to do his best with that key in his hands! Yes, a key unlocks doors for humanity.

There are doors of opportunity which are opened by the minister as a key man. Sometimes laymen regard the minister's appeals as being too personal and exacting. But it is his task to show men and women the way of service and sacrifice. The minister should be able to say to his people: "I have set before you an open door." Thank your minister for all the doors of opportunity he unlocks for you.

A key is also used to lock doors. Banks have great vaults in which money and other valuables are stored for safe keeping. The time-locks on the doors are locked to prevent intruders from entering these vaults. People usually lock the doors of their homes. One feels more comfortable when the doors are locked. The minister has the important task of locking some doors for the people he serves. Protection against evil is as important as opening doors of opportunity for service. Both have their place in human life. By sound teaching, careful warning about sin and its deadly influence, the cultivation of good fellowship and the building of strong character one may close the doors against many threatening evils.

Personal responsibility rests upon the minister, urging him to be pure, upright in life and holy in purpose that he may help others over the hard places of temptation and evil influences. He has been set apart as a leader of men and women. His habits, his forms of recreation, his attitudes towards social fellowship, his standards of conduct— all help or hinder his work. As a key man in many fields he must be careful and prayerful, ever mindful of his calling and responsibility. He unlocks some doors and opens them; he closes other doors and locks them.

I. W. Johnson.

STEWARDSHIP COUNCIL HELD.

Members of the Stewardship Committee of the Virginia Valley Conference, officers of the Conference, ministers and lay members and friends met in the Winchester Church, January 22, 1946, for a one-day session of a Stewardship Council. Rev. G. H. Veazey, chairman of the Stewardship Committee of the Conference, presided and Rev. Warren H. Denison, D. D., expert in the matter of stewardship, was guest speaker.

At the noon hour the ladies of the Winchester Church served lunch to those present for the occasion. About fifty people were in attendance for each session.

At the morning hour, Dr. Denison challenged his audience with an inspirational address in which he dignified stewardship and identified it as a spiritual obligation, rather than the mere giving, or raising of money. During the afternoon, he conducted a round table hour, giving much valuable help and information for practical purposes. We believe that those present were greatly helped and that the seed sown by Dr. Denison will bear fruit for the Kingdom of Christ.

On Tuesday, March 26, ministers of the Valley Conference met at Bethlehem Church for another Retreat. Rev. S. E. Madren gave a review of the book, *A Global Strategy,* by Dr. Vankirk.

Mrs. Robert A. Whitten, president of the Woman's Missionary Conference, called members of that conference board and their friends to meet at the same time in the home of Mrs. Willie Driver for discussions of plans for promoting their work in the immediate future.

Robert A. Whitten.

A RULE FOR HAPPINESS.

There are those who are asking constantly, how may I be happy? I think there is a prevailing opinion that happiness is a heritage for all people. In my reading a few days ago, I found this, as a rule for happiness: "Subtract me, add you and multiply service a thousand times."

Just a few yards from my house, there is a "detour" sign. The Highway Department is making some changes in the highway. The road is closed. Some people who approach the sign turn as though they are well acquainted with the conditions. Some stop as if to consult with the sign. Some even take the time to ask others if it is not possible to continue in the same way; others pass by to get into more trouble further on.

Jesus came, representing the Father to make the way plain. By obeying his mandates—for we have the instructions and may know the way, every one may be happy. And, too, we know that it is not as "we will" but as Jesus taught and lived. If his teachings were followed there would be no question as to settling the problems of the day. Apparently there are too many who are not willing to subtract "me" but pass the sign without thought as to results.

E. M. Carter.

WHERE CAN THEY GO?

"The only places where our school crowd can go for recreation are the establishments that sell alcoholic beverages."

From Maine to Florida, from the East Coast to the West, young people of typical public high schools have been using these words to tell W. Roy Breg, Executive Secretary of Allied

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PORTION OF ADDRESS BY DR. SAMUEL McCREA CAVERT AT UNION THEOLOGICAL SEMINARY, MARCH 21.

"The shortage of food in Europe is becoming so serious that our government should promptly re-establish a system of rationing similar to that which prevailed during the war. To leave the matter wholly to uncoordinated voluntary activities of individuals is merely toying with the problem.

"In several countries — Germany, Hungary and Austria, for example— the situation will become still worse during the next three months. In spite of the fact that the winter is over, conditions will probably be most painful in May, due to the exhaustion of food stuffs carried over from the last harvest. Next Winter may be even more terrible unless help comes from the outside, since the lack of seed, of fertilizer and of agricultural implements will result in the sowing of relatively small crops during the coming season.

"The recent reduction of the daily ration in the British Zone of Occupation in Germany to 1,050 calories, if long continued, will mean virtually a starvation diet. Unless provision is made for outside assistance, a similar reduction will probably have to be announced for the American Zone also. We are seeing the level of nourishment for millions of the German people pushed down alarmingly near to that of the Belsen concentration camp which shocked the conscience of the world.

"If we do nothing effective to improve the food supply, we must expect grave epidemics of disease. We must expect also a widespread mood of despair among the German people. We would have no right to be surprised if the German people, in a reaction of disillusionment with all our post-war plans, should turn blindly to communism. You cannot educate people to believe in democracy if the processes of democracy leave them hungry and hopeless.

"The German people are so prostrate and their economy so ruined that, in my judgment, there is not the slightest danger of their becoming a menace to the peace of the world in our generation provided we exercise a due measure of military supervision. The real danger is not a revival of German militarism but a spirit of nihilism and a general chaos.

"The decision of the Potsdam Conference to transfer millions of Germans *en masse* from their former homes in Silesia, East Prussia and the Sudetenland into the truncated Germany of today has been especially calamitous. It has resulted in a flood of homeless refugees—dispossessed, cold, hungry and ill—wandering over the country with no means of subsistence and no place to go. A Germany from which a quarter of its agricultural land has been cut off now has to care for approximately ten million additional people. Yet, this smaller Germany did not raise enough food for its own prewar population, to say nothing of the new population. The consequence is that millions will have to be fed by outside charity or else continue to die of hunger until the population at last is reduced to a figure that fits the new frontier.

"Such a condition in the heart of Europe might well prove to be a mortal blow to European civilization as a whole. It is no wonder that the Provisional Committee of the World Council of Churches at its meeting in Geneva last month urged the Allied powers to re-examine the Potsdam decision regarding the wholesale transfers of German people.

"One of the brightest signs upon the European horizon is the program of relief and reconstruction carried on by the World Council of Churches. At the outset it expected to concentrate its efforts on spiritual reconstruction and the strengthening of the evangelistic and educational work of the churches. It was assumed that governments and their agencies would care adequately for material needs. In view, however, of the extent of the physical suffering, and the vast demand for food, clothing, medical supplies and household goods—a need far greater than is being cared for by government agencies—the World Council of Churches, as an emergency measure, has created a Department of Material Aid as an important aspect of its reconstruction program. The supplies contributed by the churches of America are being distributed through the churches of Europe, chiefly of Central Europe, on a non-sectarian and interdenominational basis.

"But all these voluntary efforts will, in my judgment, prove insufficient. I believe the American people would welcome the re-establishment of a strict program of rationing by our government in order to provide for a systematic sharing with the hungry millions of Europe and of other parts of the globe. Nothing would do more to give America a new position of moral leadership in the world."

THE SPIRIT OF LENT.

One year during the war, the rumor went around Denmark that the Nazis were going to require the Jews in that country to wear the *yellow star*. That would mean that every Jew would be branded wherever he went, as a member of a despised race. This star would encourage people to humiliate and mistreat the Jews.

The King of Denmark spoke: "If the Nazis want to put the yellow Jewish star in Denmark, I and my whole family shall wear it as a sign of highest distinction."

What a difference that would make! Suppose you were required to wear a brand that marked you as one to be scorned and punished. And then your *king* would offer to stand with you in your humiliation. He, who had no need of humbling himself, was willing to share with you in your shame. That would take away the disgrace and pain. "My king wears this mark with me," you could say.

But we are branded, all of us. We bear the mark of human nature, of selfishness and pride. We share with all humanity this weakness which results in the pain and punishment of life. We cannot, by our own efforts, escape from this condition of being human. These sins of ours, committed in every land and through all the years, cause our wars, our suffering, our sorrow.

Then God speaks. "I, too, shall share in the sufferings of My children," He says. "I shall walk among mankind as a man, and endure the temptations, the weariness, the sorrow and the death which are part of every human life." In the Lord Jesus, God walked among us. Although He had no need of being numbered among sinners, He took upon Himself the full burden of suffering which sin always brings. Even unto the Cross—He shared with humanity the shameful consequences of evil deeds.

That makes everything different for us. We are not alone in our troubles. Our king has shared our pain and sorrow. He is not far away. He is near us, loving us, dying for us.

"Come unto Me, all ye that labor and are heavy laden," the Lord Jesus said. He speaks to those who have been wounded, to those who have lost loved ones, to those whose burdens are heavier than they can bear. "God is by your side," He assures us. He cannot remove the wars and sorrows of the world, because He has given His children freedom to decide things for themselves, and they have chosen to disobey Him. But He has not abandoned His wayward children. He has shared our human situation. He tells us that through our trust in Him, there is a remedy for the heartbreak of these days. — *United Lutheran Press.*

VICISSITUDES OF A MISSIONARY.

By DOROTHY P. CUSHING.

"I always wanted to be a carpenter!" This was the rather amazing statement of Ernest Thornton Shaw, Congregational messionary educator from China and for over two years a civilian prisoner in the Weihsien Internment Camp, North China, as he related his experience as foreman of the Internment Camp carpenter shop.

Each one of the more than 1,700 internees representing thirteen nationalities had a specific job to do, allocated, as far as possible, along the lines of aptitude. In many cases, it turned out that men and women signed up for jobs completely alien to their regular occupations, but which had either been hobbies of theirs in civilian life, or unfulfilled ambitions, such as in the case of Mr. Shaw.

Brothers of the Saw!

Working with Mr. Shaw in the carpentry shop were fifteen fellow internees including an Anglican bishop, business executives from the Kailan Mining Administration, a Salvation Army Brigadier, a Doctor of Philosophy and an airplane builder. "At first we worked seven days a week for there was lots to be done and we turned out everything from tootpicks for the watchmaker to a big refrigerator," says Mr. Shaw.

As is fairly well known now from stories reported by other internees, life in Weihsien Prison Camp was conducted by the prisoners themselves to a large degree. Committees were formed covering all phases of life—discipline committee where wrongdoers were called to account by their own fellow prisoners; education and religion. Every single person able to work had his or her job to do.

When the Great Day Came.

In August, 1945, an American Army plane carrying seven members of a U. S. Humanitarian Mission zoomed overhead. There blossomed out of the sky colored parachutes bearing both men and supplies. In the Humanitarian unit was a Japanese-American from the Middle West, and a Chinese Lieutenant. One of the other Americans was a paratrooper who had himself been a prisoner of war in Germany, but had escaped.

Mr. Shaw reports that when the camp saw the parachutes descending and knew the American soldiers were dropping down into the high grass, the internees went wild and rushed with one accord out of the gates while the astounded Japanese soldiers never made a move to prevent them. They brought the seven members of the United States mission into camp on their shoulders.

What the Shaws Did.

The chronology of the Shaws for the ten years since they returned to China after their last furlough, runs something like this: from 1935 to 1937, they carried on normal work at the Yu Ying Boys' School, Peking, of which Mr. Shaw was vice-principal. The school was increasing in power and popularity. In 1937, the Japanese occupied North China and a Japanese "advisor" was placed in school. He turned out to be a physical director trained in Y. M. C. A. College, Springfield, Mass. Although in no way qualified as an educator he at first wanted to have a finger in every pie. Thanks to the astute Chinese principal, a nice warm office, plenty of reading material and deferential treatment kept him satisfied without too much interference in the running of the school.

In 1941 came Pearl Harbor and sixteen months for the Shaws as prisoners of the Japanese in their own home. As a matter of fact, at first they were given the freedom of the city but not allowed to go on with their work. Yu Ying School was closed, but a few months later the Japanese asked the missionaries and Chinese staff if they would agree to have the school reopened under the Municipal Bureau of Education (controlled by the Japanese) because they, the Japanese, felt it a contributing factor in the life of the community.

Yu Ying Reopened.

The Chinese staff and missionaries knew that the school would be better off under such an arrangement than completely closed, or used for other purposes by the military and so without putting anything in writing they delegated Mr. Shaw to take word to Japanese headquarters that they would be willing to have this done, thus keeping the school open for the Chinese boys.

A Japanese Congregational "Radical!"

Mr. Shaw was able to go to Peking after Weihsien was freed and he found that Yu Ying School had continued to carry on until V-J Day, but not without troubles galore for the gallant Chinese principal, 56-year old J. S. Li. Mr. Li had shown himself an expert in the art of steering between Scylla and Charybdis. Strangely enough one of his strongest allies turned out to be a Japanese minister whom Mr. Shaw describes

(Continued on page 14.)

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 21, 1946.

Sunday Schools.

Bethlehem, Harrisonburg, Va.	$	6.80
New Hope, Harrisonburg, Va.		5.02
Second, Norfolk, Va.		10.00
Bethlehem, Elon College, N. C.		5.00
First, Portsmouth, Va.		8.01
Durham, N. C.		13.25
Liberty Spring, Suffolk, Va.		5.00
Happy Home, Ruffin N. C.		12.75
Mt. Olivet (R), Elkton, Va.		18.00
Newport, Shenandoah, Va.		14.00
Wake Chapel, Fuquay Springs, N .C.		34.25
Total	$	132.08

Individuals and Churches.

First, Greensboro, N. C.	$	40.39
Mt. Auburn, Manson, N. C.		25.20
Mt. Pleasant, Cameron, N. C.		16.00
Total	$	81.59

Specials.

Erskine Memorial, Tryon, N. C. (Shaowu)	$	55.00
Little Creek, Norfolk, Va. (Shaowu)		15.00
Total	$	70.00
Total for the week	$	283.67
Previously acknowledged		16,539.84
Total since Sept. 1, 1945		$16,823.51

Gratefully,

MATTIE COX PARKER,
Secretary.

NORTH CAROLINA RALLIES.

Mrs. J. D. Strader, president of the North Carolina women, announces the following schedule of rallies, giving information concerning the noon meal in each case:

April 2—Shallow Ford (two miles north of Elon College). Lunch, 50c.

April 3—Chapel Hill (McCauley Street). Bring your sandwiches; the church will furnish drink and dessert.

April 4—Turner's Chapel (near Sanford on Colon Road). Lunch, 35c.

April 5—Liberty (near Halifax, Va.). Lunch served by church.

News of Elon College

By PRESIDENT L. E. SMITH.

ELON IS EXPANDING.

The spring quarter at Elon College began March 11. To date 495 regular college students have enrolled. There will be approximately 100 special students which will make a total of approximately 600 students on the campus for the present quarter. This will exceed any number on the campus at one time, certainly within the last fifteen years. Students may enter as late as Monday morning, March 25. Six have entered today, Thursday, March 21, and there will be a number of others by Monday morning. The above figures do not include the total enrollment for the year to date. A number have left for military service; and a number have failed to pass a sufficient amount of work to remain in college. The registrar's report will show more than 700 matriculations in Elon College for the year 1945-46, not including summer school.

This unusual increase in the student body has compelled additions to our faculty. We are fortunate in being able to re-employ a number of our former faculty members:

Dr. Howard Gravett, who for a number of years was head of our Science Department and who has served in the Air Force for the past three years, returned to the college and took up his work at the beginning of the present quarter.

Mr. Albert Coble, a mathematics major while in college, taught in the Army Air Corps program at Elon for more than a year, has returned as instructor in mathematics for the spring quarter.

Mr. J. L. Pierce, director of physical education in Elon College prior to the war, has received his discharge from the Navy and began teaching in the college March 15.

Mr. James H. Stewart has also returned to the college and assumed his duties on March 15. Mr. Stewart is a member of our business administration faculty.

We are fortunate and happy to have these professors return to their former positions.

CAPTAIN HOWARD GRAVETT RETURNS TO ELON.

Captain Howard L. Gravett, former Director of Altitude Training and Chief of Strato-Chambers, Arm Air Forces Proving Ground Command at Elgin Field, Fla., has returned to Elon College as head of the Department of Biology. He was placed on inactive status with the Air Corps on January 24 after three years in the service. At the conclusion of his terminal leave, Dr. Gravett will enter the Reserve Corps with the rank of major.

Trained in 1943 as an aviation physiologist at the time of his release from service, Captain Gravett was officer-in-charge of the testing of personnel and equipment at simulated altitudes and temperatures at Elgin Field. He also organized and supervised the personnel equipment program for the Proving Ground Command and its detachments located at various points in the United States.

As director of Altitude Training at Bolling Field, Washington, D. C., in 1944, he gave strato-chamber tests to men of all ranks including some officers of the high command. He also did some work for the Research Division of the Air Surgeon's Office in Washington, and traveled to other fields on tours of inspection.

Head of the Department of Biology at Elon College since 1937, Dr. Gravett was given leave of absence during the war. He is a graduate of James Millikin University, Decatur, Ill., and received his Ph.D. from the University of Illinois. Before coming to Elon he did graduate research at the University of Kentucky and at the Woods Hole Biological Station in Massachusetts. Listed in "American Men of Science" and "Who's Who in American Education," he is also a member of the following organizations: Phi Sigma Society, A. A. A. S.; Sigma Xi; and the American Genetics Society.—*E l o n Maroon and Gold.*

FIFTH SUNDAY OFFERINGS.

These seem to be lean weeks so far as financial support for our college is concerned. I know that our Sunday schools and churches are busy with their own programs and responsibilities. They should be. This is the time to be thinking and working for the interest of the local church. Members need to bestir themselves to make sure that they do their full duty. During this pre-Easter season there are special programs to be arranged; special services to be attended; special offerings to be made. Non-Christians are to be interested and brought into the church, if possible. All of which are essential. No church can afford to miss this opportunity, certainly, but won't you please give the college one thought and one offering. This is the time when the college needs support from the churches and Sunday schools more than any other. The spring months are our needy ones. Next Sunday is the fifth Sunday. This is your Sunday school's and church's opportunity. Give your people a chance and see what they will do for their college.

Previously reported	$1,844.84
Church.	
Eastern N. C. Conference:	
Wake Chapel	11.48
Western N. C. Conference:	
Mt. Pleasant & Sunday School .	8.00
Va. Valley Conference:	
Mt. Olivet (R)	15.00
Total	$ 34.48
Grand total	$1,879.32

CHURCH PIONEERS IN NEW TYPE PROTESTANT EDUCATIONAL WORK.

Myers Park Presbyterian Church of Charlotte, N. C., is completing a year's work in a unique educational program that is history-making so far as Protestantism in North Carolina is concerned. The church has conducted in its own building a program of W e e k d a y Religious Education which has reached children of the community, representative of many denominations. Plans are now complete for the establishment of a first grade class next year. This grade will do the work comparable to work required in the public schools, and children who finish the required work will be ready for the second grade in the public schools. In commenting on the program church leaders have declared that "the children's presence in the church building, and their knowledge of songs and Bible passages used in regular services have tied them in more closely as members of the church family. The enrollment of the school of children of various faiths has given a basis of tolerance." Queens College, located near the church, has cooperated in the program in an advisory capacity, and the Department of Psychology, Education and Religion have made special contributions. Dr. James A. Jones is pastor of the church.—*C. N. S.*

Drunkenness is nothing but a condition of insanity purposely assumed.

There is no more preventable disease in the world than alcoholism.

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

EVANGELISM OF YOUTH.

[The following is composed of excerpts from an address by Oliver deW. Cummings, General Secretary, Baptist Youth Fellowship, at the twenty-fourth annual meeting of the International Council of Religious Education.]

"Christians must evangelize or civilization and all its works will perish. With new certainty it is clear that mankind, individually and collectively, is lost without Christ. Against this staggering fact all else seems trivial and inconsequential.

"*An evangelism to reach and hold youth of today must have mental virility.* It must be grounded in great Christian convictions. It must have satisfying answers to the questions which youth ask concerning God, the personality of Jesus, the Bible, the church, the nature, and destiny of man. If it is to gain the consent of the minds of today's informed youth and adults it must be intellectually respectable. It must be at home on the campus and in the library as well as in the intimate fireside conversations, and the long nights of individual soul searching. It must not wear the shabby garments of outmoded thoughts.

The Christian faith must be expressed in a living language with fresh meaning and power for youth today. There is a wide gap between the thought patterns of youth and the sterile verbage in which the dynamite of Christianity is often wrapped. The theology which will be effective in the evangelism of youth is the doctrine which can be lived by, which actually makes a difference in daily experience.

"*An evangelism to move youth must have depth of feeling.* It must have the capacity to stir youth to action. It should not be afraid therefore of the emotions which are the springs of action. No cold intellectuality can be substituted for the warmth of true affection for Christ, loyalty to the truth, love of God.

"When emotion and intellect join forces there is little danger of overemphasizing either. Christianity without emotion is a sterile thing, without the spark of life which has made it a force in personal living and a dynamic factor in establishing the reign of God on earth. If sufficient feeling can ever once in human destiny be coupled with deep conviction and harnessed to the right purpose there is no force on earth which can stop the progress of Christianity.

"*An evangelism to transform youth must be rooted in experience.* This means that there must be definite awareness of God, real communion with him in prayer, and actual commitment to Christ as Saviour, Lord and Guide for life.

"*An evangelism which will make a difference to youth must demand ethical behavior.* It must furnish guidance to the conscience that it may become increasingly Christian. Here is one of the sources of greatest confusion to youth. Each Christian must develop his own code of living in order that the "Thou shalts" of the Christian conscience may take form in the evangelizing of daily life. In the last analysis, the very structure of society depends upon the integrity, good will, and moral responsibility of individual citizens. A new urgency is given to evangelism and Christian education at this point.

"*An evangelism to be true to* the *genius of the Christian religion must cause the individual to look beyond himself.* It must have missionary and social passion. This concern for others which lies at the very center of the Gospel has led millions of Christians to lose themselves in the service of Christ for the good of mankind. Expanded on a world scale, it is our one hope. The alternatives are clear, either we become our brother's keeper in a world neighborhood, or we face annihilation. Today's evangelism must make itself felt wherever man lives most intensely—in the shop, the labor union meeting, the city hall, the court room. The issue is now to make the good neighbor policy a working force over the back fences of human relationships and national sovereignties.

"*An evangelism which is to have enduring meaning for youth must be nurtured and sustained in a living fellowship.* There must be intimate association with other Christians if the spiritual glow is to be maintained. That is why the church is so important to the Christian life. Any evangelism which does not magnify the church is doomed to ultimate failure. Christian fellowship seeks out others with whom to share the convictions, hopes and aims of the followers of Christ. It is the one experience big enough to afford a place for friendly association and understanding of all peoples, races and tongues. Its noblest expression is in fellowship with God through Christ.

"In the dazzling new golden age of comfort and wonder working promised by the professional advertisers there will be breath-taking developments in travel, radio and television. These offer enormous potentialities for religion which the church must have the vision to utilize to the full. However, they have not, as yet, made obsolete the local church as the primary unit of evangelism. Our clear responsibility is to make more strong and effective this unit. It is in the light of this important objective that all types of present-day evangelism should be evaluated. Do they build strong local churches with functioning groups of children, young people and adults?

"Of primary importance to evangelism is the building of solid faith in Christian education. All who share in it need to be transfused with a sense of divine mission. There is solid basis for hope that the contagious faith of those radiant youth who have been exposed afresh to the spirit of God may produce in our times a new and vibrant Christian evangelism.

"The next decade constitutes one of the great moments of history. At a time when new patterns of thought of world organizations are being forced upon us the necessity is laid on the doorstep of Protestantism to demonstrate its spiritual unity in Christ by a courageous and united effort in evangelism—before it is too late. It is imperative that we determine upon a few main highways which will lead us to this goal and that we pool our resources in an effort to commensurate with the greatness of the task. Only thus can we keep faith with this hour and with our God. 'This generation with Christ—can change the world.'"

WHERE CAN THEY GO?

(Continued from page 6.)

Youth, national movement in alcohol education, about one of their most difficult problems.

Mr. Breg is urging these student groups to found their own Allied Youth Posts, meeting in high schools or other alcohol-free quarters, which will offer wholesome and inexpensive fun without any "morning-after" regrets.

For further information, address Allied Youth, National Education Association Building, Washington, D. C.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

Last week I gave you a true story of the goodness of many white school children toward their black janitor. During the month of March the juniors in their Sunday schools are studying a series of lessons on the general theme, "Goodness Never Dies." I want to retell for you, in our page this week, a story on this theme. I found it and the litany in *Children's Religion* for March.

"Many, many years ago, on the Island of Hawaii, there was born an American boy. He was given the name of Samuel. His family name was Armstrong. When he had completed his high school education in Hawaii, his parents sent him here, to the United States, to attend college. He had not been here very long when the Civil War began. Young Samuel Armstrong thought highly of President Abraham Lincoln. When Lincoln made an appeal for troops, Armstrong was among those who replied, 'We're coming, Father Abraham, three hundred thousand strong.' Samuel Armstrong was a good soldier and was soon made a Captain. His men liked him because he wasn't afraid to share their dangers and hardships. But this young man was giving his all for an idea. It was not a new idea, but had been one that came to the boy, Lincoln, as he sat reading his Bible by the fire's light of his log cabin home. He found in his Bible this idea that all men had a right to be free.

" 'Twas the night before Christmas in 1862. Snow was falling on the soldiers' tents. In his tent, Samuel Armstrong was writing a letter to his home folk on a piece of box top: 'But the first day of January is at hand—possibly the greatest day in American history—when the sons of Africa shall be free.' In that day there were many people who did not have faith in the Negroes. They did not believe that they would know how to use their freedom when and if they got it. Yet, Armstrong, who had been promoted to Colonel, did have faith in them. He requested to be put in command of a troop of Negro soldiers. Armsmtrong had faith that they could become as fine as any white men. The fact that this Colonel had faith in their ability caused the Negro troops to have faith in themselves. It wasn't long until Colonel Armstrong's troops were the best disciplined of any in the Northern army. Colonel Armstrong wanted to help them so much that he held a school for them at night in old barn. Their only light was that from a few tallow candles.

"Thus an idea that started in the mind of Lincoln took root and began growing in the mind of a young colonel. 'The Negroes were as bright and as fine as any of the white race.' They had to be given an education and the opportunity to be good American citizens. At last the war was over. Colonel Armstrong had decided what his post-war task was to be. He would create a school in which Negro boys and girls would be able to get as good an education as that of any white boy or girl. Thus Hampton Institute of Virginia was born. Through its doors came hundreds of Negro youth. So the seed of Abraham Lincoln's and Armstrong's thought was still growing. Because one day a young Negro lad, Booker T. Washington by name, entered Hampton Institute. There he discovered this idea that his race had to be taught how to lift themselves out of slavery into freedom through education. Thus Booker T. Washington's graduation day came when soon thereafter he founded another outstanding school for Negroes, the Tuskeegee Institute.

"Yet, even this was not the end of the goodness which was started by Abraham Lincoln and kept growing by Samuel Armstrong and Booker T. Washington. Out in a tiny log cabin of Missouri there came into being another little Negro boy. He was given the name of George Washington. All growing things of the earth called to him. He loved them and was full of one great desire to learn more about them. The fact that he was extremely poor did not stop him. He worked his way through school and finally arrived at Iowa State College. Here his teachers encouraged him and permitted him to carry on his exploring of these living things which he loved so greatly, in the laboratory. He made so many outstanding discoveries that he was asked to become an instructor at Tuskeegee Institute. During the time of his teaching at Tuskeegee he discovered that over a hundred different things could be made from the lowly peanuts. Among them was milk which his people needed badly, for they were unable to buy cow's milk. The way he lived his life caused the Negroes to believe in themselves and also caused the white people to believe in the Negroes. He did not spend his money on himself. At his death it was found that he had left his life's savings, $33,000, to carry on the work which he started. This money he left not only to help his own race but also the white people."

LENTEN LITANY.

For men like Lincoln, who have dreamed dreams of freeing people from slavery,

We thank Thee, O God.

For men, like Armstrong, who have believed in the Negro race and helped them to believe in themselves,

We thank Thee, O God.

For great men, like Booker T. Washington and George Washington Carver, who have served both white and black races,

We thank Thee, O God.

For all humble people who have tried to live lives of goodness,

We thank Thee, O God.

That seeds of goodness, planted in human lives, will grow and grow,

We thank Thee, O God.

That we can be followers of Jesus and help to keep goodness alive in the world today,

We thank Thee, O God.

AN EFFICACIOUS REMOVER.

It is stated that alcohol will remove stains from summer clothes. That is correct. It will remove also:

The Summer clothes,
The Spring clothes,
The Fall clothes, not only from the back of the man who drinks it but from his wife and children as well.

It will remove also:
A good reputation,
A man's business,
A man's friends,
A happy look on children's faces,
A prosperous man to a pauper's grave,
A man from the highway of heaven to the road to hell.—*The Christian Index.*

DR. CAVERT RETURNS.

(Continued from page 3.)

World Council of Churches "the most hopeful thing on the European horizon," but added that there is still a tremendous task ahead in making it truly effective.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

FRIENDS OF JESUS.

Lesson I—April 7, 1946.

Memory Selection: *Ye are my friends, if ye do the things which I command you.*—John 15:14.

Lesson: Mark 10:13-14; 15:43; Luke 6:13-16; 8:1-13; 15:1-2; John 1: 35-51; 3:1-2a; 4:6-7.

Devotional Reading: John 15:12-21.

By Way of Introduction.

We begin today a study in a series of lessons on the Friends of Jesus or Jesus and His Friends. It may be a series of lessons rich in inspiration, and fruitful in a deepened sense of friendship with the *Great Friend.*

The Breadth of Jesus' Friendships.

How broad and inclusive were His friendships! What a capacity for friendship He had! What a revelation of His moral and spiritual stature it is that people of all ages and temperaments and outlooks had Him as their friend! Let us look at those who were friends of Jesus as revealed in today's lesson.

a. *He was the Friend of Children.*—The disciples rebuked those who brought children unto Jesus, perhaps thinking that the Master was too busy, or too big to be bothered with children, especially young children. The Master in turn rebuked the disciples, and spoke the words that have been the charter of childhood ever since, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Their docility, their humility, their eagerness to learn, their ability to forgive and to forget, and other qualities were the basic qualities of mind and heart absolutely necessary for entrance into the Kingdom of God. Jesus was the Friend of children. We may be sure that wherever He went He took notice of children and paid attention to them. And they loved Him. They went to Him, thronged about Him, crawled up into His arms and embraced Him. He solemnly warned against offending children or causing them to stumble. And today child welfare and child legislation are the expression of the concern and care of Jesus for children. Jesus is the Friend of children.

b. *He was the Friend of The Twelve.*—One is tempted to write about the various types and temperaments of the Twelve—it is an interesting and inspiring study. But the emphasis in this lesson is on the friends of Jesus and Jesus' friendship for folks. So we must be content to call attention to the fact that Jesus was an intimate and constant friend of the Twelve. "Having loved His own, He loved them unto the end. And finally He "laid down His life for His friends." Greater love can no man show than that. And one suspects that in the final analysis, it was the friendship of Jesus for the Twelve, more than anything else that transformed them. There is nothing more beautiful in all literature than the friendship between Jesus and these twelve men.

c. *He was the Friend of Women.*—"And certain women who had been healed of evil spirits and infirmities . . . and many others who ministered unto Him of their substance." Women recognized in Him a true friend. His chivalry, His kindness, His championing of their rights, His healing touch, won their confidence and their love. They followed Him and ministered unto Him. And they were not a lot of feminine pooh-bahs, a lot of crack-pot, silly, sentimental sob-sisters. Some of them were women of means and position. He was a welcome guest in the home of Mary and Martha. Joanna was the wife of Herod's steward, the wife of the man who administered Herod's affairs. One of Christianity's greatest ministries has been to womanhood of the world. And today the Kingdom of God would be hamstrung and heavily handicapped if it were not for the women. The men who read these *Notes* ought to know, for instance, that the women of the Southern Convention raise just about as much for missions as all the churches and other organizations of the Convention put together.

d. *He was the Friend of Publicans and Sinners.*—"This man receiveth sinners and eateth with them." Boy oh boy, did that burn the old scribes and Pharisees up. The idea of such a thing. Indeed they insinuated that if He were really what He claimed to be, He would know what kind of company He was keeping. It is rather significant that these publicans and sinners liked to have Jesus around. He was good company. He did something to them. To be sure He did not compromise His ideals, or commend their ideals. He undoubtedly said some plain things to them. But they liked His friendly spirit, His frankness, His naturalness, His interest in them. They liked to count Him among their friends. And Jesus had among them many that He counted as His friends. It is too bad that so many folks think that Jesus is friendly only to the church folks or the good folks. Today as ever He is the friend of publicans and sinners.

e. *He was the Friend of "Big Shots."*—That is slang, but it is language that we can understand. Nicodemus was a ruler of the Jews, a member of the "congress" of his day, a man high in intellectual and political as well as religious circles. Jesus claimed him as a friend and Nicodemus acknowledged the friendship.

f. *He had Bread of Friendship.*—All ages, all classes, all cultures, and in a sense all creeds—these were the friends of Jesus.

The Depth of Jesus' Friendships.

Jesus' friendships were not superficial. They went deep. He dealt with men on the basis of their finer possibilities, He dealt with them under the surface of their lives in terms of the hidden best. There was no compromise on His part. He did not condone their sins. But He made them believe in their finer selves, and He gave to them a sympathetic and friendly spirit that encouraged and inspired them to become what He knew they could become. He shared with them some of His most intimate experiences and made known to them some of His most profound truths. His friendship was a refreshing, stimulating things because it went so deep.

The Power of Jesus' Friendships.

Jesus' friendship was a transforming experience. Indeed one could almost say that the friends of Jesus were the people that Jesus made. His friendship meant greatness for those

(Continued on page 13.)

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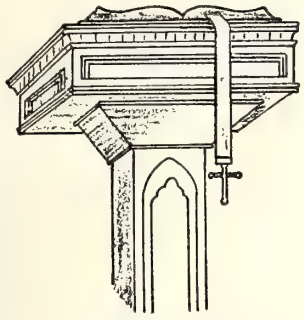

LOST SOULS.

Lenten Sermon

By Rev. W. J. Andes.

The Son of man is come to save that which is lost."—Matt. 18:11.

Whatever the social status of the person, Jesus Christ is the Saviour of the lost.

The Lost in the Gospels.

In Matthew 7:27, there is a description of the house which was built on sand and then swept away by the storm. Matthew 25:28 speaks of the talent being taken away from the wicked and slothful servant. Matthew 22 has a banishment for those refusing the invitation to the Great Supper. The Five Foolish Virgins are left outside of the locked door in Matthew 25:1-13. This same chapter closes with a devastating picture of the final judgment where the goats are cast into the outer darkness. In Matthew 13:48, the net is taken in and the good fish are saved while the bad are destroyed. In this same chapter, the tares are burned at the harvest and the wheat is saved. The most gripping of all of the "lost" stories is the 15th chapter of Luke, where you have the Lost Coin, the Lost Sheep and the Lost Boy.

In Jesus' mind the "lost" were not only "the down and out" but also "the up and out." He had more trouble with the respectable people than with any other group. They seemed to think they weren't and couldn't be lost. His tirades were against the Pharisees, the scribes and the priests. To the murderers, those taken in adultery and other similar people, Jesus was unusually kind and compassionate. Whoever the "lost," Jesus was the Savior.

These are only a few of the "lost" pictures in the Gospels. Many others can be found. The New Testament picture of lost souls is dismal. It is a picture of doom and ruin, of souls groping in darkness and yet refusing the light. It is a picture of God's judgment on mankind.

The Lost Are With Us.

This present spectacle of our world is so similar to the New Testament idea of the "lost" that it is horrifying. In this war we certainly have seen the judgment of God on us as a world who refused the spirit of His Love and His Spirit. The newspapers present to us "the City of Destruction." The courts of our land are full with broken humanity, broken homes, broken communities, a broken world, yea, even the broken Church. Sometimes we think the universe has lost its soul.

The "lost" souls are with us. Vanity, greed, envy, pride, spite, sensuality, selfishness, hatred and many other causes are leading people to be lost. The morally good man can be lost. We can be lost just because we have never gotten around to being saved.

Yet, how can we be saved if we do not know that we are lost? We must remind ourselves, our churches of the lost souls all about us. This period of Lent is a self-examining time and should bring vividly before us the "lost." Jesus was continually thinking of the "lost," reminding them they were lost. He showed judgment as well as hope and promise. As someone has said: "If truth, there is falsehood. If right, there is error."

Our Concern for the Lost.

A farmer is much concerned when he has lost a crop. A nurse spoke of her employer, a doctor, who "walks the floor and is unable to sleep when he loses a case." Another nurse had lost a case and she said: "I almost went crazy. It was awful." A mother almost lost her new-born baby. When she was told of what had happened, she remarked later to her minister: "Since they told me about it, I have almost gone to pieces over the possibility of losing my baby." Mothers are often grieved over the sinful ways of their children, as they remark: "What have I done to deserve all of this?"

Jesus lost several cases. On the road to Jerusalem the crowds began to fall away and he asked his disciples, "Will ye also go away?" How sad Jesus was when he lost the rich young ruler. In losing Judas, Jesus lifted his voice to his Father, "I have lost none, but the son of perdition."—John 17:12. Jesus wept over losing Jerusalem. The burden of his heart was infinite as he died on the cross for the lost world, many never were redeemed.

How little we worry over the "lost" all about us. Our hearts do not break over a great city like Winston-Salem because of the lost souls there. Our churches are busy with Sunday services and building new buildings while the lost souls die under our shadows.

Saving the Lost.

This was the primary purpose of Jesus, to save the lost. Only the grace of God through Jesus Christ can make a "Celestial City" out of the "City of Destruction." If God created us, only God can redeem us through His only begotten Son. He brings life to the perishing soul. He is the redeemer of the lost souls.

Now is the time for us as Christian people to have concern for the lost souls. If Jesus came to save the lost souls, why should we not point these lost souls to him? This is our task, our foremost concern, for the "Son of man is come to save that which is lost."

THE ATOMIC ERA.

(Continued from page 5.)

time is devoted to work and to sleep, to combating disease and to fighting wars. But has he not learned a lesson from the horror of this latest war? And has he not been given a new opportunity which may lighten his burdens? Is it not conceivable that in unlocking the secrets of the atom, science offers man a natural power to meet his basic needs with less drudgery and without conflict?

"May not the new mechanical slaves at his disposal give man the means and the time to obtain and to enjoy more of the spiritual and cultural values of life? Through atomic fission, may it not be found possible to facilitate the creation of raw materials so that all people will enjoy an abundance of natural wealth, and thus remove one of the age-old irritations that leads to war?

"Man stands facing a great threat and a thrilling opportunity. The possibilities of science enable him to look bravely at the stars and to seek a finer destiny. He needs most the faith and the spiritual guidance that would lead him to apply his new knowledge to peaceful pursuits. For the hope of peace that is lasting and a world that is free lies within the soul and heart and mind of man."

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

who accepted it and lived up to its privileges. Many of the men who came in touch with Him found a new freedom which found expression in turn in a ministry of service to others, which in turn transformed their own lives. Ah, the power of the friendship of Jesus. There is still power in this friendship. And the Church of Christ in its final analysis is simply "the society of the Friends of Jesus." And its ultimate goal is simply to develop within all mankind His friendly spirit, and to make the world a friendly place in which to live.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

The good women of the Burlington Church, members of the Women's Auxiliary, have the honor of sending us the first Easter box of clothing for the children. There were twenty-seven dresses, also sweaters, skirts, and many other articles of clothing.

These good women never forget the orphanage children at the Easter season. They always bring boxes of nice dresses making our girls happy.

We have forty-three little boys in the Christian Orphanage, most of whom are under ten years old. We have only a small number of boys more than twelve years. When help is so hard to get, it seems sometimes that little boys grow very slowly. Little boys under ten are not much help on the farm. When they get to be twelve years old, they begin to be useful and can be lots of help, both on the farm and around the dairy. For instance, a little boy can measure out feed for a cow as well as a man can do it. We have cans that hold just enough feed for one cow. He can take the can and fill it with feed, and give it to the cow. Several little boys ten years old do this job for us. As the boys grow older they are given more responsible jobs.

Last fall we needed a little responsible boy to cure our sweet potatoes. That is a job that takes quite a lot of attention, and after they are cured we have to see to it that the temperature does not get above 65 degrees or below 45 degrees. This little boy wanted the job. We felt that we could depend on him to look after the potato house. We gave him the job. All through the rough cold and rainy weather this little boy looked after his potato house and he has done the job well.

When we can get a little boy to accept responsibility, we generally get a job well done. Then, too, a child always feels happy when it is trusted with a responsible job, and it makes a success. It likes to excell in its work.

We have another boy, who works in the dairy. He is much interested in it, and takes lots of interest in looking after the young calves. He has eight young pure bred calves that we would refuse a thousand dollars for at any time. Two of them are twin calves and are only ten days old. The others are several months old. He is dependable and we can trust him.

Several of the girls are taking home economics in the public school. One of them brought a dress to the office a few days ago that she had cut and made with her own hands. The work on the dress was beautifully done. She was very happy over her accomplishment. To be a good seamstress is quite an accomplishment for any girl.

We try to teach domestic work in all lines while the girls are here. They, too, have their school work.

Money invested here in these children is a wise investment.

Chas. D. Johnston,
Superintendent.

REPORT FOR MARCH 28, 1946.

Amount brought forward		$2,738.72
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Wake Chapel		65.69
Eastern Va. Conference:		
Liberty Spring .....$	7.00	
Newport News	15.00	
Portsmouth, First	9.66	
		31.66
N. C. & Va. Conference:		
Bethlehem .....$	55.40	
Durham	25.06	
Happy Home	7.53	
		87.99
Western N. C. Conference:		
Zion		8.20
Va. Valley Conference:		
New Hope .....$	4.47	
Newport	16.25	
		20.72
Total for the week		$ 214.26
Total for the year		$2,925.98

AT CHAPEL HILL.

(Continued from page 2.)

al and Christian Churches, the Chapel Hill Christian Church was the second church in the Southern Convention to approve and to change its name. On September 1, 1929, the church became the United Congregational Christian Church of Chapel Hill. Mr. Leonard was chairman of the committee which brought about these changes.

In 1930, Mr. Leonard was the leader in the movement which transferred the church parsonage debt from local hands to the Church Building Society. This step saved the church from losing its parsonage during the depression, for the payments were extended over a long period of years. To secure the loan, the church was incorporated and Mr. Leonard became chairman of the trustees of the corporation.

In 1931, the church hut was acquired through the leadership of Mr. Leonard and Mr. Everett W. Neville. Recently the church voted to name the hut for Mr. Leonard.

In 1932, Mr. Leonard went to Washington, D. C., as a social worker in the receiving home for children of the District. He was named superintendent of the receiving home in 1934. He was on leave of absence from the home, and living in Chapel Hill when he died on June 21, 1942.

In Washington the Leonards were members of the Mt. Pleasant Congregational Church. While there he served as superintendent of religious education in the church school and as a deacon of the church.

Mrs. Leonard and her daughters are now residents of Chapel Hill and active members in the work of the Congregational Christian Church.

MISSIONS PAGE.

(Continued from page 8.)

with a smile as a "radical Congregationalist." This Japenese minister, an incisive aggressive type of individual, foiled at least one plot cooked up by Japanese teachers to oust Mr. Li by preferring false charges against him. More than once he got himself into hot water by opposing the Japanese militarists for whom in spite of being Japanese himself he seemed to have only bitter feelings.

Yu Ying School has normally around 2,400 students and Mr. Shaw has acted as vice-principal since 1942. In this visit he found it carrying on, but many of the teachers were gaunt and their clothes pitifully threadbare.

That Versatile Missionary.

In running over the intervening years of service in China under the American Board of Foreign Missions, Mr. Shaw checked off on his fingers an amazing list of activities. Said he: "I have been an accountant, a teacher, a preacher, an educational administrator, a supervisor of construction work and a relief worker."

Looking Toward the Future.

Hardly back in the U. S. A. following his more than two years of internment experience, Mr. Shaw is already planning for the future which he hopes will include a return to China as an expert counsellor in family relations from the Christian psychiatric point of view. He plans to take graduate work during his furlough year along this line preparatory to return to China. He sees in this special line of counselling work a wonderful opportunity, for Chinese life is built around the family unit. The amount of such counselling he was able to do prior to the war brought such successful results he feels there is an unusual opportunity for him along this line of endeavor.

The Shaws are special representatives in China of the Pilgrim Congregational Church, St. Louis, Mo., Dr. E. Paul Sylvester, minister and chairman of the Missions Council of Congregational Christian Churches.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

In Memoriam

HAYES.

God, in His infinite wisdom, has called to his eternal reward our faithful member, Mr. Thomas J. Hayes.

Mr. Hayes was born in 1879 and was reared in Alamance County. He received his early education in the city schools of Burlington, later graduating from Elon College.

He was a member of the Board of Deacons, and the choir, and a former Sunday school teacher in the Congregational Christian Church of Durham, N. C. As long as he was able, Mr. Hayes was a regular attendant and took an active part in the various phases of church work. It has been said that he was one of the best Bible students of his day.

Mr. Hayes is survived by his wife and two daughters, Mrs. Mildred Ford and Mrs. Della Mae Cuddy. To them we express our deepest and sincerest sympathy.

Mrs. BURT SNIDER,
Mrs. N. P. ALEXANDER,
Mrs. CARLIS E. YOUNG,
Committee.

DEPOY.

The members of the Linville Church present the following resolutions in memory of Mrs. Barbara Elnora Depoy who passed away at the home of her daughter, Mrs. Lonella High, on February 26, 1946.

The funeral services were conducted by her pastor, Rev. S. E. Madren, assisted by Rev. M. L. Weekley. She had been a faithful member of the Linville Congregational Christian Church for sixty-five years.

Therefore, be it resolved:

1. That we bow in humble submission to the Father's will.
2. That we extend our sincere sympathy to the daughters and pray God's blessings may comfort them in their bereavement.
3. That a copy of these resolutions be sent to the family, a copy sent to "The Christian Sun" for publication, and a copy be placed on the church record.

Mrs. ROY HOSAFLOOK,
Mrs. ROBERT MILLER,
Mrs. MARY DAVIS,
Committee.

STAYLOR.

As the days swiftly come and go, we are called upon to give up our faithful friends and loved ones.

WHEREAS—God in His love and wisdom saw fit to call on January 3, 1946, one of our beloved members, Mrs. Frank A. Staylor, who had been an invalid for several months, to take up her sojourn in that Heavenly Land where there is no more suffering or sorrow—

Be it resolved:

First—That we, the members of the Ladies Benevolent and Social Union, hereby submit to the divine will of God, who doeth all things well;

Second—That we extend to her family and loved ones our sincere and heartfelt sympathy and commend them to the all-wise God who said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest";

Third—That a copy of these resolutions be sent to the family, "The Christian Sun," and a copy be placed on the minutes of the Ladies Benevolent and Social Union for permanent record.

Mrs. M. O. SPENCE,
Mrs. C. C. RAWLS,
Mrs. J. L. BYRD,
Committee.

I DIDN'T LIKE THIS AD IN MY PAPER.

Gummed stickers reading: *I Didn't Like This Ad In My Paper,* are available. You simply sign one and paste it on each liquor ad you find in your magazine or newspaper, returning it to the publisher. This makes the most effective protest possible. Literally millions of such ads are being mailed back with stickers attached. This movement was started by a temperance report at a report at a Methodist Conference in Missouri. It is now nation-wide. Write for a free supply. We are making them available to the public without charge. Send for 100 or as many more as you can personally use. Address: California Liquid Ad Crusade, 412 West Sixth Street, Room 305, Los Angeles, 14, California.

A REVIEW.

Rags' Own Picture Book is the title of a unique temperance booklet which has just come to our attention. Rags is a dog who writes brief letters to the editor of *The National Voice* bringing his "dog sense" to bear on the subject of the liquor traffic. Fourteen of these letters appear in this book. But the most of the book is taken up with pictures graphically illustrating the evils of the drink traffic and suggesting appropriate action in regard to this traffic.

This booklet is seven inches by ten inches in size, contains forty pages, and has an attractive gold-cover with a large picture of Rags on it.

It is priced at 30c per copy and can be obtained from the publisher, *The National Voice*, 126 West Third St., Los Angeles, 13, Calif. If five or more copies are ordered, the price is only 25c each, the publisher announces.

It seems to us that this book would be a wonderful gift for convalescing servicemen, Sunday school pupils, or anyone else who likes pictures and has any interest in the temperance cause.

A REVIEW.

Ethel Hubler, editor and publisher of *The National Voice*, has in the past contributed to the dry cause a series of notable booklets. Her latest publication, *The Editor's Private Corner*, which is just off the press is, however, different in several respects for any of her previous volumes.

The Editor's Private Corner is not a booklet— it is a book of 127 pages. It is attractively printed in large type and has a two-color cover. It is packed full of humor, pathos, facts, fancy, statistics, poetry, history, and prophecy. Compiled from some of Miss Hubler's best writing over the past ten years and more, here is a book that will stir you and thrill you and incite you to vigorous action in behalf of a sober America.

It can be obtained for one dollar per copy from the author, Miss Ethel Hubler, 126 West Third Street, Los Angeles, 13, Calif.

A Pastor's Message to His People

Excerpts from a Sermon Preached at Hennepin Avenue Methodist Church, Minneapolis, By Dr. Richard C. Raines, Pastor.

One of the strictest rules of the Methodist Societies was their rule about drinking, about having anything to do with intoxicating beverages.

A person coming in from any one of several denominations that has no deep conviction in this matter might be, in a sense, scandalized as they come to a Methodist Church and eventually join.

They think the minister seems to be a fairly reasonable and intelligent individual, and yet, after they have joined, suddenly he seems to them to become a fanatic on the alcoholic beverage business. He doesn't preach temperance. He preaches total abstinence. It's difficult for some people with other backgrounds than Methodists to accept that and to understand it.

Let me say that I wear this garb of the Methodist Church gladly. The Methodists have had bitter, long experience with what the drinking of alcoholic beverages does to the average individual. I have seen it rot character again and again.

I do not speak as a theorist here. I speak as one experienced. There was a time when I, too, felt that this sort of talk was rather fanatical. I was liberal. This was just after college, when I knew a great deal more than I do now.

But twenty years in the ministry have given me an opportunity to see scores and scores of homes where social drinking has come in and has eaten out the strength, the fiber, the beauty and the joy of the family life. Always alcohol works in close harmony with gambling, vice and with political corruption.

I would to God that not one of the people in this congregation nor one of the members of this church would ever touch or serve a drop of any kind of wine, beer, or hard liquor. Why? Because I see, and have seen, people coming here, sitting in my congregation, Sunday after Sunday, who in a mood of liberality and thinking this is a modern day, have begun social drinking. I have seen them drifting away from Christ.

I have yet to see a Methodist family begin social drinking, and not begin to drift away from Christ, away from witnessing for Him, away from His Church. Perhaps other denominations can do it. I make no criticism of them. I don't believe Methodists, who have been brought up with that kind of conscience, can do it. At least it is yet to be proved to me.

So I say I would to God you had nothing to do with drinking. I would to God that you would not, as a lawyer, ever draw up a legal paper for anybody to sell it or to manufacture it, that you'd never rent a building which you own to liquor interests, that you would not loan money to anybody or any business that was going to use it in that way. You see, I'm a kind of shouting Methodist myself on this point, and I am so without any apology.

I would to God I had the assurance that when money is given in this church, not one nickel of it came from the dividends produced by breweries and the selling of liquor. That's blood money, in my judgment—money that has come out of the hearts and the lives and decency of homes.

I speak not my personal opinion. This is all written in the Methodist Discipline. Everything I have mentioned here is written there.—"The Civic Bulletin."

HISTORICAL SOCIETY. 1956
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, APRIL 4, 1946. NUMBER 14.

Mrs B F Frank 2-1-47

Chapel Choir of Suffolk Christian Church

Members of the Choir are, first row, left to right: Mrs. Fred Thompson, Mrs. W. T. Brantley, Miss Dorothy Cross, Mrs. Robert Worrell, Mrs. J. L. Owens, Miss Elizabeth Marable, Mrs. Mason Jones, Mrs. Clark Harrell, Mrs. Barnes Turner, Mrs. Stanley Johnson, Miss Anna Goode Turner; second row: Miss Sarah Spence, Mrs. Harvey Brown, Miss Ruthanna Foard, Miss Louise Bristow, Miss Julianne Brinkley, Miss Janie Bristow, David Brown Harrell, organist and choir director, Miss Virginia Brinkley, Miss Margaret Harvell, Miss Ursula Eason, Mrs. Ralph Coggins, Mrs. Ben Bruce, Mrs. P. T. Wright, Jr.; third row: Mrs. Bessie Eure, Miss Mamie Basler, Mrs. Wallace Walton, Miss Janet Talmage, Miss Madelaine Parker, Mrs. E. H. Davidson, Mrs. W. L. Hartigan, Miss Doris Hughes, Miss Anne Bradshaw, Miss Ann Truitt and Mrs. E. H. Stephenson.

NEWS AND VIEWS

The Virginia Convocation of Churches will be held in Richmond on April 24-26.

The Executive Committee of the Southern Convention met in South Hill on Monday of this week.

Cottage prayer meetings have been scheduled for each evening during this week by the Suffolk Christian Church.

More than 150 people attended the Eastern Virginia Christian Education Rally at Suffolk, Va., last Sunday afternoon.

A cooperative training school is being conducted this week by the Negro Congregational Christian Churches of Newport News.

The 94th Annual Meeting of the Ohio Conference of Congregational Christian Churches will be held May 7, 8, and 9, 1946, at the First Congregational Church, Toledo. Rev. William E. Dudley will be the host pastor.

Rev. W. J. Andes gave a lecture on our denomination to the missionary society of the Schlatter Memorial Reformed Church in Winston-Salem. The new minister, Mr. Yearick, spoke concerning the Evangelical and Reformed Church. Enthusiasm for the proposed merger was pronounced.

Dr. Howard E. Mather, whose article appears in this issue, is pastor of the Manchester Congregational Church in Pittsburgh, Pa. Dr. Mather is available for conference groups and ministers' meetings on an expense basis to discuss "The Recovery of Worship." His address is 1437 Juanita Street, Pittsburgh, 12, Pa.

Rev. Allyn Robinson, State Representative for the Conference of Christians and Jews, spoke in the Asheville, N. C., Church at the Sunday morning service, March 31. Mr. Robinson was pastor of the United Church of Raleigh before his recent resignation to take his present position.

Rev. James Eaton, a graduate of the Howard University School of Religion, has been installed as pastor of the Wentz Memorial Congregational (Negro) Church. "T-F-O-" (two for one) is the church's motto from now until Easter and they are endeavoring to secure one new member for each two already existing members.

Rev. Roy D. Coulter writes: "A simple plan for all churches to partipate in the Shaowu Mission Fund is to have each member and friend of your local church to sacrifice one cent per day during Lent—forty days—and turn the proceeds over to Rev. F. C. Lester by Easter. You still have time for this project to go into effect. Forty cents per member will put it over. This plan was unanimously adopted in all my churches."

SUFFOLK CHURCH TO PRESENT CANTATA.

The chapel choir of the Suffolk Christian Church, under the direction of David Brown Harrell, will present the Easter Cantata, "Hosana," at the church on Palm Sunday evening. The service will be sung by candlelight. This cantata is the fourth to be presented since the organization of the choir two years ago. This year the young women will be assisted by several members of the men's choruses of the other two choirs of the church. They are: J. E. Baines, Jr., Rev. Victor Murchison, Robert Speight, J. P. Jernigan, Edward O'Berry, Johnson Turner and Clyde Umphlette.

Following is a list of selections which will be heard: Organ and Piano Prelude, "Palms of Glory," (Nolte), David Brown Harrell and Miss Anne Bradshaw; Processional Hymn, the Choir; Solo, "Open the Gates of the Temple," J. E. Baines, Jr., "Blessed Is He," (Nolte), the Choir; Solo, "The Palms," (Faure), Rev. Victor Murchison; "And They Took Jesus," (Nolte), the Choir and Solo by J. P. Jernigan; Solo, "I Was the Tree," (O'Hara), Clyde Umphlette; "Alleluia Sing Ye," (Nolte), the Choir and Solo by Miss Audrey Clegg; Trio, "Upon the First Day," (Nolte), Misses Ruthanna Foard, Janet Talmage, and Ann Truitt; Duet, "Fear Not Ye," (Heyser), Rev. Victor Murchison and Robert Speight; "The Dawn Divine," (Nolte), Choir and Solo by Miss Julianne Brinkley; Solo, Miss Audrey Clegg; "A New Song," (Nolte), the Choir; "Bells of Easter Ring," (Nolte), Choir and Solo by Miss Clegg; Solo, "Hosanna," J. E. Baines, Jr.; "Christ Arose," (Nolte), the Choir; Organ and Piano Offertory, "Joy and Gladness," (Stultz).

CONFERENCE MISSIONARY ASSOCIATION.

In the North Carolina and Virginia Conference we have churches which need aid in carrying on their work. The Conference Missionary Association tries in every way to meet the needs of these churches. This year we had three churches which asked for aid. In every case the members of the C. M. A. and Home Mission Board felt that the churches should be given aid. Each church is trying to get on a full-time basis and it seems that in each case there is a good chance of their being able to do this. Therefore the C. M. A. did all it could in giving aid to these churches.

It has always been the desire of the C. M. A. to have a balance in the treasury from one year to the next. Every year preceeding, this has been impossible. Each year all the funds that could be secured were needed to help some church. This year we have a good chance of having a balance in the treasury at the close of the year. This goal will be reached provided each church in this Conference fills its quota in the number of memberships. It is the hope of the writer that each pastor or some officer of the church within his church will take it upon himself to see that his church fills its quota in memberships in the C. M. A. this year.

All membership fees, five ($5.00) dollars each, should be sent to the writer at Route 3, Burlington, N. C. The memberships you send will be greatly appreciated and the funds will help some church that is in need of aid.

Walstein Snyder,
Treasurer.

SOUTHERN BAPTIST PASTORS' CONFERENCE.

The annual Pastors' Conference of the Southern Baptist Theological Seminary, usually held in March, will be held this April 1-5, inclusive, Dr. Ellis A. Fuller, president of the Seminary, has announced. Speakers for the conference will be: Dr. Herbert H. Farmer, successor of the late Dr. John Oman as professor of philosophy at Cambridge University, England; Dr. J. W. Storer, pastor of the First Baptist Church, Tulsa, Okla.; and Dr. W. O. Carver, professor emeritus of comparative religion and missions, Southern Seminary. Dr. Farmer, author of the book, *The Servant of the Word,* will give the Mullins lectures on preaching; Dr. Storer will be the conference preacher; and Dr. Carver will speak on the theme, "Christianity in the World Order."

HIGHLIGHTS FROM CLEVELAND.

By Mrs. W. J. Andes.

1. Rev. Paul Sylvester of St. Louis, Mo., was elected Chairman of the Missions Council, to succeed Miss Helen Kenyon.

2. The National Pilgrim Fellowship has announced a contest in "Bridging Gaps of Race Prejudice." Interesting prizes are offered and the contest is open from now until April to any Pilgrim Fellowship group.

3. We learned from the Council for Social Action that sending a personal hand-written letter is the most effective way of contacting our congressmen.

4. Under the Postwar Emergency Plan (PEP), we are asked to ration ourselves voluntarily during Lent. In this way we may increase our gifts to needy people in Europe and Asia. Part of this work is the Committee for War Victims and Reconstruction (CWVR), while the other part is our Substantial and Courageous Increase (SCI), which supplements the work of CWVR.

5. We now have as a permanent part of our church set-up the Department of Visual Aids, under the direction of Rev. Alex Ferguson. We have a full-time radio director who works with Mr. Ferguson, and he is Rev. Everett Parker.

6. Visual aids were stressed as highly important in church work promotion and education. Very soon there will be available a set of very fine slides on "The Life of Christ," with a script. Slides, pictures, and records are available for: Family Life, Africa, Migrant Study, Bible Study, Postwar Emergency Plan, Panorama of the Christian Church, Stewardship, and many others. Write The Pilgrim Press, or the Missions Council.

7. The National Student Assembly will be held at Grinnell College, June 15-18. Two delegates from each State are allowed. The National Council of Pilgrim Fellowship will be at Doane College. Four young people and one adult are allowed from each State.

8. Family Life: A set of kodachrome slides may be had on "The Family Cooperative." The "Grace File," an envelope containing separate cards for table graces, will be ready for the Lenten period. This is very good for children. Order from The Pilgrim Press.

9. Mission fields are opening up. The door to Japan is wide open. Rev. and Mrs. Robert Grant are preparing to go to Japan, as is also Miss Alice Carey. To the Marshall and Caroline Islands will go Rev. Harold Hackett. Miss Mabel Emerson will go to the Near East in April. Dr. Rouling is going to Africa in March. In March, also, Dr. F. F. Goodsell and Dr. Douglas Horton will make a trip to Geneva to meet with the International Missions Council to discuss mission fields. Within the next two years, we plan to send to Japan sixteen former missionaries and six new recruits.

10. Stewardship Report (Rev. T. K. Thompson).—The world has three problems: economics, race and personal conduct. Stewardship can solve all three. Here's how:

(a) Let the welfare of persons stand above the desire for profit.

(b) We should think God's thoughts—we are one in Christ.

(c) Stewardship of our lives — if we are slaves to Christ, we are free indeed.

11. For the women. — The women hold the reins of leadership in many departments of our church work. Our contribution is extremely important. Let us remember that each woman can and must lend her talents. We women can do great things for Christ.

AN EVANGEL OF EDUCATION.

Among the near forgotten pioneers who labored in the last century for the advancement of public education in the United States, the name of Albert Edward Winship is high on the list. He was a builder of men and women.

Winship was born in 1845 in the village of Cochessett, Mass. After finishing preparatory school he became a student in Bridgewater Normal School, and later studied at Andover Theological Seminary. Service in the Civil War interrupted his educational career, but not permanently. He had successful years as principal of the school in Newton, Mass.; professor in Bridgewater Normal; Congregational minister; and editor of the *Boston Traveler*.

In 1886, Winship became editor of the *Journal of Education*, and in the field of education found his life's work. For fifty years he labored with unrelenting zeal for the advancement of public education because of his fervent desire for the inetellectual welfare of youth.

Crossing the continent more than one hundred and fifty times to help carry the lamp of learning to the country, and being equally at home before large audiences or in one-room rural schools, Winship became known as the circuit rider of American education.

Winship's philosophy was expressed in his first editorial for the *Journal of Education*, when he wrote: "I have no personal ambition, no special honors to seek, no enemies to punish." With this as his creed, he carried on as an evangel of education to the last, dying at Cambridge, Mass., at the age of eighty-eight.

C. B. Riddle.

IT IS LENT.

An easy way to observe Lent is to give up unimportant things. Perhaps this year we can suggest the giving up of some things as real as hate, fear, and that great stumbling block of all spiritual growth, an unforgiving spirit. No man ever gets very far toward an altar with bitterness in his heart. "We know that we have passed out of death into life, because we love—."

We all need repentant spirits. We have been pitying ourselves and blaming God for our evil days. But the trouble is not with God, or the world, but with men—including ourselves. Instead of pitying ourselves because we must bear some of the pain of our own wrong-doing, we might very well use Lent to remember the pain our sin is forever forcing upon the heart of the Eternal.

Lent is the time to remember Jesus and repent of what the world has been doing to Him. He has been described as, "A lonely, defenseless Galilean pitted continuously against the boisterous years, carrying His cross, and trying to make His voice heard over the huge clamor we raise and the peevish chatter of our own souls." Shall we try to walk more closely with this Man, speaking his message, implementing His purposes, and if it be the Father's will, sharing somewhat in the bearing of that cross?

Roy L. Minich.

WAKE FOREST NEWS HAILED BY BAPTIST THROUGHOUT STATE.

From reports received throughout North Carolina, indications are that general sentiment is in favor of Wake Forest accepting the offer of the Reynolds Foundation for a conditional grant of more than ten million dollars. The news of this offer was considered generally by religious leaders as perhaps the most important announcement of its kind since the establishment of Duke University, another institution developed by tobacco interests. Sampling of opinions have been taken across the State and practically all those who have been willing to be quoted have been in favor of accepting the conditional grant which will move the institution to Winston-Salem.—*C. N. S.*

A CHRISTIAN EDUCATION RALLY.*

We need to rally our forces of Christian Education. We face at once a herculean task and a glorious opportunity. We have no time to lose in uncertainty, inertia, or procrastination. Like St. Paul, we must redeem the time, for the days are evil. Ernest Ligon has reminded us: "If you wish to teach your pupils the Bible in Sunday school only, assuming that they can learn a chapter a Sunday, that you have a Sunday school fifty-two Sundays a year, and review sufficiently frequently for permanent retention, it will take you roughly three hundred years to teach them the Bible in its entirety."

Perhaps the rally should begin with the ministers. An ex-pastor writes in a recent issue of "The International Journal of Religious Education" on the theme: "If I Were a Pastor Again." This article reminds many of us that we **are** pastors, actually, **now**! Face the potentialities of this arresting truth. Some men long to get out of the pastorate, then long to get back in and have another chance. We have the chance to do something dynamic now. Every minister may discover methods that are sound in purpose, that are sound psychologically as well as theologically, and that are known to produce results. Primary, intermediate, and ultimate goals may be carefully and skillfully charted.

Again, the rally should begin with parents, officers and teachers. L. P. Jacks stated the matter correctly, "Who needs educating more than the educator himself? Never do I plead for education without hearing a voice which says to me, 'Thou art the man.' Like St. Paul, in a higher connection, I count not myself to have attained but still press on toward the mark of my vocation as an educated man." Let us have done with that overworked half-truth—that leaders are born, not made. Inheritance may provide potentialities to leadership, but leadership may be cultivated and acquired. Leadership utilizes the laws of learning and exercises its dynamic functions in all who are willing to pay the price. In order to lead, one only has to utilize the discoverable laws of God. The efficient leader is the result of natural endowment, discipline, application, and continuous practice of leadership in numerous situation. To this high aim a larger expenditure of time and money, effort and literature should be devoted.

The words of George A. Coe give us perspective at this point. "The almost universal notion that the time for getting our education is childhood and youth, whereas in adult life we settle down to the use of our education for the rest of our days, is a blunder. It is a pernicious error, more deleterious to the spiritual life than much that bears the approbrium of sinfulness. The reason why it is so pernicious is that it encourages a systematic letting down and checking of the functions that make us persons."

We must rigorously avoid the erroneous supposition that we are called upon simply to rally the other fellow—the children and the young people. The rally must begin with the leaders themselves. There must be a realistic facing of our own inertia, inadequacy, prejudice, bondage to the past, and preoccupation with secular things. Like respectable Nicodemus, we may require a new birth; a new birth of knowledge, faith, vision, and consecration. If we are to avert the stern condemnation of Him who spoke of blind leaders of the blind, we must shake off our intellectual and spiritual lethargy, wake up to the educational opportunity that is ours, bring forth works meet for repentance and follow more closely as well as more consistently Him who is the Way, the Truth, and the Life.

Do we know what it is we are trying to rally? A statement of the Jerusalem Meeting of the International Missionary Conference may clarify our thinking and guide our efforts. "Christian education includes all efforts and processes which help to bring children, young people, and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine." This comprehensive statement gives substantial content to our call for a Christian education rally.

A Christian education rally in a local church will come to grips with the difficulties of inadequate leadership, archaic methods, poor organization and bankrupt programs. Prevalent types of teaching such as stereotyped questions, discussions based on ignorance rather than research, monotony of procedure and pious platitudes will be recognized at their face value.

What is in thy hand, Mr. Teacher, Mr. Superintendent? Not one, but many educational instruments: conferences, clinics, deputations and investigations, forums, debate, dramas, group and panel discussions, questions and answers, lectures, readings, recitations, research, round table, seminars, surveys, stories, prose and poetry, visual aids, service projects, testimony, vocal and instrumental music, prayer, the hymnal, religious literature, and the Bible. Man alive—what an opportunity!

One may cry out in despair, who is equal to such a task? "If any of you lack wisdom," said St. James, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Here then is the promise and strategy of divine pedagogy. With tutelage both terrestial and celestial, should one be excused for ignorance?

May God pity us if we handle with carelessness or indifference the manifold resources which are ours.

*Message given by the Editor at the Eastern Virginia Christian Education Rally, held at the Suffolk Christian Church last Sunday afternoon. Published by popular request.

A brief glance at foreign fields will reveal immediately how rich is our condition. Here is a report from Czechoslovakia: "While there was much suffering, the Sunday school work was carried on in a way that will be a matter of joy when the facts can be given. Much persecution was endured, and among the many friends executed was the leader responsible for teacher-training work in the country. There are now no books, no teachers' helps, no pictures for use in Sunday school work." Think also of Japan: "It would be very much appreciated if the World's Association would furnish us with information about the Sunday school activities throughout the world, especially in the U. S. A., since we in Japan have been in complete isolation; send us literature, books and magazines on religious education published in these recent years." These conditions should subdue our hearts and remove the scales from our own eyes so that we behold the unparalleled opportunity which is ours in literate America. Our resources of money, literature, education, buildings and equipment give us the moral responsibility and incentive to lead the world in Christian education.

Let us now box the compass of our educational program. What are some of the strategic points? Where shall we concentrate?

1. **Our Worship.**—Be not afraid of worship. It is thoroughly orthodox! From Genesis to Revelations, from the Ten Commandments to the Sermon on the Mount, the Biblical emphasis is on worship. Our knowledge and efforts may be puny, but the field is inexhaustible. Like Joseph's coat of many colors, worship is a thing of beauty and should be a joy forever. It is the one primary skill which we may take with us in our translation to that home not made with hands, eternal in the heavens.

2. **On Music.**—While music is an integral part of worship, it is also a field for specialized study. Great strides of progress may be made in this field by any church which will give music a reputable place in its budget, provide instruments which are in tune, offer challenging inducements to talented youth, teach the rudiments of music as well as the rudiments of religion, cooperate with and utilize the benefits of public school music, organize multiple choirs, and constantly seek the best in religious music rather than cater to mediocrity. The annual music camp at Massanetta Springs for young people and choir directors is one example of available help. Why not send a delegation from your church?

3. **Bible Study.**—Surely it is not enough simply to claim that we teach the Bible, or that our literature is "Bible-centered." Jehovah's Witnesses make the same claim, and many of our people are gullible to the point that they accept it simply because it quotes Scriptures in every paragraph! Let us take to heart these words of Earl F. Zigler. "A leader's use of the Bible must be in harmony with the findings and methods of intelligent and reverent scholarship. Bible students have available the result of the work of the world's most competent historians, literary scholars, and devoted searchers after truth. Upon no field of investigation has more earnest and intelligent work been done than in the efforts to interpret the message of the Bible. It is like sacrilege to ignore or belittle the findings of reverent Christian scholarship." What a privilege to teach the Book of books; and so teach it that, perchance, some may fall in love with it and so wish to become teachers, preachers, and missionaries!

4. **Recreation.**—Here is a vast field almost untouched by the average church. Recreational leaders and literature are available. The type of recreation which may be developed in the modern church program is not being developed by any other agency. A vast reservoir of energy and talent may be utilized in a character building program of Christian recreation.

5. **Church Building.**—Since the addition of an educational building, one church in this conference has doubled its Sunday school attendance. Many church plants may be made far more attractive and useful by simple alterations. Let us build for worship, for education, and for recreation.

6. **Higher Education.**—Every church should foster and utilize college trained young people. Every church should aspire to thoroughly competent leadership. It is possible to rally the forces of secular education and harness them in the field of Christian education.

7. **Evangelism.**—A holy discontent with the paltry few in many of our Sunday schools should send us forth with a new incentive to evangelize our communities. There are parents and children waiting to enroll in our schools. But we must have something to offer, we must have worthy representatives, and we must take the church to the people in order to get the people into the church.

8. **A Thoroughly Trained and Revitalized Protestantism.**—Some are saying that the momentum of the sixteenth century Reformation has spent its force and that Protestantism is on the decline. Since Protestantism has no parochial schools, and only sporadic programs of week-day Christian education, it must redouble its efforts along the total line of our Christian educational program. To the development of a sane and wholesome family life, a reasoned and steadfast loyalty to the church, a thorough acquaintance with the history, message and program of Protestant Christianity, we must earnestly and unitedly rally our churches.

R. L. H.

THE CANCER OF SIN.

The thing that the world needs is to have sin dealt with by drying up its source and delivering men from its power. Unless you do that, you but pour a bottleful of cold water in Vesuvius, and so try to put out the fire. You may "educate," you may "cultivate," you may "refine," you may set political and economical arrangements right in accordance with the newest notions of the country; and what then? Why, the old thing will just begin over again, and the old miseries will appear over again, because the old grandmother of them all is there—'the sin" that led to them. You may have high education, beautiful refinement of culture and manners; you may give everybody "a living wage," and the world will groan still because you have not dealt with the taproot of all the mischief. You cannot kill an internal cancer with a plaster on the little finger; and you will never staunch the world's wound until you go to the physician, Jesus Christ, who takes away "the sin" of the world.—Alexander Maclaren.

CONTRIBUTIONS

SUFFOLK LETTER.

It is encouraging to learn of an increasing interest in the promotion of evangelism. Attention has been called to this department several times during the past year. There should be unceasing interest in winning people to Christ and enlisting them in the membership and work of the church.

There is another spiritual awakening which gives much promise. A few days ago a group of business and professional men met in Suffolk to discuss some of the problems and needs of the community. It was stated that strong support should be given to the development of the Sunday schools, with special emphasis upon the enlistment of young people in that work. Some of the Sunday school leaders in the Eastern Virginia Conference are developing a strong support of religious education in our churches. The attendance in the Sunday schools of Oakland, Berea (Nans.) and Liberty Spring Churches reached a high mark during the month of March as follows: Oakland, 218; Berea, 101; and Liberty Spring, 189. The Suffolk Sunday school attendance last Sunday was 515. Several new members have been enrolled. This is a remarkable record for March—a month usually regarded as unfavorable to church work.

For several years the Sunday schools have been contributing a considerable amount of money for religious education in the bounds of the Southern Convention. Very little constructive work has been done in the local Sunday schools of the Eastern Virginia Conference as a result of the Convention program. A few training schools have been operated and good work has been done by this effort. But there has been no program for contacting the local churches or Sunday schools. A group meeting is to be held in Suffolk Church on Sunday afternoon, March 31, for officers and teachers. This is a step in the right direction. No officer or agency has approached the writer, or the churches of his charge, for the past eight or ten years to discuss the promotion of Sunday school work in the churches of this section. We need advice and counsel, at the present time, but no one seems to have time to give to such matters. Teacher training classes should be organized and developed in every section of the Eastern Virginia Conference — and throughout the Convention. Without funds and without price, the late Rev. H. E. Rountree, while pastor of the Waverly charge and the First Christian Church of Portsmouth, Va., did more to promote the training of Sunday school teachers in the Eastern Virginia Conference, than any other minister during the last forty years. The Eastern Virginia Sunday School Convention at that time gave much emphasis to that work. Ministers and laymen were willing, in those days, to attend a two-day session of the Convention.

This is not a suggestion to return to the old days. But it is an appeal to go forward to something better than we have yet attempted. The Eastern Virginia churches should have a total enrollment of at least 10,000 in their Sunday schools. If that total were reached, and proportionate increase in attendance could be realized, there would be a corresponding growth in our church membership. This is a change which can be made in our schools. This can be done in 1946. The laymen and women can do this work. The ministers will encourage that kind of leadership and will rejoice in the growth of the church. Volumes of motions and resolutions have been passed and lie buried in the dusty Conference and Convention records. Now is the time to resolve and to act in this matter. It is a day which calls for service and work. The night soon cometh and no man will work after his day is done. Do something about our Sunday school work.

I. W. Johnson.

APOSTOLIC CHRISTIAN WORSHIP.

The Divine Liturgy of the Early Church as described by Saint John the Divine in Revelations.

The earliest extant Christian liturgies date from the third century, A. D., but show evidences of development from much earlier forms, such as the allusions in the Didache (A. D., 125) and the Ante-Nicene Fathers. The preponderant verdict of ecclesiastical scholarship holds that the early liturgies were of the Apostolic or New Testament age, and that they followed the ritual usage of the synagogue as the public service, to which was appended the Holy Eucharist or "Breaking of Bread" according to the instructions of Jesus Christ "On the night in which he was betrayed" with Communion of the Faithful as the secret part of the service for "initiates" only. In other words, the overwhelming opinion of scholarship today from the extant records of the early church which have come to light in the past fifty years, is that there was a more or less elaborate ritual or worship in the Christian Assemblies from the very beginning, not drawn from pagan sources, as the puritans do allege, but built upon the God-given and time-tested service of the Jewish Church with which the early Christians were familiar, and to which was added, by the command of our Lord Himself, the "Breaking of Bread" or Communion of the Faithful, their sacramental meal.

Christian scholarship likewise holds in the main, that St. John the Divine, in the Book of Revelations, has given us by allusion, a description of the Liturgical appointments and something of the worship of the Apostolic Catholic Churches of His day in Asia Minor with which he was familiar. In point: the eminent authority on the Apostolic Church, Dr. Carl Von Weiszaker, professor of Church History at the University of Turbigen, *Apostolic Age*, page 277, says: "In the Apocolypse a part of the heavenly rites, which are to be regarded as a type of the Divine Service (of the Church), consisted, after introductory hymns of praise, in the production of a book to be opened and read . . ." This is the general consensus of critical opinion today.

John writes: I was in the spirit on the Lord's Day (Sunday, the Christian Day of Worship) and heard behind me a great voice, as of a trumpet, saying, "I am Alpha and Omega, the First and the Last: What thou seest write in a book and send it to the seven churches which are in Asia." (Rev. 1:10, 11.)

An altar: "And there was given me a reed like a rod; and the angel stood saying, Rise and measure the Temple of God, and *the altar*, and them that worship therein." (Rev. 11:1). "And another angel came and stood at the *altar*. . . ." (Rev. 8:3.)

And candlesticks: "And I turned to see the Voice that spake unto me, and being turned I saw *seven golden candlesticks*; and in the seven candlesticks, one like unto the Son of God." (1:12, 13.) And, "There were two candlesticks standing before the throne of God." (11:14.) As further evidence of the place of the candlesticks in the liturgical appointments of the early places of worship, John writes, "Unto the angel of the church of Ephesius, write, These things saith He that held the stars in his right

(Continued on page 7.)

News of Elon College

By President L. E. Smith.

THE CONVENTION.

Less than one month our Southern Convention will meet in biennial session with our church at Waverly, Va., Rev. J. E. McCauley, pastor. The Convention is for fellowship and business—both of which it is hoped may result in inspirational and helpful guidance. Different departments, organizations and institutions will report on work done and achievements realized during the past two years. It will also be the Convention's privilege and responsibility to lay plans for the immediate progress of the church and extending through the next two years. As we begin seriously to plan for the immediate and extended future, we lose sight of privileges and are overwhelmed with responsibilities. The church is charged with a momentous task. The church must save the world literally. Science has proven its worth in its own field but is unable to enter the field of the church or to do the work of the church. Its achievements are marvelous. It has created an instrument, the atomic bomb, capable of destroying the world, and unless man is changed the world will be destroyed. To Christianize man is the world's only hope. The church's responsibilities in the pre-atomic age were great but its responsibilities in this atomic age are infinitely greater.

When you think of our church as represented in the Southern Convention, you will search in vain for significant achievements in spiritual matters, which is the real function of the church. Should you search carefully you will find that we have made considerable advancement in material matters; that is, we have raised more money than in previous bienniums. Our boards, organizations and institutions have received more generous support from the church and they are in better condition financially. But can it be said of our church that we are more Christ-like, that the spirit dwells within us and that the church is a greater force and factor for righteousness? Rather, has not the church as represented in our Convention in too many instances been characterized by contentions and torn by strife? This is not only to our embarrassment but to our shame. The kingdom has suffered violence at our hands. As a result, during this biennium, we have won but comparatively few to Christ. Our gains have hardly exceeded our losses. We have organized no new churches during this period and have seen our ministry depleted until many of our churches today are without pastors.

I am not pessimistic. I am not trying to paint a dark picture, but I am trying to get us to see ourselves as we are with the hope that we will humble ourselves, confess our sins and pray God to take us as individuals and as a church and use us for the accomplishing of his purpose in these uncertain but anxious days.

FIFTH SUNDAY OFFERINGS.

When this article shall have reached the reading public the second fifth Sunday in the present church year will have passed. This means that half the church year is gone. The college has received less than one-fifth the amount apportioned to the churches for the college. A few of our churches and Sunday schools have been very faithful and very generous. Certainly all could give their people a chance to express their interest in the college. The needs of the college are acute. We are undertaking to renovate certain buildings and provide new space for the number of veterans who wish to enter Elon. These improvements are terribly expensive. Contributions from our Sunday schools, friends and churches would be of material assistance. This is a fine opportunity to express your interest in the college.

We are grateful for every word of encouragement and every gift for assistance.

Previously reported	$1,879.32
Churches.	
Eastern Va. Conference:	
Bethlehem (Nans.)	50.00
N. C. & Va. Conference:	
Elon College	352.00
Long's Chapel	25.00
Total	$ 427.00
Grand total	$2,306.32

APOSTOLIC CHRISTIAN WORSHIP.

(Continued from page 6.)

hand, who walkest among the seven golden candlesticks; . . . Remember whence thou are fallen and repent, and do thy first works; or else I will come quickly and will take thy candlestick out of its place." (2:1-5.) And this adherence of the Christian Churches to the candlestick is understandable. It was not "something added," but was the fulfillment of the Scriptural directive to God's Israel of old, to which their Spiritual descendants were also bound: "Thou shalt make a candlestick . . . his shaft, his branches, his bowls, his knobs, and his flowers shall be alike; and six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side . . ." (Exodus 25:31, 32.) ". . . It shall be a statute *forever* in your generations. He shall order the lamps upon the pure candlestick before the Lord continually." (Leviticus 24:3-4.)

There were robes for the ministry: "One clothed with a garment down to the foot, and girt about with a golden girdle." (1:13.) And, "After this I looked, and beheld, a door was opened in heaven and the first voice said, Come up hither, and I will show you things which must be . . . and I beheld a throne set in heaven, and on the throne . . . He that sat was to look upon like jasper . . . and there was a rainbow roundabout the throne . . . and four and twenty elders sitting *clothed in white robes.*" (4:1-4.)

And from Christian antiquities, the earliest accepted records, we know that thus sat the elders about the altar in the services of the church in the first age. (See Bingham, and Ante-Nicene Fathers, Scribners, 1926.)

And a golden censer: "And another angel came and stood at the altar, having a golden censer; and there was given much incense, that he should offer with the prayers of the saints upon the golden altar which was before the throne. And the smoke of the incense which came up with the prayers of the saints, ascended up before the throne of God out of the angel's hand." (8:3, 4.) And this is but a natural fulfillment of the prophecy of Malachi (Mal. 1:11), when in reference to the New Dispensation," he writes: "For from the rising of the sun to the going down of the same, my name shall be great among the gentiles; and in every place incense shall be offered unto my name, and a pure offering." Thus saith the Holy Scriptures, and this is the witness of Christian history. By what right or authority in the face of these witnesses can any among the moderns say, "It is but symbolic language; by 'Incense' is meant the prayers of the people"?

(Continued on page 10.)

Missions
The World for Christ

MISS WHITAKER TO BE COMMISSIONED.

The people of the Southern Convention are loking forward with a great deal of interest to the commssioning of Rev. and Mrs. Richard L. Jackson as evangelistic missionaries to Shaowu, China. This is expected to be the highlight of the Southern Convention at Waverly, Va., on the night of May 1.

News has recently come from the American Board that Miss Frances Whitaker, who will go to Shaowu as the much-needed nurse, will also be commissioned at the Waverly service. We know and love the Jacksons. This will give us an opportunity to get acquainted with another worker who will represent us in China.

Frances Whitaker joins in the family tradition when she goes as a missionary to China. Her parents were missionaries to China for many years, beginning their service in 1916 and coming home in 1941 because of the health of her father. Her mother's parents and grandparents were American Board missionaries. Furthermore, she wants to serve in Shaowu, the place where her parents first served in China. What could be more fitting!

She is a true daughter of China, having been born in Peking in 1921. In writing of her life there she tells of an adopted Chinese sister who spent most of her time in the Whitaker home, along with the five Whitaker children. She also tells of daily morning worship for the family and the servants who helped them run their home.

Miss Whitaker is a registered nurse with her B. S. degree from the University of Oregon. At present she is at the maternity Center Association, 125 East 103rd Street, New York, 29, New York. She writes that she is looking forward to the Southern Convention at Waverly and to meeting the church people in this area.

DR. GOODSELL REPORTS.

By Dorothy P. Cushing.

"Germany and the Germans are not taking their defeat lying down. They are alert to see what can be rebuilt of their lost fortunes. Just what lines their efforts will follow are not clear, but we can expect crisis after crisis in areas in which inherent energies of Germany will attempt to reassert themselves," said Dr. Fred Goodsell, Executive Vice-President of the American Board of Foreign Missions who has just reached Boston, after attending highly significant meetings of the leaders of the International Missionary Council and the

FRANCES WHITAKER.

World Council of Churches in Geneva, Switzerland.

"It will take a long time, possibly a generation, to destroy Nazism and to re-educate German youth. No greater obligation rests upon people who care for human life and welfare than to persevere wisely, and for the indefinite future, in ridding the world of the curse which came with Hitler and Mussolini. Our efforts in relation to Germany should be to guide their energies into the paths of peace and to encourage in every possible way those inner forces which might result in the re-making of the German mind and heart," he continued.

Dr. Fred Goodsell, who also made brief stops in England, France and Belgium, conferred not only with leaders from the Protestant and Orthodox churches of Europe, but with those from India, China and Latin America. He had the opportunity of discussing the distressing situation in Europe with Americans who were moving in and out of Germany and Austria as well as with some of the U. S. military heads in charge of the American Occupation Zone. From these conversations he concluded that while there was hunger in Germany the people there were not as badly off as the people in some of the countries which they have oppressed, for example, Holland. The greatest problem in Germany is that of displaced persons, refugees and those who are streaming in, or will soon stream in, from the Baltic areas, from Eastern countries and from Southwestern Europe. "Switzerland is a little oasis in the midst of a sea of hunger, suffering and confusion."

Dr. Goodsell stresses the point that anything America can do to feed the hungry is our bounden duty. "The possible results of apathy on our part at this time are fearful to contemplate," he adds.

Referring to Russia, Dr. Goodsell said, "It is my conviction that the question of good relations between Russia and the United States, and Britain center in the control of Germany. If we cannot solve the problems of international cooperation there we cannot solve them anywhere else. There is no doubt that the Germans for the most part fear Russia as people fear a hurricane. It is also my firm conviction that American authorities in Germany have both the ability and the desire to meet Russia in an absolutely fair way and to work out the vast problems involved in the control and re-education of Germany without resort to violence."

In Great Britain, Dr. Goodsell saw the marks of long and weary years of terrible privation and war. Food was less plentiful than during the war. "My heart went out in compassion for what Great Britain is doing with dogged heroism and hope.

(Continued on page 14.)

MISSIONARY OFFERINGS.
WEEK ENDING MARCH 28, 1946.

Sunday Schools.

Antioch, Harrisonburg, Va.	$	6.61
Newport News, Va.		24.60
Pleasant Ridge, Ramseur, N. C.		24.76
Smithwood, Liberty, N. C.		7.38
Ether, N. C.		4.66
Total	$	68.01

Individuals and Churches.

Long's Chapel, Mebane, N. C. ..	$	30.00

Specials.

Randleman, N. C. (Shaowu) ...	$	27.94
Total for the week.....	$	125.95
Previously acknowledged ...		16,823.51
Total since Sept. 1, 1945 ...		$16,949.46

Gratefully,

Mattie Cox Parker,
Secretary.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

EASTERN VIRGINIA MISSIONARY RALLIES.

The following is the program of the Spring District Missionary Meetings of the Eastern Virginia Woman's Missionary Conference, which will be held April 9, 10 and 11, 1946:

THEME: *"Things That Make for Peace."*

MORNING SESSION—10:00.

Opening Hymn: "God of Grace and God of Glory."
Invocation.
Call to Worship: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."—John 14:27.
Worship Service.
Roll Call of Churches.
Recognition of Visitors and Ministers.
Appointment of Committees and Announcements.
Message by the Superintendent.
Special Music.
Address—Rev. Charles L. Storrs.
Hymn: "This Is My Father's World."
Offering.
Prayer.
Adournment for Lunch—12:30.

AFTERNOON SESSION—1:30.

Hymn: "Lead On, O King Eternal."
Prayer.
Message—Rev. H. E. Crutchfield.
Special Music.
Report of Committees.
Meditation: "Concurring Witnesses."
Hymn: "God of Grace and God of Glory."

SUPERINTENDENTS AND PLACES OF MEETINGS.

Norfolk District—Second Congregational Christian Church of Norfolk, April 9, 1946. Mrs. F. H. Lewis, superintendent.
Suffolk District—Union Congregational Christian Church, Southampton Co., April 10, 1946. Mrs. J. Rollie Gayle, superintendent.
Waverly District—Spring Hill Congregational Christian Church, April 11, 1946. Mrs. W. H. Johnson, superintendent.

STORRS AT RALLIES.

This week the North Carolina Women's Rallies are being held. Stereotyped reports from local societies are being replaced by "conversations" between the District Superintendents and their local presidents, bringing out the interesting and "different" things each society is doing. Another feature of the program is the presentation of the Family Life Department of our work through a skit planned by Mrs. W. E. Wisseman.

The guest speaker at the North Carolina Rallies this week and at the Eastern Virginia Rallies next week is Rev. Charles L. Storrs, whom many in the Southern Convention have met before. For many years he and his fine wife labored in Shaowu. It was Mr. Storrs who forcibly presented the needs of Shaowu to the Jacksons in such a way that they felt "called" to replace these veterans of the mission field by serving in Shaowu. Therefore it is especially fitting that we hear Mr. Storrs again just before our offering for Shaowu at Eastertime, and shortly before the Southern Convention when the Jacksons and Miss Frances Whitaker will be commissioned for service there.

Eastern Virginians are urged to attend their three Rallies next week:

Norfolk District—Second, Norfolk, April 9.
Suffolk District—Union, Southampton, April 10.
Waverly District—Spring Hill, April 11.

These Rallies begin at 10:00 A. M. Mrs. Morgan and the District Superintendents, Mrs. F. H. Lewis, Mrs. J. Rollie Gayle, and Mrs. J. H. Johnson, have prepared a fine program and are looking for a good attendance.

* * *

GIFTS TO MISS CREW.

In the *Plan Book* it was suggested that letters and gifts be sent to Miss Angie Crew during April when our program centered around the study of six of our missionary friends. She is supposed to be in Aleppo, Syria, by this time, but no letter has yet been received saying that she has arrived there. It will be possible to send her packages in Syria. Since we are not certain that she has arrived there, it will be wiser to wait until later to send her our gifts. Her birthday is in June, and perhaps we can surprise her with gifts then.

As you will note from the program for April, sent recently to each person who purchased a packet, gifts of canned food are not only welcome but very much needed for the Greek teachers in our schools in Greece. They must not weigh over eleven pounds. Canned vegetables and fruits are not to be sent, but other foods such as meat, cocoa, milk, and sugar are urgently needed. They may be addressed to Miss Hazel Barnes, c/o Dr. Katharine McElory, UNRRA, Greece, APO 512, c/o Postmaster, New York City. This means that you only have to pay the postage to New York, as I understand it. Surely, out on our plenty, we can send some food to show our desire to carry out the command of our Master to "feed the hungry."

Incidentally, if extra copies of the April program, which tells of the work of several of our missionaries, are desired, they may be obtained by writing Mrs. F. C. Lester, Elon College, N. C.

* * *

VALLEY WOMEN'S BOARD MEETS.

The women of the Valley Conference met in a board meeting in the home of Mrs. Willie Driver, near Bethlehem Church, March 26. Mrs. Whitten, the efficient president of the Valley Women's Board, presided and opened the meeting with a very impressive service, using as her theme: "In a Time Like This." Scripture—Esther 4:10-17; Matthew 28:16-20.

Seven societies were represented, nine board members were present, one new woman's society was reported organized at Linville, and one Junior Society has been started at New Hope.

We made plans for Spring Rallies to be held some time in April.

We were saddened by the illness of Mrs. Veazey and special prayer was offered in her behalf and an offering taken for her.

Mrs. Whitten reviewed the book, *Unfolding Drama in Southeast Asia*, which was very interesting and informative.

A picnic lunch was served at the noon hour. The ministers who were meeting in the nearby church shared with us in part of the day's enjoyment and a delightful hour of fellowship was had.

We feel that our vision of missions is broadening and we are looking forward to a good year's work.

MABEL HIGGS,
Reporter.

* * *

NEW SOCIETY AT LINVILLE.

The following excerpts are taken from a letter from Mrs. S. E. Madren, wife of the pastor and president of the newly organized Woman's Missionary Society at Linville Church in the Valley of Virginia. Surely such enthusiasm will result in a fine society doing great things for the cause of missions!

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

HELP! HELP!

These two words come from your editor with great earnestness. Help! Help! And you can help, too. You can help if you will see that I soon get some news from your young people. Let me know what you are doing or planning to do, or have done. Give me some data about what you have planned for Easter. You may have some ideas that will help someone else. Come to my rescue as soon as you can.

* * *

YOUR PART.

The keynote of the Lenten Period this year is *Evangelism.* This is a period when special stress is placed upon decisions for Christ. I do not know how many of you young people are already Christian and a member of the church. If *you* are, then I hope you have been praying and working to win someone else to the Master. You should feel it your duty as a Christian to tell someone else about Christ. To show them, through your life, the values of Christianity. Will you not put forth special effort to win one to Him before Easter?

If *you,* who read this page now are not a Christian, will you agree to give the matter serious consideration before Easter and have a talk with your minister? He can help you in making this, the most important decision of your life, a real experience. You who are Christian and you who are not—do *your part* to make this Lenten period a real evangelistic success.

* * *

MAKING THE MOST OF BIBLE READING.

The following is taken from *Lenten Devotions for Young People:*

"There are different ways to use the Bible. It can be studied as history, enjoyed as literature, discussed as a body of religious knowledge, drawn upon for comfort, consolation and inspiration. It is largely this last-named use that we shall make of it. This means a good deal of skipping around, taking a piece here and another there. We need, therefore, some feeling of the sweep of its drama, some knowledge of it as a book with a theme. *The Drama of Our Religion,* by Alfred Graham Baldwin, helps to do this.

"Nevertheless, there is value in becoming familiar with certain selected portions of scripture.

"It often helps to read aloud (passages each day). . . . One of the modern translations gives the language a contemporary flavor and brings out new meanings. . . . If you have questions about meaning or interpretation, turn to your minister or some other person who can help you."

APOSTOLIC CHRISTIAN WORSHIP.

(Continued from page 7.)

Truly following this same rule might all Scriptural authority be abolished. The interpretation of the Holy Word may not be left to prejudice or whim.

Thus does Saint John give us a picture of the liturgical appointments of the churches of his day. And according to the Scriptural record, Almighty God did in early times give His chosen people explicit directives for their form of worship. It takes but a casual reading of the books of Leviticus, Deuteronomy, and Exodus, particularly the twenty-fifth chanpter of Exodus, and Leviticus seven, eight and nine to discover how richly ornate was this God-given liturgy of Israel.

But His Word tells us repeatedly, God desires the Worship of His people. He also desires the unity of His Church, and that these two ends be properly and decoriously attained, He has given a "Way of Worship" which is acceptable to Him. The Sacrament of Grace and Truth to His people. Yet withal, none can say that ritual is religion. This was no more true in the days of the patriarchs, when God Himself gave minute prescriptions for the elaborate ritual of Divine Worship.

Neither may any conclude that religion, or Christianity, is merely morality and ethics. Our God demands the love and worship of His people. This corresponds to the Godward urge in the hearts of men that craves satisfaction; man's spiritual consciousness which must seek God and find peace and repose in Him. Man must seek Him and find Him in prayer and in the common worship. God, surely, could not leave so potent a means of salvation to man's whim or to chance; hence the "Divine Liturgy," springing from that same Apostolic source from whence we have the New Testament and our entire Christian Way of Life. That "Way of Life" is not alone moral and ethical, as some would have us think, but is all inclusive of every way and need of the human soul on this earthly pilgrimmage. Surely God has not changed His mind between Prophet and Apostle.

The assembly of the faithful for the worship of God is to a great means of grace, the sustaining sacrament of God's children. In the common worship of the congregation man may find God and be at one with Him and with one another; or through opinionation and schism he may be divided against his brethren, and come to false and destructive attitudes towards God. Is it logical that our God, who gives such minute attention to mundane things that no two snow flakes nor blades of grass are alike, would leave this Sacrament of Grace and Power to whim or chance?

This we know He did not do. In the first dispensation, under the Patriarchs, He established minutely, the appointments and offices for the Worship of the Congregation. In the New Dispensation, by His Divine Son through the Holy Apostles of His selection, the Eternal Father has given us the Gospel of Salvation in Christ; the New Testament as the record of that Gospel and the authoritative teachings of the Apostles; and the Divine Service, carried by the Apostles, everywhere they carried the Gospel throughout the world, with the world, with the same general divine appointments and order which remained in substance unchanged down to the time man took it upon himself to "reform" the Church of God. This establishment by many men, in many diverse places and nations, yet maintaining the same appointments and order could not have been coincidence.

The God of Israel, of the prophets and patriarchs; and the God of Jesus Christ and the Apostles he elected to teach the world is one and the same God. He who gave the elaborate ritual of Leviticus and of Exodus, also given by the Holy Apostles the Christian Eucharist, built upon that patriarchal foundation in keeping with their Divine Master's instructions in commemoration of His holy life and sacrificial death.

HOWARD E. MATHER.

To obtain success, the heart must be fired with a noble purpose, the thought must be stimulated by the constant presence of a high ideal.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

Is there a picture, a nook in your home, or a scene from one of the windows of your home that lifts your thoughts God-ward?

As I sit writing, I am facing Saliman's "Head of Christ," which hangs on the wall of our dining room. This picture always pulls my thoughts to "Our Father." At times when I have felt utterly spent I have found new strength by gazing up at this picture. I can never look at it without praying. I never look at it without borrowing some of the high courage that is pictured in Christ's face. That forward look helps me to see beyond the noise and din of my troubled day.

You say, "But it's only a picture." Yes, I know it is only a great artist's feeling of Christ. He has pictured it for all of us to see. For me it is a wonderful aid to worship. Tonight as I look at it, I am reminded of the prayer which an African girl prayed: "O thou Great Chief, light a candle in my heart, that I may see what is therein, and sweep the rubbish from Thy dwelling place."

During this Lenten season when we are examining our hearts and lives in the light of God's love, somehow, I feel that this prayer is a good one for each of us to make his own.

When I think of Africa, I think of David Livingstone. A black African boy who was one of the first to see Livingstone, went up close to him. He wanted to touch Livingstone, but his parents would not permit their lad to do so. They told him that Livingstone's medicine would kill him. This black lad who had found kindness in the eyes of the first white man he had ever seen lived to be a very old man. As an old man he tried to meet all of the new missionaries to Africa who came near his home. He would help these new missionaries to a greater vision of their great task by telling them of "Bwana David" the first missionary. He would say, "David Livingstone made a path through our land, and you, his followers, have come bringing God to us."

You, as well as I, have known people who made you think of God. To think about these people or to read about the work which they have been able to do, causes you and me to want to live better lives.

There are so many times when I walk up to my kitchen sink which is piled high with dirty dishes that I must clean; then I lift my eyes to the windows just above the dirty dishes. I see a picture that is hard for artists to capture. God's hills are there with their strength and beauty. They give me the strength that I need for my task. The words of the Psalm which all of you know, come to me. I repeat them in my mind as I do my dishes.

The close-up view through the window is full of the blue and green of violets; pink apple blossoms; white cherry blossoms; a brown thrush with his mate looking for materials for his 1946 model home; a big plump robin that hasn't found enough breakfast yet; two squirrels chasing about in a tree looking very much like Walt Disney's "titterpated" animals! To some it might just look like the out-of-doors, but I find God in it.

If you do not have any spot in your home which helps you to worship, you can create one. Your parents, teachers and ministers will be glad to help you with their suggestions.

You will find great joy in creating an out-door spot or selecting a place of natural beauty where you and your family may go for picnics during the summer, or hikes. These times when you can get together in God's out-of-doors and think His thoughts after Him will make it easier for you to feel at one. There may come times when you will want to ask some friends to go along and share the experience with you and your family.

Last, but not least, do not forget to go to church to worship with your fellow-emembers. Others who do not have a church home will find a new faith in the church if you invite them to worship with you.

PROBLEM MOTHERS.

By LOUISE PRICE BELL.

Issued by the National Kindergarten Association.

Oh dear, I don't know *what* to do about Bobby," sighed his young mather. "That boy's a problem child if there ever was one. He's always dirty, unkind to the baby, talks back, won't come when he is called—" and here she ended in a wail of despair.

Mrs. Stowe, at whose house Bobby's mother was calling, was the mother of four lively youngsters, and she smiled as she answered, "You make poor Bobby appear to be a little tyrant. He really isn't at all. When he is here, playing with Donny, he is as well-behaved a youngster as I ever saw. I'll tell you what, Madge—I think *you* are the problem."

The she went on to explain to her surprised friend. She pointed out the fact that any boy was normal in his desire to do the things which caused him to get dirty; that it was natural to want to tease a little; and that Bobby wouldn't "talk back" if Madge had gently but firmly checked that habit in the beginning instead of loudly scolding him, as she had done. She suggested that if Madge would make his wash-up time pleasant with sweet-smelling soap and towels with his name on, he might take more interest in being clean.

"Sometimes I think that if mothers could look at themselves through the eyes of their children, it would be a great help," continued Mrs. Stowe. "We fuss and scold and complain and criticize until the poor little dears are beside themselves in confusion, and eventually they get to enjoy the dramatics of our behavior. As to teasing, if you'd let Bobby have some real responsibility in the care of the baby, I'm sure you'd find that his attitude would change a lot."

With regard to the complaint that Bobby would not come when called, Mrs. Stowe might have added that children who do not come when they are called are almost always those whose mothers call them over and over again. The wise mother calls her youngsters once—either by whistle, hand-clapping, or their names. And if they do not come then, they are not called again. If their dinner gets cold, their ice cream melts, or their daddy goes away without them on the much-coveted trip to the bakery—this is the penalty. In fact, making sure that some such penalty does follow not coming immediately after being called is a very good way to teach children to respond. When possible, it is advisable to warn the child in advance. "Dinner will be ready in five minutes. Sammy," gives him a chance to prepare. Fair warning is always fair play, you know.

The primary idea of prohibition is not to prevent anyone from taking a drink but prohibit the distillers and vendors of liquor from destroying America's greatest natural resources —our young people.—*Roger Babson.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

HOW JESUS' FRIENDS RESPONDED.

Lesson II—April 14, 1946.

Memory Selection: *He forsook all and rose up and followed him.*—Luke 5:28.

Lesson: Mark 1:16-20; 5:18-20; 10:46-52; Luke 5:27-32; John 3:226-30.

Devotional Reading: Acts 26:9-20.

Fishers Become Fishers of Men.

"And Jesus said unto them, Come ye after me and I will make you to become fishers of men." And straightway they left their nets and followed him." These words of the lesson from Mark 1:16-20 bristle with suggestive truths. For instance they tell us that Jesus called real men, he-men, rugged, out-of-door men. These fishermen were not sissies. They were not sentimental softies. They had minds and wills of their own. But they recognized in Jesus their Master. They obeyed His call. They left all and followed Him. We call Jesus Master and Lord and we do well for such He is.

Then again we see that Jesus calls men to a way of life, or to personal discipleship to Him. He did not ask these men what they believed. He did not ask them to accept a creed or to repeat it word for word. He did not ask them questions about theology. He simply asked them to come after Him, to follow Him. To be sure later He was concerned about what they believed about Him. But that was not primary or even basic. He was concerned whether they loved Him and whether they would come after Him. Christianity is not believing something, it is following Christ.

There is here also the suggestion of how Jesus exalts life. They were fishers of fish. If they came after Him they would be fishers of men. Fishers, fishers of men—thus in symbolic way did Jesus reveal His power to touch common life and to give it new dignity and beauty and power. If a man is a Christian he will be a better husband and companion and businesst man. He will play fairer and harder. The same principle is true of the woman who is a Christian.

And certainly it is clear that Jesus calls men to fellowship in a common task. He came to reveal and to establish the Kingdom of God. He called them to be workers together with Him in this task. He did not say anything about taking them to heaven, either immediately or when they died. He did not say anything about giving them rewards. He simply called them to follow Him. He made them partners in a great enterprise. Jesus still calls us to a fellowship of service.

The Many Who Stayel Home and Paid the Bills.

In all the times I have read this story and written about it, I never saw the significance of what Zebedee did until today. As Bishop McConnell says, he is the honorable stay-at-home type, who keeps the ordinary work of the world going, while the younger and the selected men fit themselves for special forms of service for God and their fellowmen and move forth to make the world better And the Zebedees pay the bills. This Zebedee had to work harder or hire more men—the cost fell on him as on them. Let us not forget the Zebedees who give others their chance. They never write any gospels or epistles, but their signatures on the bottom of a check are very eloquent. When the brother of the famous Dr. A. T. Robertson, the great New Testament scholar and professor of Louisville Seminary was buried, Dr. Robertson paid a great tribute to him. He told how when a choice had to be made as to who should go to college, his brother told him to go, while he said that he would stay at home and till the farm and earn the money to give him an education. And Dr. Robertson said that his unknown brother should have the glory and the credit for what he himself had done. It was simply one of many cases where the stay-at-homes, the honorably stay-at-homes have done as great a service as those who have gone away. This was true of course in the recent war. There have been many casualties among the folks who stayed at home and worked harder and longer and wore out and died in order to maintain the fighting front.

The Man Who Had to be a Home Missionary.

This Gadarene demoniac had had a great experience. Jesus had restored him to his right mind and healed him. He wanted to go with Jesus. But Jesus told him that he would have to go back to the place in which he had been living and bear his witness among his own folks and his friends and his fellow-townsmen. It someties seems so romantic to go as a missionary to foreign countries or to do the so-called great things. It is not so dramatic or romantic to bear one's witness among those who know one best. And not so easy. But it is important. And necessary. And faithfulness here brings its own reward.

A Grateful Follower.

The blind beggar, Bartimaeus, in sheer gratitude followed Jesus after he had been healed. "He followed Him in the way." Alas for the man who has experienced the grace of God in Jesus Christ who does not feel the impulse to follow Jesus and to do something for Him.

A Business Man Follows Christ.

Matthew or Alphaeus was a business man, and a man who was in a shady business at that. To be sure it is dangerous to generalize, and there may have been publicans who were honest and high-minded. But the odds were against it, for the business itself, like the liquor business, tended to leave its imprint on those who dealt in it. But when Jesus saw this man Matthew sitting at his place of business, He told him to follow Him, and Matthew immediately left his business and rose and followed Him. Matthew was not the last man who gave up a shady business to follow Christ.

A Business Man Becomes An Evangelist.

The first thing that Matthew did was to make a feast and to invite his friends. He wanted them to share the experience of Christ which he had. He wanted Christ to have a chance to do for them what Christ had done for him. It is the natural and instinctive Christian impulse.

The Man Who Is To Be.

That business man in that questionable business was Matthew, one of the world's immortals. For not only did he become one of the Twelve Disciples and Apostles, but he wrote at least the background of the gospel that bears his name. Jesus sees men for what they may become.

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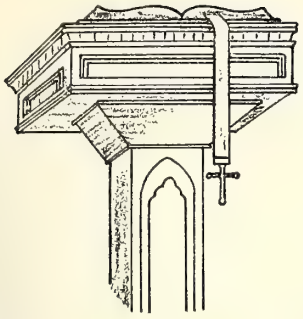

PETER'S "THREE TIMES"—TRIALS OF LIFE.

Lenten Sermon

By Rev. C. Shannon Morgan,
Pastor of Happy Home Church.

Simon Peter came from Bethsaida. He was married, though nothing is known about his wife except that her mother once had a fever. He must have been extremely warm-hearted, not to say hot-blooded, and in speech he was impetuous or hasty. Recognizing his leadership, the other disciples fell into the habit of letting him do the talking, and when Jesus spoke to them, more often than not he addressed himself to Peter. He was with Jesus in all the important events of his life. He accompanied him to Gethsemane, and must have expected trouble, since he went armed with a sword. When Judas Iscariot appeared with the Roman band, Peter drew his sword and sliced an ear off one of the soldiers.

Peter was very inquisitive—always asking questions—and Jesus taught important truths in answer to Peter's questions and remarks. Jesus had told a story about men looking for the return of their lord from a marriage feast, when Peter asked, "Lord, speaketh thou this parable unto us, or even unto all?", and Jesus told the parable of the steward and his servants (Luke 12:42-48). Peter asked Jesus, "Lord, how oft shall my brother sin against me, and I forgive him, until seven times?" Jesus answered, "I say not unto thee, Until seven times; but until seventy times seven" (Mt. 18:21, 22). Because of Peter's remark about the withered fig tree Jesus said faith is an explosive that can remove mountains (Mk.11:20-23). Peter asked for the explanation of a parable and Jesus told him the laws of human defilement, that not what goes into a man, but what comes out defiles the man (Mt. 15:17-20). Peter began to complain that they had left all to follow Jesus, and Jesus replied, "Verily, I say unto you, There is no man that has left house, brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mk. 10:29, 30). At the last supper when Jesus had washed Peter's feet, Peter wanted him to wash also his hands and his head, but Jesus taught that spiritual cleansing does not consist in bodily washing (Jn. 13:10). So we see that Peter's inquisitiveness called forth much of Jesus' teaching.

In spite of his favored position as a disciple, Peter had his trials, temptations, and downfalls.

On at least four occasions things happened to Peter in threes: (1) In the garden of Gethsemane Jesus found him sleeping three times; (2) at the questioning of Jesus before the high priests Peter denied Jesus three times; (3) after the resurrection of Jesus, Jesus appeared to seven of his disciples at the sea of Tiberias in Galilee, and he asked Peter three times if he loved him; and (4) when Peter was at Joppa with Simon the Tanner he went upon the housetop to pray and he fell asleep and had a vision: three times a sheet with all kinds of animals was lowered.

These four "three times" are simply trials of Peter's life. We face the same four trials and ofttimes they occur more than three times. Peter's first temptation was to go to sleep when Jesus left him to watch, when Jesus needed him most, and Jesus found him sleeping three times. His sleeping caused Jesus to say, "The spirit is indeed willing, but the flesh is weak." It is the temptation to fulfil the desires of the flesh. They are natural desires. Psychologists call them physiological drives: hunger, thirst, sexual urge, sleep, etc. All of us possess these natural drives or urges, and unless we re-direct them or sublimate them into socially acceptable channels, they bring forth the fruits of the flesh, which, Paul in writing to the Galatians said, are "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, factions, divisions, heresies, envyings, drunkenness, revellings, and such like." But if our desires are directed toward or sublimated into socially acceptable channels, they bring forth, Paul says, the fruit of the spirit, which are "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." May we never fall into the sleepiness of the flesh when Jesus needs us most!

Peter's second temptation was to disown his Master, and he denied knowing him three times. We face the same temptation every day. Jesus identified himself with our fellowman saying, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Every time we do an injustice to our fellowman, we are doing injustice to our Master, Jesus—we are denying him.

Peter's third temptation was to love his occupation more than Jesus. Peter must have been disappointed in Jesus' death, and he returned to Galilee to take up his old trade—fishing. Jesus appeared to him at the sea of Tiberias and asked him, "Simon . . . lovest thou me more than these?" In reality Jesus was asking Peter if he loved him more than he did his boat, fishing gear, etc. Jesus asked Peter three times if he loved him. Peter answered, "Yes," three times, and with each answer Jesus re-directs the love to him to our fellow-man: "Feed my lambs;" "tend my sheep;" "feed my sheep." We face the same temptation every day—to exploit personality for our own private gain; to engage in some kind of occupation that causes us to damage or at least forget our fellow-man. To love our occupation more than we do Jesus is to *hate* Jesus. It is ego-centric, hoarded love, and

> Love that is hoarded molds at last
> Until we know some day
> The only thing we ever have
> Is what we give away.
>
> And kindness that is never used
> But hidden all alone
> Will slowly harden till it is
> As hard as any stone.
>
> It is the things we always hold
> That we must lose some day;
> The only things we really keep
> Are those we give away.

Peter's last "three times" was the temptation of race, to think of himself as being better than other peoples. Moreover, after his trance or vision, he went into the home of a Roman centurion, Cornelius, who lived at Caesarea. This Roman was of another race. When Peter enterd Cornelius' house, he told him: "Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet hath God showed that I should not call any man common or unclean." Later on Peter had the same temptation of race at Antioch in Syria. For a while he, a Jew, ate with Gentile Christians, but when Judiazers, or those even though they were Christians believed in keeping the Jewish customs, came from Jerusalem to Antioch, Peter withdrew and would no longer eat with the Gentile Christians because he was afraid he would offend the Judaizers. Paul says that he resisted Peter to his face and told him that he was doing wrong. Today, we face the same

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

For many years it has been the custom at the Christian orphanage to let the children go barefooted when they can bring me a branch of dogwood from a tree that is in full bloom.

The weather, during the month of March, has been so warm that all vegetation is ahead of the season. The writer was over in our pasture today, March 29, and ran across a dogwood tree in full bloom. We have always thought the dogwood tree was one of the most beautiful flowering trees that we have in this section. If the weather continues warm the little boys will begin now to want to take off their shoes and socks and go barefooted on the lawn.

Measles have been paying the orphanage a visit. We have one little girl who has a perfect coat at this writing. Quite a number of the others have not had measles. We have a scourge of it about every ten years.

Mumps, too, are visiting us. Several of the children have swollen jaws this week.

It is not long until Easter. We have shoes to buy for both boys and girls for Sunday. Also clothes for the boys. We hope the good women will furnish the dresses for the girls.

In these times of high prices have you given any thought to the problem which your superintendent of the orphanage has to face. We sent a matron to the store a few days ago to buy a little boy a suit of clothes and a shirt. The cheapest thing she could find was twenty ($20.00) dollars for a two-piece suit and a shirt. She did not make the purchase. Little dresses we could buy a few years ago for $1.25, now cost at least three times that amount. Shoes!—Have you purchased any lately?

With nearly a hundred little children here to clothe, I wonder if you have given it much thought.

Our income from the churches of the Southern Convention for the week of March 21 was $49.31; for the week of March 28 was $204.26 and for the week of April 4, it was $89.59. This makes a total of $343.16 for three weeks.

We have to have six matrons, a superintendent of the farm, a dairyman, a hired man. If you know anything about the cost of labor, you can easily realize that we cannot exist on that amount. We wish every member of the denomination would visit the Christian orphanage and see the three buildings for children, the beautiful dairy barn, the beautiful herd of cattle and above all, the little children who are fatherless and dependent. and are here because they have no other home. They have bright minds. They have strong bodies and will one day be grown men and women. They are as worthy of a chance in life as any other children.

This is your institution. The little children are helpless and dependent. If you would visit the orphanage and see what we have here you would have a more interested feeling than you have now toward your institution. If you could come in contact with the real needs as we do here you would want to contribute to help. The Congregational Christian denomination has one of the nicest small orphanages in the State of North Carolina.

It has taken forty years to get it up to where it is now. The writer wishes he had the persuasive power of pen and words to get every member of our church enthused in this work for the little children here. Give them an equal chance. If you do, one day you will be proud of your investment.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 4, 1946.

Amount brought forward	$3,042.57
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
New Hope	10.18
N. C. & Va. Conference:	
Long's Chapel	25.00
Western N. C. Conference:	
Ether ..... $ 6.32	
Hank's Chapel 15.54	
Ramseur 18.22	
Randleman 3.00	
Smithwood 3.26	
	46.34
Va. Valley Conference:	
Antioch	8.07
Total for the week	$ 89.59
Total for the year	$3,042.57

UNITED CHURCH ACTION ACCREDITED WITH DRY VICTORY IN ROCKINGHAM COUNTY.

The united action on the part of church forces in Rockingham has been accredited as the contributing factor in the surprising election here last week which determined that the county would remain legally dry. In the Spray section alone, sixty-five churches banned together for a mass meeting, and fifty-four churches in the Reidsville area united in a newspaper campaign against the establishment of ABC stores. Religious leaders throughout the State have requested of the leaders of Rockingham County full information as to how the campaign was conducted.

SUPERANNUATION.

Previously acknowledged February 28, 1946	$2,230.84
New Lebanon, Reidsville, N. C. .	18.00
Lebanon, Semora, N. C.	10.00
Holy Neck, Holland, Va.	25.00
Mt. Olivet (R), Elkton, Va.	5.00
Long's Chapel, Mebane, N. C. ..	10.00
Hebron, Buffalo Junction, Va. ..	9.76
Elon College, N. C.	70.00
Total to March 31, 1946 ...	$2,378.60

BOARD OF SUPERANNUATION,
Mattie Cox Parker, Sec'y.

DR. GOODSELL REPORTS.

(Continued from page 8.)

She must have the warm friendship of America in these still critical years.

"It is futile, adds Dr. Goodsell, to talk of the Anglo-Saxon peoples conquering and ruling the world, for the world is a community of which they are only a part, albeit a major part. There must somehow be created a greater sense of world community. My hope is that the United Nations Organization will not fail in marching up the highway of peace and community mindedness. Those who know the world best at the present time, and are able to judge with some degree of calmness, see that such simple principles as the Golden Rule and the ethical teachings of Jesus as a whole are the only hope of the world. Without good will and integrity we cannot rebuild. The Christian Church in many lands embodies the highest hope of our common humanity."

The International Missionary Council is made up of national missionary conferences and councils in twenty-eight countries. It is in a sense the "extension department" of the World Council of Churches which now embraces eighty-eight Protestant communions in twenty-nine different countries. Dr. Goodsell is a member of the Ad Interim Committee of the International Missionary Council. These meetings were the first since the beginning of World War II, which brought together leaders from all corners of the globe.

SUN'S PULPIT.

(Continued from page 13.)

temptation—the temptation of race, of thinking ourselves better than other peoples.

So what do we learn from Peter's four "three times" temptations? (1) That we should never fall into the sleepiness of the flesh when Jesus needs us most; (2) that we should never disown or deny our Master by doing injustice to our fellow-man; (3) that we should never love our occupation to the exploitation or forgetfulness of our fellow-man; and (4) that we should never succumb to the temptation of race.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

Editor.....Robert Lee House
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Departmental Editors — H. S. Hardcastle, Sunday School Lesson; Mrs. A. C. Todd, Children's page; J. Everette Neese, Young People's Work.

SUBSCRIPTION RATES.

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One Year.....$2.00

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Book Reviews

DIVINE INVASION. Paul Zeller Strodach. Muhlenberg Press. Philadelphia. 1946. 208 pages. $2.50.

Eighteen sermons for the Sundays Septuagesima until Easter, the sixth such volume for the Lententide. The preaching is merkedly Lutheran, Gospel-centered, the contributors, Lutheran pastors, ranging from pulpit celebreties to men whose first-published sermons are herein. Nor do the latter suffer in the combination. There is much helpful material in fresh composition; it is good preaching. One author should have tempered his negative comment on Renan's *Life of Christ* by reading that great author first. To apply the "Finis" of the volume to an imputed "finish" of Christ is, perhaps, a telling illustration but does not coincide with facts. But the volume is a good one.

JOHN F. C. GREEN.

McKeesport, Pa.

* * *

THE FAITH OF A PROTESTANT. W. Burnett, Jr. The Macmillen Company. 1946. New York. 76 pages. $1.50.

A protest against un-Protesting Protestantism, and a timely one. The vapid ethicism of Protestantism has obviously run its course until there is increasing return to the faith once delivered unto the Fathers. God is God, and law is law; and theology had to return to center. That this work is setting forth in clear and cogent fashion.

JOHN F. C. GREEN.

McKeesport, Pa.

WOMAN'S PAGE.

(Continued from page 9.)

"I just want to tell you about our missionary society. We met to organize or see what could be done on February 27. We organized with eight members. We met again last Friday night for our March meeting, and what do you think? We now have twenty-two members! I have ten more in mind that we should have by our next meeting. I told them Friday night that I had set my goal for thirty-five members by the time our Women's Conference meets in July. We should have them, and probably more, for there are lots of people in this community.

"And something else good, I'll tell you. At our meeting Friday night, we were talking about our church paper, THE CHRISTIAN SUN. We got six new subscriptions from the group and have a prospect of a few more."

* * *

BOOK REVIEW AT ANTIOCH.

The Woman's Missionary Society of Antioch Christian Church, near Windsor, Va., met Tuesday night, March 5, in the home of Mrs. C. M. Clements, with the president, Miss Winifred Clements, presiding. Mrs. H. E. Price was in charge of the devotionals. There were twenty members and four visitors present.

Rev. H. E. Crutchfield, a former pastor, was present and gave a very interesting review of our home study book, *These Moving Times.* Mr. Crutchfield related some of his personal experiences while serving as Chaplain in the service of his country, which we all enjoyed very much.

WINIFRED CLEMENTS,
President.

* * *

LETTER FROM CRADLE ROLL SUPERINTENDENT.

106 Brooks Street,
Burlington, N. C.

Dear Friends:

Now that the spring days are here again and our boys and girls are in Sunday school and church more often with winter weather behind us, my thoughts turn to the babies who will also begin, for the first time, to come to our nursery classes. These thoughts turn my mind to our Cradle Roll babies.

I'm wondering how many of our churches have Missionary Cradle Rolls. It's wonderful to start religious training for the children even before they begin coming to the Sunday school. This the Missionary Cradle Roll does.

If you do not have such an organization, why not start one now. Why not secure the names and birthdays of all your church babies and on Cradle Roll Day, in May, have a service honoring these babies! Children up to six years of age are eligible for this group. It would be great if every church in our Convention had such a Cradle Roll.

The purpose of this Cradle Roll is to emphasize Missionary Education for the children. Each child is given a mite box in which he saves his money to be given to missions. Usually there is a "mite box" opening service at which time a special program is planned for the children.

Special literature can be secured for this work from our Pilgrim Press Publishing House, 14 Beacon Street, Boston, 8, Mass. Why not write for a catalog if you do not have one available, and see what fits your needs for such an organization.

I'd be so glad to help in any way possible in getting a Missionary Cradle Roll at work in every church in North Carolina.

If I can be of service, please let me know.

Sincerely,
JULIA WOODSON,
Supt., Cradle Roll,
N. C. Conference.

Sin not only enslaves those who practice it, but it so weakens the power of resistance that they soon find themselves without enough will power to repent.—*J. T. Hinds.*

SINGING IN THE HOME

By CHARLOTTE A. YOUNG.

When we established our home we decided that we would go singing along our way whether times were good or bad or whether there was war or peace in the land. This morning I over heard a conversation in the playhouse which told me we had chosen wisely when we wove the golden thread of melody into every inch of our tapestry of home life.

The little girl next door said, "I like Sunday school best of anything 'cause it's time to sing as soon as you get there."

Our daughter replied, "It's too bad you weren't born in our family, 'cause at our home it's always time to sing." When we open our eyes to the new day it is time to sing, "When Morning Gilds the Sky."

We "Sing, and Smile, and Pray" as we wash the dishes, and scrub the kitchen floor to "True Hearted, Whole Hearted." The bath tub gleams by the end of the first verse when we scour to, "Brighten the Corner Where You Are." When we hang the clothes out in the line, it is time to sing, "All Hail the Power of Jesus' Name" or "There's a Rainbow Shining Somewhere." Weeding the garden in the cool of the evening becomes a vesper service as we sing, "Softly Now the Light of Day" or "Have Thine Own Way, Lord."

Each of us sings as he goes about his daily work, but most of all, we love to sing together. At first, Daddy was content to listen to me singing with children, because many years ago a misguided grade school music teacher had told him he could never sing. But he loved to read poetry, so as we sat in front of the fire, he would read the great hymns aloud as we hummed the tunes. Gradually he found himself slipping into the melody, and soon he was learning for the first time the thrill of lifting his voice in song.

We need to have the songs stored safely in our mind's treasury. So, each Sunday we select our hymn for the week. The one who can write makes two copies of it, one for the family bulletin board and one for Daddy to carry in his pocket as he commutes. When a meal is ready, I start singing the hymn of the week, and any member of the family within sound of my voice, joins in. Soon they are all coming from playing ping-pong in the basement, skating in the driveway or inspecting the garden, singing as they come. Thus we gather round the table, our hearts prepared for the prayer of thanksgiving in which we join before we eat.

If you have a sincere desire to go singing along your way, you need hymns to sing. So we have a library of hymnals, selected as carefully, and used as frequently as any other books on our shelves. But we are not satisfied to leave the words shut away in the books.

Many hymns that we learn, we do not sing again, but they will be there when the need arises. I stood by my father in his darkest hours, groping for some word which might bring him comfort. In the darkness, he raised his eyes and looked at far hills silhouetted against the first light of the rising moon. The strength of those hills seemed to flow into his body, and he straightened his shoulders, lifted his head and sang, "O God Our Help in Ages Past." I made very sure that our children learned that hymn because I may not be with them when their darkest hours come, but the hymn will be safe in their hearts to let them know that God will be their "guide while life shall last" and that knowledge will give them strength for the moment and "hope for years to come."—Courtesy, The Rodeheaver Company.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.
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The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, APRIL 11, 1945. 1946 NUMBER 15.

Elon College Library 3X

The Ascent to Calvary

"He steadfastly set his face to go to Jerusalem."—Luke 9:51.

Consider, O Lord, and hear us,
As Thy followers make their Lenten Ascent to Calvary.
In the daily deepening shadows of our stricken world,
We are witnessing a continuing crucifixion on land, on sea, and in the air.
Thousands whose faith is in Thee are completing their ascent to their Calvary,
For the same liberating truth and eternal peace for which Thou didst suffer and die.
In the terrible paradox where man's mind is dedicated to destruction and death,
A new Resurrection is already dawning.
Out of the night of sorrow and sadness and suffering,
The Calvary of the present hour is crowded with the crosses of men like the Master,
"With the flame of freedom in their souls,
And the light of knowledge in their eyes."

We know, Master, Thy life stood for certain eternal principles;
That Thou didst set Thy face and direct Thy steps to one supreme end.
And in this continuing and upward climb, which knows no turning back,
We have the abiding assurance that we are never alone.
If the steep ascent will mean the Supreme Sacrifice,
With darkness covering the earth, and gross darkness the people;
If in the anguish of soul we cry, "Why hast Thou forsaken me?"
When there is pressed to our parched lips a sponge soaked in vinegar;
We know that beyond the physical aspects of the scene,
Our God is there, nailed to the same Cross with those He loves;
Heart of our heart, and soul of our soul;
Being crucified with each generation from the foundation of the earth.

O Holy Father, in our fellowship of suffering, make Thy world one,
And from the heights of Calvary may we see in Thy redemptive plan,
The greatest place where man can die, is where he dies for man.

—Caradoc James Morgan.

NEWS AND VIEWS

Rev. Carroll Beale, formerly a member of the Baptist Church, but whose father was a life long member of the Christian Church, was recently received as an elder of the Eastern Virginia Conference and is now filling the Wakefield charge. Mr. Beale is a graduate of Richmond University and Nashville Seminary. He and his wife have both done teaching of collegiate grade, she holding her doctor's degree. He succeeds the veteran minister, Rev. Murdock W. Butler, who has been forced to discontinue work because of his health and age.

NEWS FROM O'KELLY'S CHAPEL.

Revival services will begin at O'Kelly's Chapel April 14, and continue through April 19, starting at 7:30 P. M. The second Sunday service will be at 4:00 P. M., April 14. Rev. E. N. Clark, pastor, will be the speaker and Mr. John Imrie will head the singing.

Two O'Kelley descendants have remembered the chapel lately. As you near the church, you see a new sign which reads: "O'Kelley Chapel founded 1794, First Church in North Carolina of the Christian Denomination." This sign was given by O. C. Upchurch in memory of his mother, Mrs. Mary Jane Carlton Upchurch, a life-long member of the church.

Dr. Blackwell Markham of Durham, N. C., surgeon and captain in the armed services, serving in Rome, Italy, brought home poppy seed to plant at O'Kelley Chapel. The poppies are blooming now—and are beautiful.

WINSTON-SALEM.

Yesterday the members of the Congregational Christian Church here in Winston-Salem, held their first services by themselves. For the past nineteen months the Fries Memorial Moravian Church has been using our building and carrying on the services of Christian education and Christian worship. Yesterday they met in their new building for the first time.

Many of us were anxious about our first service. The members worked hard to get the church in good shape after a good deal of moving had been done as the Fries Memorial group moved out. Mr. W. L. Padgett was our efficient superintendent of the Sunday school. The following figures are interesting and encouraging to us in Winston-Salem: Sunday school attendance, 26; morning church attendance, 47; evening church attendance, 35; Sunday school offering, $3.10; loose offerings, $8.28; in envelopes (pledges), $29.15; total, $40.53.

Miss Helen Jackson played the piano for the adult Sunday school; Mrs. S. L. Mauldin was the pianist for the children's group. Miss Virginia McIver, member of the senior class at Salem College and also a member of our Sanford Church, was at the piano for the morning church service. Mrs. Russell Klapp, pianist for the Fries Memorial Moravian Church and the fine wife of our church treasurer, rendered the piano music for us at the evening church service.

Fifteen young people gathered in the basement at 6:00 P. M. for games, business and fellowship. Most of these are members of our church youth group and we are grateful for the others who came.

The Winston-Salem Church has many plans for advancement and improvement. We look to the future!

W. J. Andes,
Minister.

BRIDES FROM ABROAD.

THE CHURCHES OF AMERICA WELCOME YOU.

We welcome each of you individually. You are one of the many thousands of brides of our servicemen who are arriving from the British Isles, Continental Europe, Australia, New Zealand and other places to make your homes here. The Federal Council of the Churches of Christ in America represents a constituency of some 25,000,000 Christians, but in extending this welcome it is expressing the spirit of America.

It is natural that you should feel strange in new surroundinggs, but we want you to know that you are among friends and to feel at home.

We hope that you will enjoy your life here and find generous fulfilment of your hopes and anticipations. You will encounter some new customs but you will find many things to remind you of home—a friendly people and a congenial community life in which the Church has a vital part. You will find that the churches are an important part of American life and that the clergy and people will welcome you into their fellowship and worship.

We trust that you and your husband will attend immediately the church of your choice. If you are not already known, introduce yourselves to the clergyman. You may be sure of a cordial reception.

It is probable that you will find in the community where you are to live a church of the same type as you were accustomed to at home. Members of the Church of England will find that the Protestant Episcopal Church is a part of that communion. If you are of the Baptist, Congregational, Disciples, Evangelical, Lutheran, Methodist or Wesleyan, Presbyterian, Quaker, Reformed, or some other church fellowship, you will find similar churches in the United States.

If you are not able readily to find a church of the same communion as that of which you are a member at home, you can find the same spirit, fellowship and mode of worship in some similar church. If you have difficulty in locating your particular church the Federal Council of the Churches of Christ in America will give you the address of its American headquarters.

You are to be an American. Join in American life and be a vital part of the Church of Jesus Christ in which people of all nations of the world are joined in fellowship. May God bless your coming among us. May you prosper in your family life and feel truly at home here.—*Bishop G. Bromley Oxnam, President of the Federal Council of the Churches of Christ in America.*

DIRECTIONS TO SOUTHERN CONVENTION.

To those expecting to attend the Southern Convention at Waverly, Va., April 30-May 2, the following directions will aid you: If coming by Richmond and Petersburg, take Route No. 460 east of Petersburg for twenty-seven miles. If you are coming over U. S. No. 1, follow the same north to McKenny, Va., take Route No. 40 to the right from U. S. No. 1, and follow that for forty-one miles into Waverly.

To date, I have had only a few notices from those who expect to attend. Will the ministers please notify me and give names of delegates coming from their churches.

We have splendid tourist homes, a small amount of hotel accommodations and private homes. Let us know which you prefer.

Joseph E. McCauley,
Pastor.

Box 22,
Waverly, Va.

PROGRAM OF THIRTY-SEVENTH REGULAR SESSION OF THE SOUTHERN CONVENTION.

The following is the program of the Thirty-Seventh Regular Session of the Southern Convention of Congregational Christian Churches, to be held at Waverly Christian Church, Rev. J. E. McCauley, Pastor, Waverly, Va., April 30-May 2, 1946:

Tuesday—Afternoon Session.

2:00 Worship Service—Rev. Peter Young, Norfolk, Va.

2:30 Roll Call.
Report of Program Committee.
Appointment of Committees.

3:00 The President's Address—Rev. W. E. Wisseman, D. D.

3:30 Report of the Executive Board.
Presentation of Strategy Committee's Report for Reading.

4:00 The Superintendent's Report—Rev. F. C. Lester, D. D.
First Reading of Finance Committee's Report—Rev. S. C. Harrell, D. D.

4:45 Historian's Report — Major W. E. MacClenny.
Treasurer's Report—Mrs. Mattie Cox Parker.

Tuesday—Supper Meeting.

6:00 Fellowship Supper—Rev. W. Millard Stevens, Toastmaster.

Tuesday—Evening Session.

7:30 Worship—Waverly Choir and Pastor, Rev. J. E. MacCauley.
Report on Christian Education—Rev. Wm. T. Scott, D. D.
Address—Dr. H. Shelton Smith, Duke University.

8:50 Report of Memoirs Committee.
The Lord's Supper — Conducted by Rev. W. J. Andes.

Wednesday—Morning Session.

9:00 Hymn and Prayer.
Roll Call and Minutes.

9:20 Continuation of Christian Education Report.
Our College—President L. E. Smith, D. D.
Discussion and Vote on Report.

10:00 Report on the Christian Orphanage—Superintendent Chas. D. Johnston.

10:20 Report of Strategy Committee—Rev. Wm. T. Scott, D. D.
Discussion and Vote.

11:00 Address—Dr. Douglas Horton, Minister of the General Council.

11:45 Address—Rev. R. L. Jackson.

12:00 Worship Service—Rev. Peter Young.

12:30 Luncheon.

12:30 Women's Luncheon—Mrs. W. E. Wisseman, presiding.

Wednesday—Afternoon Session.

2:00 Hymn and Prayer.
Report of Committee on Finance (Continued)—Dr. Harrell.

2:40 Report of Board of Publication—Rev. John G. Truitt, D. D.
Address—Rev. Robert Lee House, Editor of "The Christian Sun."
Report of Managing Editor and Publisher—John T. Kernodle.

3:15 Report of the Committee on Evangelism—Rev. J. E. McCauley.
Address on Evangelism—Rev. Joe A. French.

3:50 Report of the Committee on Rural Church—Rev. S. E. Madren.
Address on the Rural Church—Dr. D. J. Bowden.

4:30 Report of Mission Board—Rev. H. S. Hardcastle, D. D.
Report of Women's Convention—Mrs. W. E. Wisseman, president.

6:00 Pilgrim Fellowship Supper—Rev. Victor Murchison, toastmaster.

Wednesday Evening Session.

7:30 Special Commissioning Service.
Commissioning as American Board Missionaries, Rev. and Mrs. R. L. Jackson, under the direction of Superintendent F. C. Lester, D. D.

Thursday—Morning Session.

9:00 Hymn and Prayer.
Minutes.

9:20 Report of Social Action Committee—Rev. A. P. Robinson.
Report of Race Relations Committee—Rev. A. C. Todd.

10:00 Report of Commission on Stewardship—Rev. Jesse H. Dollar, D. D.
Address—Dr. Dollar.

11:00 Report on Superannuation — D. R. Fonville.

11:20 Final Reading and Vote on Board of Finance Report.

11:50 Report on Ministerial Loan Fund.
Auditing Committee's Report.
Nominating Committee's Report.

12:00 Report on Men's Work.
Address—Hon. Mills E. Godwin, Jr.

Thursday—Afternoon Session.

2:00 Hymn and Prayer.
Report of the Revision Committee—Rev. Jesse H. Dollar, Chairman.
Miscellaneous Business.
Reading of Minutes.
Final Worship Service—Rev. Peter Young.

4:00 Adjournment.

MUSIC AND DRAMA TO HIGHLIGHT EASTER RADIO PROGRAMS.

Marking the first peacetime Easter observance by the American people since 1941, the National Broadcasting Company will present special Lenten programs from churches and public gathering places in many parts of the country.

Throughout Holy Week, a program of Bible readings by Jane Cowl, with background music of ecclesiastical nature by the NBC String Ensemble, will be broadcast Tuesday through Friday, April 16-19, from 12:30-12:45 P. M., EST.

On Good Friday, April 19, the program of the regularly scheduled "Words and Music" series will feature the presentation of Du Bois' "Seven Last Words of Christ." Harvey Hays will be narrator on this network program, broadcast from 12:00-12:30 P. M., EST.

The famous Bethany College Oratorio Society of 500 will be presented in a direct pickup from the college at Lindsborg, Kans., also on April 19. The program, 6:15-6:40 P. M., EST, will feature choral selections from the Handel oratorio, "The Messiah."

The West A. Capella Choir of West Presbyterian Church, Wilmington, Del., will give a program of Easter music arranged for forty voices, directed by Daniel J. Stumpf on Holy Saturday, April 20, from 4:30-5:00 P. M., EST.

The network will open a half hour earlier than its usual Sunday starting time, on April 21, with a program from New York's Radio City Music Hall. This program, from 7:30-8:00 A. M., EST, an annual presentation of the Greater New York Federation of Churches, will consist of musical selections by the Rockefeller Center Choristers and an Easter message by Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church.

NBC will broadcast the Sunrise Service on Easter Sunday from the Great Lakes Training Station, Chicago, 8:05-8:30 A. M., EST. The program will include choral selections by the Blue Jacket Choir and special messages from Navy chaplains and officers.

Moving to the Western states, NBC will pick up the special services, broadcast for the twelfth consecutive Easter, from the Grand Canyon (8:30-9:30 A. M., EST). This presentation will include selections by a fifty-voice a capella choir from the Arizona State Teachers College. The Easter sermon will be given by the Rt. Rev. Arthur Barksdale Kinsolving II, missionary bishop of Arizona. A descriptive narration of the service will be given by Howard Pyle.

"A Veteran's Easter" will be the theme of a program broadcast from Fitzsimons General Hospital (9:15-9-30 A. M., EST), Denver. The program will center on the veteran's belief that a new life can be based on faith in the resurrection of Christ.

The final link in the chain of religious programs marking the coming of Easter with the rise of the sun, will be the Sunrise Service from the Hollywood Bowl from 9:30 to 10:00 A. M., EST, except WEAF. This special pickup through NBC's western facilities will include a symphony orchestra, a chorus and noted personalities of stage and screen.

THE SONG OF MOSES AND THE LAMB.

Religious music antedates Christianity. The amount of pre-Christian material in our Christian hymns and anthems is remarkable. Our hymnody is immersed in antiquity. The best of the ages has been concentrated in our hymnals and finds contemporary expression through them. Much that is written in the name of song today fails to reach even the standard of Moses. What is the song of Moses?

St. John describes in Revelation 15 a vision of the entire martyr host praising God for his power and righteousness and Kingship of the nations. It has been suggested that the form of the vision owes something to the experience on Patmos, where John may have watched the sun set in the Agean, and felt himself on the shore of a glassy sea, and seen a great host who had come out of great tribulation. Such a vision would remind him of the deliverance of the Israelites at the Red Sea and the Song of Moses (Exodus 15:2-19). Here the song is one of deliverance; it is essentially a victory song. Human, earthly or temporal deliverance is a fitting theme for song.

Shall we not sing the song of Moses? Our deliverance at Pearl Harbor was memorable as our attack, for we might have been annihilated. The deliverance at Dunkirk has significance not only for Britain, but also for America. Our common deliverance from a dreadful enemy, or combination of enemies, is a mighty theme for prayer, recitation, and song. On the fact of this deliverance rests the hope of civilization. It would be difficult for the imagination to exaggerate the degradation to which Christian civilization would have been subjected, but for this deliverance. Compared to this, many other things become insignificant.

Have we forgotten already the song of Moses? The children of Israel have been taught for generations to remember the "mighty acts" of God. There is safety and sanity in memory. Now which is more important, an increase in wages or the basic fact that we are free men, able to work and earn? But for our recent deliverance from the Axis, democracy would be reduced today to a state of economic servitude in which our present state would be reckoned as heavenly. Poverty is preferable to a concentration camp. Sing, therefore, the song of Moses. Sing it reverently, sing it constantly.

Every day has its myriad deliverances. At some or many points along the way of every-day living, someone has met disaster. Our lives are in the hands of Him who is set throughout the centuries to "preserve thy going out and thy coming in." Christian civilization has concerned itself with the task of human deliverance. Religion, education, science and labor have combined their energies and skills to bring mankind safely through the Red Sea of ignorance, superstition, disease, poverty, and disaster. Our providential deliverances are as the sands of the sea. Who can number them? The song of Moses is perennially and universally appropriate. Sing it, therefore, morning, noon, and night.

Moreover, said St. John, "Sing the song of Moses **and** the Lamb." There is more than one string on which to harp. Christian music, happily, has balance and variety. The song of Moses and the Lamb boxes the compass of Christian hymnody just as Dan and Beersheba box the compass of Palestinian geography. The mighty sweep of Christian hymnody, from the old covenant to the new, from the synagogue to the cathedral, from time to eternity, is suggested.

This hymnodic span is the pattern for the grateful, singing Christian. But think how drastically we limit the pattern. The average church limits itself to one hymnal for a quarter of a century. No one hymnal is representative or comprehensive. There is no unabridged hymnal. Protestantism has brought leanness into its soul by casting its hymnody in an inadequate mold.

But the ultimate sin has not been reached. We further sin against the Holy Spirit (unpardonable?) by limiting the number of hymns in any hymnal through which the Holy Spirit can speak. Many Christians of long standing refuse to sing any hymn which they do not know already. They stand mute when the Holy Spirit endeavors to speak through a hymn which was not learned in childhood. "O Jesus, Thou art standing outside the fast-barred door, in lowly patience waiting to pass the threshold o'er. Shame on us, Christian brothers, His name and sign who bear. O shame, thrice shame upon us, to keep Him standing there." Learn, whatever the cost, to "sing the song of Moses **and** the Lamb."

The word "Lamb" is used twenty-seven times in the Book of Revelation as the symbol of Christ and signifies his sacrificial and redemptive work. St. John had a vision of the blessedness of those who by faithfulness even unto death have conquered. They have "harps of God," harps such as are suited to the heavenly worship of God. They sing of the deliverance wrought by Christ since the time of Moses. As Dr. James Moffatt expressed it: "There is a continuity in redemption which unites the first deliverance with the final." The theme of the song here is the vision of God and his works in which all thoughts of self are wholly forgotten. The song of the Lamb is the song of eternal redemption. Any Christian hymn about Christ and the church, from Advent through Palm Sunday, Good Friday, Easter and Pentecost, is a song of the Lamb.

O Christian, O Church, "sing the song of Moses and the Lamb." Here is the testimony of the saints: "And they have sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by the blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God Kings and Priests." (Rev. 5:9.) Amen.

R. L. H.

If absence makes the heart grow fonder, then some people must think a lot of the church.

The Supreme Sacrifice

By George Christian Enders, D. D.

The dramatic earth life of Jesus the Christ reaches its climax in passion week; and the events of passion week reach their climax in the Supreme Sacrifice.

The words and acts of passion week were regarded of such vital importance by the Bible writers that they occupy nearly one-fourth of the gospel narratives and nearly one-seventh of the entire New Testament. The closing week of our Lord's earth life is rightly called passion week. But that does not mean that the events are primarily emotional. It does not mean that the usual thought-content is absent. On the contrary you find here food for profound thought; problems that stagger the intellect and challenge the reason. Here you find no abatement on the part of Jesus of that balanced judgment, of that incisive, penetrating insight which characterize his words and acts. But passion week is rightly so called, for in it the affective side overshadows the intellectual. In it the feeling is more greatly aroused; the emotions are more profoundly stirred. In fact the last seven days constitute a kind of emotional mosaic in which the entire gamut of human feelings appear; in which various and intense emotions stand over against each other: peace and strife, love and hatred, triumph and defeat, joy and sorrow, pleasure and pain. These emotions reach the heights and sound the depths of spiritual experience, from the triumphant entry to the agony of the garden of Gethsemane and the cross.

Now, when I say that passion week reaches its climax in the Supreme Sacrifice, I mean to imply that the word sacrifice, rightly understood, combines within itself to highest degree emotional, mystical and thought elements. Originally the word sacrifice comes from the Latin word *sacrificium*, which means to make sacred, to devote or dedidate or consecrate something to deity. Such an object of consecration was known as an offering, or oblation, or atonement to God. In part, sacrifice means giving up something that is valuable or dear, and the act is attended by a sense of loss and pain. But this is only a part of its meaning. True sacrifice should result in ultimate gain rather than loss, in final joy rather than sorrow. For true sacrifice is an investment. This is what we mean when we say the blood of Christian martyrs is the seed of the church.

In this, the true sense, the whole life of Jesus was characterized by sacrifice. Sacrifice is the condition of all whose lives are truly dedicated to an ideal. The higher the ideal, the greater the sacrifice. Such a life is a succession of sacrifices. Jesus excelled all in his devotion to an ideal, first because of the matchless height of that ideal, the second because of his unswerving, wholehearted, uncompromising devotion thereto. As a result his whole life was a series of sacrifices culminating in the Supreme Sacrifice upon the cross.

But this does not mean that the earth life of Jesus was a succession of losses and sorrows. On the contrary each successful sacrifice resulted in gain and attending happiness. While Jesus went into the depth of human experiences and drank the cup of bitterness to its dregs, he also ascended the heights of blessedness, which he characterized by saying I have meat to eat that ye know not of.

From this it would seem that the Supreme Sacrifice would necessarily result in supreme gain. But unfortunately this is not necessarily so. Only successful sacrifice can result in gain, can be crowned with victory. Unsuccessful sacrifice is pure waste, total loss, and is attended by extreme mental pain. Successful sacrifice is in the nature of life investment. It pays dividends. In it the gains exceed the losses; the joys outweigh the sorrows. It is these gains, these joys that enable one to endure the cross and to despise its attending shame.

When sacrifice is unsuccessful; when it results in loss, in waste, the conditions are reversed, and there is no compensating gain or joy. In fact the keenest pain, the bitterest pains, the extremest mental anguish in sacrifice arises in the thought that it is unappreciated, that it does not achieve its objective.

In the nature of things it is not always in the power of the one who makes the sacrifice to make it successful. In most cases that work belongs to others. May I illustrate? Some years ago I stood on a sector of the great battle field of the first World War at Verdun. I watched old women and small children with shovels and picks digging up the bones of dead soldiers and arranging them in coffins for proper burial. I saw on the barren hillside a small red object. Upon investigation, to my surpise, I found it to be a single poppey. And then, of course, with unusual significance these came to mind:

In Flanders Fields the poppies blow
Between the crosses, row on row
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are Dead. Short days ago
We lived, felt dawn, saw sunset glow
Loved and were loved, but now we lie
In Flanders Fields.

Take up our quarrel with the foe:
To you with failing hands we throw
The torch; be yours to held it high.
If you break faith with us who die
We shall not sleep though poppies grow
In Flanders Fields.

In a short time after penning these immortal words the poet himself was killed and gave his life as myriads had done, a sacrifice on the altar of the great ideal of a war to end war, of a world safe for soul development. Clearly did he realize that the sacrifice of the myriads who were slain was not sufficient. Hence to us he threw the torch and entreated us to hold it high, to carry on and make their sacrifice count. Our failure to heed this entreaty caused the immeasurably greater sacrifice of the second World World.

If this is true of the sacrifice of men, it is even more true of the great sacrifice of our Savior, Jesus Christ. And so we come again to Mount Calvary, to the scene of the cruel crucifixion. Here we behold the suffering Son of God in agony of body and soul. We see his grief-stricken friends. We hear his seven last words, among which as the expression of the Supreme Sacrifice are these: "My God, My God, Why hast thou forsaken me?"

Yes, our Lord's earth life reaches its climax in passion week. And the events of passion week find their climax in the Supreme Sacrifice. To us he throws the torch. Upon our ability and willingness to hold it high depends the destiny of civilization.

GOD'S WILL FOR US.

Just to be tender, just to be true;
Just to be glad the whole day through;
Just to be merciful, just to be mild;
Just to be trustful as a child;
Just to be gentle, kind and sweet;
Just to be helpful with willing feet;
Just to be cheery if things go wrong;
Just to drive sadness away with song;
Whether the hour is dark or bright,
Just to be loyal to God and right;
Just to believe that God knows best;
Just in His promise ever to rest;
Just to let love be our daily key:
This is God's will, for you and me.

—*Anonymous.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Southern Convention will meet in Waverly, Va., on the last day of April, in a three-day session. The report of the committee appointed by the Executive Board to revise the Convention Manual will be one of the important matters to be considered. Those who attend the Convention should study the report printed in the January 31 issue of THE SUN, and be prepared to vote intelligently. The Convention was incorporated by the State of North Carolina and the charter provided that the Principles and Government and such amendments as might be made to that book should be the legal guide for the body. The Manual, therefore, as the successor to the book *Principles and Government,* is the legally authorized method of transacting business. The last session of the Convention formally adopted Roberts' Rules of Order as the basis of parliamentary procedure, in matters not provided for in the Manual. A working knowledge of these two documents should make it possible at the next session to avoid confusion and disorder. The observance of the accepted rules of parliamentary procedure is conducive to progress and goodwill among men.

The setting up of machinery and methods is not the most important business of a great church convention. Churches do not grow strong by the adoption of lengthy reports of boards and committees. Our church has been a good example of the vanity of depending upon principles, reports and new motions adopted. Many people seem to believe that anything can be accomplished by adopting a motion or a set of resolutions. These steps are essential in a deliberative body, but they are not the solution of all problems. The churches in a convention or a conference, through their representatives, make an attempt to do certain things looking towards cooperation in a common task. A convention looks backward and forward. It reviews the past and considers the future. Its success depends chiefly upon the faithful ministers, laymen, women and young people in the local churches. A united, cooperative, vigorous, deeply spiritual convention should kindle fires of sacred enthusiasm in the minds and hearts of all delegates and visitors. Devoted people in the church are attracted by a fellowship rich in spiritual experience. The content is more important than the container when spiritual things are involved.

The convention has a great building program for the future. Elon College, the orphanage, new church organizations, new church buildings, and additions with improvements to the old, should be carefully considered. The great missionary task, at home and in foreign fields, looms larger every year. But the same urgency rests upon the constituency of the church to plan for building an indwelling spiritual fellowship with Christ and other followers of the Master. If we proclaim fellowship as a basic element in our church and practice narrowness, critical exclusiveness and bigotry, we shall remain small and lose our hold upon our membership. Individual thirst for honor and power dries up the fountains of spiritual experience. Selfishness and greed have no place in the Church of Jesus Christ. The progressive church, like the progressive Christian, grows in grace and in favor with God and man. Paul said to Timothy: "Let no man despise thy youth." It might be said to all: Let no man despise thy conduct and thy spirit. "If any man hath not the Spirit of Christ he is none of His."

I. W. JOHNSON.

A MINISTER REPORTS.

During the past year we ventured on the belief that increased giving to outside causes would lift our vision and react most favorably on our local financial condition. The treasurer's report reveals that during 1945, when we gave five times as much to outside causes as in 1944, we met all local obligations in full. I have no doubt much of our progress financially has been due to a number of our people placing their giving on a systematic and proportionate basis. It is my hope that many more of our people will adopt the tithe as a minimum standard, not in any rigid legalistic sense, but as a practicable principle in the management and sharing of one's possessions. I would propose this as one of our aims during the coming year.

A second goal we should work to achieve in 1946 is to recruit one hundred new members. Three proposals I make to realize this: First, that every member and organization in the church help build an up-to-the-minute prospect roll. Half the population of our community is unchurched and hundreds more who are members should transfer their membership to a church close at hand. Prospects can be had by the score if we are alert. Report names of unchurched friends, neighbors, associates in business, to the minister. Watch the moving van. Help the prospect roll grow. Second, that during the year a religous census should be taken in the blocks surrounding the church. The young people are invited to consider this as a project. Third, that a continuous plan of home visitation for the purpose of inviting people to accept the Christian way of life and unite with the church be adopted.

A third goal for the immediate future is to extend and enrich our program for young adults, the largest and most dynamic age-group in our community. The beginning made in this direction in 1945 has been fruitful and should encourage us to launch out in a larger way in 1946.

A fourth proposal for the year relates to building our church constituency into a strong fellowship. As a first step in this direction, to provide ways for people to get acquainted more easily, I would recommend that our parish be divided into nine geographical units or colonies as an experiment for one year, details to be worked out by the minister in consultation with deacons and deaconesses. During the year, Mrs. Hurst and I would hope to entertain each of the colonies at the parsonage. Little, if any, organization would be required for the primary emphasis would be on acquaintance and fellowship.

ALFRED W. HURST.

Washington, D. C.

AMNESTY FOR CONSCIENTIOUS OBJECTORS.

WHEREAS, among the men who have been sentenced to prison for violation of the Selective Training and Service Act of 1940 are many who acted for the sake of firmly held principles of religious conscience and individual liberty; and

WHEREAS, by a proclamation of amnesty these men can be freed and their full civil liberties restored; be it

RESOLVED: that the Executive Committee of the Federal Council of the Churches of Christ in America expresses as its convictions that the cause of justice would be served if the President of the United States proclaimed a general amnesty for conscientious objectors now in federal prisons and for those who, although released, bear continued civil disabilities.—*Resolution adopted by the Executive Committee of the Federal Council of Churches.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

Once again we come to Palm Sunday! The children love Palm Sunday. Long ago other children came to Jesus on this day. Those children loved Jesus and to show their love they broke palm branches and gathered flowers to make his way beautiful. They did not know about the sorrow that awaited Jesus at the end of his journey. But I can imagine that the love of those children for him, and their gifts of flowers and palm branches helped him to endure the unkindness of grown-up people which he had to undergo during his last week on earth.

Children of today will bring their love to him again this Palm Sunday. They will sing their hymns to him again. They will bring their spring flowers to make lovely their Sunday school rooms and church sanctuary. Parents will bring their tiny children again. On this day many churches hold christening services. Junior choirs process with waving palm branches and add their sweet voices to the music of the adult choir. I know one Sunday school teacher who asked hir minister to make the sermon for Palm Sunday simple enough so that her class could understand and enjoy it.

I hope that all of you will go to church on this Sunday which reminds us of those children who first loved Jesus and his stories. For those of you who are shut-in and will not be able to go, here is a prayer from the *New Hymnal for American Youth*. Margaret Slattery wrote the prayer for:

THE SABBATH.

In thy wisdom and justice, O Father, thou hast given to us this special day in which to rest, to enjoy our beautiful world, to think of thee and all whom thou dost love.

Forgive us, we pray thee, that so often in carelessness and selfishness we forget thee.

On this holy day speak to our hearts and help us to remember the countless blessings thou hast prepared for our good.

May this be a day which we shall spend as Jesus did, worshipping thee in thy holy temple, walking through fields and by the lake, talking of thee, doing good to all who need our help.

Forbid that through our selfishness the day should be hard for others.

Teach us to be considerate, kind and just, doing unto others on this day as on all days, as we would that they should do unto us.

Accept, we pray, the worship of loving hearts and devotion of daily lives in which we remember others and forget ourselves. Amen.

PALM SUNDAY SCRIPTURE. — Matthew 21:6-11: And the disciples went and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon. And the most part of the multitude spread their garments on the way; and others cut branches from the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosannah to the son of David: Blessed is he that cometh in the name of the Lord; Hosannah in the highest. And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitude said, "This is the prophet, Jesus, from Nazareth of Galilee.

SMALL CALLERS.

By LOUISE PRICE BELL.

Issued by the National Kindergarten Association.

"Here come David and his mother —hurry and put that vase out of his reach. And move that little figurine somewhere. He'll start for them the first thing." So cautioned my sister, in whose home I was visiting.

Two minutes after David and his mother had entered the living room, I understood her apprehension. Had David been alone, Anne could have quietly and easily shown him that these things—as well as the many others that he handled while there—were not toys to be played with. But it is a bit awkward to correct a child in front of a parent, particularly when the parent is apparently unconscious of any fault on the child's part.

The wise parent does not take her children calling unless they have been properly taught—unless they know and understand that they should not handle other people's property, except when invited to do so. Of course some well-meaning persons say, "Don't worry about the children. There's really nothing in the house that they can hurt." By saying this, they make the parents' and future hostesses' positions even more difficult.

Besides this, it is not fair to a little child to take him calling very often. It is natural and right for him to feel the urge to be busy every minute—to want to move about and to do things with his hands. It is very hard for him to sit still and to refrain from touching the things within his reach. Making a call occasionally is good for him, but the calls should be few and far between.

If there are children in the home where a mother wishes to call, she need not hesitate to take her child if her friend suggests it; the children can play together. Under other circumstances, if necessity forces a parent to take a small child with her when making a call, she should take also some quiet game or one or two toys that he has not seen for a long time. Then, after the greetings are over, she can get him settled with an interest of his own. A box of small design blocks, a peg board, a book of paper dolls, or beads to string will keep a child busy for a long time.

I know a very sweet old lady who has a chest under the bay window in her dining room. That chest is the delight of all the children in the town whose mothers take them to call upon her—and how they do love this Mrs. Small! In the chest are all sorts of things that children enjoy—puzzles, crayons, picture books, washable dolls, and quite often a new toy wrapped gaily and put in for a surprise. These toys, which have been collected over a long period, vary from time to time, so they always delight the children. This is one home where parents always feel free to take their children, for the very fact that Mrs. Small has the chest shows that she not only wants the children to come but understands that they should not be asked to sit inactive all the time their elders are talking.

The idea is well worth the consideration of anyone who has no children in her home. Especially is this true if several of her friends have young children and have no one with whom to leave them. Both parents and children will appreciate this thoughtfulness, and she herself will be a much happier hostess.

As we go to press we learn that Superintendent F. C. Lester's mother is most critically ill, having suffered a stroke last Saturday morning. Our deepest sympathy goes to her and her loved ones in this hour of trial.

J. T. K.

LETTERS TO FUTURE MISSIONARIES.

From Miss Mary Meisung Euyang, Student:

Dear Friends,

Greetings to you—"heralds of God's truth and ambassadors of God's love!" Please let me, on behalf of my fellow-students, express my deepest appreciation for the splendid work the Christian missionaries of the past as well as today have performed in our country. In the fields of education, medicine, social work and relief, their accomplishment has been the greatest single source of aid and inspiration in the building of New China. Such remarkable achievements of the Christian missionaries are but an expression of the power of Christianity.

The Christian movement is growing in strength in this nation every day. Never before have there been so many Christians serving in the Chinese government and holding key posts. Our own president, Generalissimo Chiang Kai-shek, begins his daily routines with an early morning meditation.

In the fields of education, we have today over 250,000 graduates from Christian schools, many of whom are leaders in social as well as government work.

The Y. W. C. A. and Y. M. C. A. together with the much-talked-of New Life Movement are heading an organized program of social and moral reformation.

We are most grateful for what the Christian Church has so far done for us in relief, rehabilitation, and reconstruction. After the war, according to the statistics of the UNRRA program, 84,000,000 Chinese will be needing relief. This is considerably more than half the population of the United States, or roughly equivalent to the combined populations of Australia, Belgium, Canada, Denmark, France, Greece and the Netherlands!

War has disillusioned us, thrown us into the ugly abyss of hatred and destruction. We are looking for something strong and invulnerable and imperishable and we are finding its essence in Christianity. Our hats are off to the valor, faith and vision, and the spirit of sacrifice shown by missionary workers in this time of trial. Now that peace is here we need help to put us on our own feet—materially and spiritually.

This is an invitation—and a challenge.

Mary Euyang.

(Mary Euyang is one among many Chinese students who have faced the

(Continued on page 11.)

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 4, 1946.

Sunday Schools.

Mt. Carmel, Walters, Va.	$	6.10
Ingram, Va.		8.16
First, Richmond, Va.		30.00
Pleasant Grove, Halifax, Va.		13.54
New Lebanon, Reidsville, N. C.		16.00
Liberty (Va.), Nathalie, Va.		2.60
Bethlehem (Nans.), Suffolk, Va.		3.46
Turner's Chapel, Sanford, N. C.		6.00
Dendron, Va.		7.60
New Elam, New Hill, N. C.		9.97
Winchester, Va.		7.36
Mt. Olivet (G), Dyke, Va.		9.31
Cypress Chapel, Suffolk, Va.		10.94
Total	$	131.04

Individuals and Churches.

Youngsville, N. C.	$	16.00
Timber Ridge, Gore, Va.		13.00
Bethlehem (Disp.), Disputanta, Va.		20.00
Albemarle, N. C.		24.00
Total	$	73.00

Specials.

Bethlehem, Elon College, N. C. (Shaowu)	$	22.65
Total for the week	$	226.69
Previously acknowledged		16,949.46
Total since Sept. 1, 1945		$17,176.15

Gratefully,
MATTIE COX PARKER,
Secretary.

FINANCIAL REPORT.

The following is the financial report of the second quarter, 1945-46, of the Woman's Mission Board of the North Carolina Congregational Christian Conference for the quarter ending March 15, 1946:

Woman's Societies.

Asheboro	$	60.40
Auburn		2.00
Beulah		4.27
Berea		8.00
Bethel		6.00
Burlington		369.30
Carolina		3.49
Church of Wide Fellowship		31.00
Concord		9.00
Durham		50.70
Elon College		117.70
Erskine Memorial		60.00
Flint Hill (M)		2.00
Flint Hill (R)		4.00
Greensboro, First Church		75.00
Greensboro, Palm Street		7.50
Hank's Chapel		11.10
Happy Home		28.00
Haw River		6.25
Henderson		18.76
Hine's Chapel		49.71
Hopedale		13.00
Ingram, Va.		20.20
Lynchburg, Va.		23.81
Mebane		8.37
Monticello		8.00
Mount Auburn		37.50
Pleasant Grove, Va.		34.00
Pleasant Hill		14.00
Pleasant Ridge (G)		12.75
Raleigh		37.50
Ramseur		9.00
Reidsville		439.35
Salem Chapel		5.00
Sanford		25.00
Shallow Ford		7.50
Shallow Well		20.00
Smithwood		2.50
Turner's Chapel		17.00
Union, N. C.		68.85
Union, Va.		10.00
Winston-Salem		7.65
		$1,751.16

Young People.

Durham	$	25.51
Greensboro, First		35.10
Hank's Chapel		2.50
Reidsville		50.00
Sanford		25.00
		138.11

Willing Workers.

Durham	$	7.83
Durham, Juniors		7.87
Elon College		13.00
Greensboro, First		8.15
		36.85

Cradle Roll.

Durham	$	7.87
Greensboro, First		3.33
		11.20
Total Receipts		$1,937.32

Disbursements.

Bank charges	$	.36
Expense of delegate to Cleveland		92.00
N. C. Council of Churches World Day of Prayer Offering		100.81
		$ 193.17

Mrs. W. V. Leathers, Treasurer, Woman's Mission Board of Southern Convention, for:

Thank Offering	$	159.70
Post-War Emergency Program		14.50
Life Memberships		40.00
Memorial		10.00
Friendly Service		3.25
Chinese Student Work		50.00
Missions (General Fund)		1,466.70
		1,744.15
Total Disbursements		$1,937.32

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

News of Elon College

By President L. E. Smith.

FURNISHINGS FOR VETERANS' ROOMS.

The student housing situation at Elon College is becoming acute. We have expanded our facilities so as to take care of approximately fifty more students.

In addition, the college has secured from the government the assurance that thirty units for married veterans will be placed at Elon College within the next four to six weeks. These units will consist of kitchen, dining room, living room, and two and three bedrooms.

To furnish these units and the additional rooms provided by the college will be quite an item of expense. This is an inquiry to ascertain if there aren't individuals, Sunday schools, societies, men's or women's organizations, or churches that will undertake to provide furnishings for one or more rooms either for single or married veterans. The veterans in most cases have no furniture and it will be terribly expensive for the college to undertake to furnish these rooms and apartments, particularly for so short a period.

This is an opportunity for some individuals, churches or church organizations to render a very fine and unselfish service. We would be delighted to hear from you.

FULL TIME ALUMNI SECRETARY.

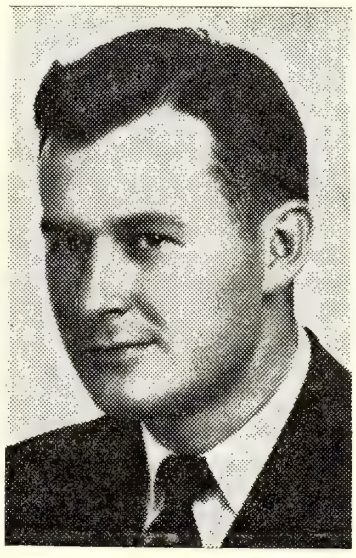
Elon College and the Alumni Association have taken a long step ahead in securing a full-time alumni secretary. There are more than 12,000 graduates and former students of the college, a number of whom have maintained active interest and have given support to the college, but a large number have not. The alumni of an institution are to a certain extent the true measure of its worth and the chief source of its support. The alumni of Elon College have been neglected too long. The college is interested in its graduates and former students but has not had the personnel or resources to properly manifest that interest.

We are not able now, perhaps, but we are making the effort and are most fortunate in securing the services of Lt. James F. Darden for this position. Mr. Darden was popular and efficient as a student in college, and he has achieved in his country's service since graduation. He has a good personality. He is young, energetic and ambitious. He is anxious and will succeed if we will do our part.

The News Bureau of the College has released the following article:

"Lt. James F. Darden of Suffolk, Va., has been appointed Alumni Secretary of Elon College, it was announced today by Dr. L. E. Smith, President of the college.

"Released to inactive duty by the Navy on February 5, Lt. Darden, of the class of 1943, will assume his duties immediately. He entered the service after graduation, was assigned to the Amphibious Forces upon completing midshipman's training, and became an executive officer on LST's. In the Mediterranean area he took part in the landings at Anzio and in Southern France. Lt. Darden also served in the Pacific, taking part in the occupation of Japan.



LT. JAMES F. DARDEN.

"Lt. Darden was married while in the service to Miss Virginia Jeffreys, daughter of Mr. and Mrs. H. A. Jeffreys of Burlington. Mrs. Darden was graduated from Elon with the class of '44, and they will take up residence at Elon College when quarters for veterans, now under construction, have been completed.

"Lt. Darden will give full time to the re-organization of the Elon College Alumni Associations, and particularly to those in North and South Carolina, and in his home state of Virginia. He is a member of the Christian Church of Suffolk, Va., and will cooperate with the authorities of the college and with the Convention of the Christian Church.

"Offices of the Alumni Association and of Mr. Darden have been established in the Carlton Library at Elon College. Complete records concerning the college alumni will be filed as they are assembled.

"First units to be organized under the new plan will be in Alamance and Guilford Counties, especially those in Greensboro and Burlington. Units in Winston-Salem, Durham, Raleigh, and Eastern North Carolina will also be called to meet in March and April. Banquet assemblies will be announced when scheduled.

"The Elon College Alumni Association of Eastern Virginia, of which Mr. Darden is a member, has been prominent in the promotional activities of the college for many years. Members of all local associations contacted to date have pledged active help in the Million Dollar Campaign, now in progress.

ENROLLMENT.

There are two more periods in the current year when students may enroll in Elon College for full credit—June 3 and September 2. Advanced enrollments for both periods exceed by far any previous records. Indications are that we shall have the largest summer school in the history of the college and that all rooms for students for September will be reserved by the end of this month.

Elon College is exceedingly anxious to enroll our church's own young people as students. This is another appeal to our ministers and church people to forward names and addresses of prospective students and to redouble their efforts in an endeavor to influence their young people to enroll as students in their own college.

FIFTH SUNDAY OFFERINGS.

We had a very good report last week and our report for this week is better. The Elon College Community Church gave the report a boost last week by paying its apportionment in full, and the Newport News Church lifted the total figures for this report by paying its apportionment in full. What church will give a boost to our next week's report?

We are certainly grateful for every contribution from our regular supporters. This is to be expected, but we are so anxious for some new supporters. Is your Sunday school accustomed to giving the fifth Sunday offering to the college? If not, try. You will not miss the offering but will

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

THE JESUS OF PALM SUNDAY.

Palm Sunday was the beginning of Christ's coronation. The day before had been spent in Bethany at the home of Lazarus, Mary and Martha. His popularity had been spread throughout the region of Judea and among the people who had gathered at Jerusalem for the Feast of the Passover. All had, perhaps, hoped he would visit the city so that they could see him. Suddenly the message began to pass from one to another that Jesus was on his way to Jerusalem. Eventually he arrives and the enthusiasm of the multitude results in the breaking of Palm branches and strewing them in the street.

This was the greatest ovation Jesus had ever received. Historians tell us that more than two million people generally attended the great feast. It must have been a gigantic procession and a wonderful demonstration. The fulfillment of Zachariah's prophecy had come: "Shout, O daughter of Jerusalem. Behold thy king cometh unto thee. He is righteous, and victorious; lowly and riding upon an ass, even the colt, the foal of an ass." Up the main thoroughfare of the city, to the gate of the Temple, this procession moved, while the multitudes shouted: "Hosannah to the Son of David! Blessed is he that cometh in the name of the Lord." This was a moment that any monarch might covet.

And yet during this procession a sad episode occurred. When the Saviour came within sight of the Holy City he became intensely depressed. So sorrowful of heart was he that he wept over the city.

Why did he shed tears over this great metropolis? What was it he saw that broken his heart? This we know, the tears were not for himself. He was on the very eve of death and yet he shed no tears because of it. One may ask as to why he did not show admiration instead of emotion. Obviously, from his vantage point the city must have presented an imposing picture. Many would have been awe-stricken with admiration. But not Jesus, at least, not on this occasion. Why? Was not this the city of the living God? And yet he shed tears over it. Why?

Perhaps the answer can be summed up in one sentence: He wept because of the city's corruption. He could not see the picturesque gardens, not the massive towers, nor its glittering temple, because its corruption hid all this loveliness from view; especially to a sensitive soul. "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace, but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation."

Jesus wept because he loved. And it was love that brought him into the world and caused him to give his life upon the Cross. Let us thank God that the Jesus of Palm Sunday still looks out upon mankind in cities and in country hamlets and still loves them and wants to redeem them from their ways of corruption. This is the mission of the Jesus of Palm Sunday.

* * *

CROSSES FROM PALM LEAVES.

Two years ago on Palm Sunday, the superintendent of the Bay View Sunday school, Mr. S. H. Pell, surprised everyone by presenting them with a Cross made from strips of Palm leaves. It must have taken him and his wife many hours to prepare these but their effort was worthwhile.

When we reflect upon Palm leaves and a Cross we draw opposite conclusions. Palms represent gladness and triumph; a Cross means pain and death. Palms and Crosses seem so different that we cannot conceive of them being linked together at all.

When we think of Jesus and think of Palms, we seem to hear again the shouts of the people as they spread Palm branches before Him. But soon the shout dies away. When it was apparent that *their* hopes concerning Jesus were not to be fulfilled their "Hosannahs" changed into condemnation. Those who once hailed him now cry: "Crucify him."

So there is a real sense in which the Palms changed into a Cross. One day they were glad to name his name, but a few days later they were equally as glad to see him crucified. Thus the Palm leaves and the Cross were brought into close proximity.

WHAT IS COMMUNION?

This is Communion Sunday. I am neither Catholic nor Anglican. However, as I take my place in the pew, I bow my head in silent prayer that the Spirit of God may move mightily in the minds and hearts of the nations to make this not only a world communion, but one in which nations will be brought near to God, and more earnestly and sincerely together in a continuing and permanent peace.

The congregation is large and the people are silent before God in the sanctuary. The silence is broken only by the minister speaking in a loud voice, as though God might not otherwise hear. And why should worship intended to be inherent and properly silent and reverent, be broken into by calling attention to attendance on last Sunday's services and the amount of the collection, especially since these figures are published in the bulletin?

George Wharton Pepper, a layman, in his, *A Voice from the Crowd*, the Lyman Beecher Lectures on preaching at Yale, asks why any minister, any time, whose subject always deals with life and death, diverts his and the people's mind to deal with announcements many of which are of negative value?

After the sermon, in approaching the administering service, the terminology indicated that the minister had difficulty deciding whether it were the "Sacrament," the "Communion" or the "Lord's Supper" which we observe or celebrate. Both bread and wine were offered with no particular formula or liturgy. When they were distributed some ate and drank immediately, while others waited for communion together.

How different that night in Jerusalem! Amid the ominous silence of that black Oriental night, when Jesus was approaching the hour when *all* would forsake him; even while being betrayed he could say, "Take, eat, this is my body broken for you. This cup is the New Testament in my blood, which is shed for many for the remission of sins. This do, as oft as ye do it, in remembrance of me." "All ye drink of it." Words spoken with a dignity and eloquence never to be exceeded.

Why can not the Protestant minister formulate a liturgy—or even a ritual—which may help us to more nearly experience with Christ the spiritual meaning and value of his sacrifice?—*A Voice from the Pew.*

MISSIONS PAGE.

(Continued from page 8.)

war experiences courageously and have tried to continue as best they could to prepare themselves to serve. The story of Miss Euyang's escape from occupied Shanghai, her trek to West China where she studied in the school of journalism under Dick Baker and others, and her many other experiences would fill books. She is now in America studying at Wesleyan College, Macon, Ga.)

* * *

From Dr. Homer C. Loh, General Secretary, Chinese Students' Christian Association in North America:

To those interested in teaching in China:

The contribution of American missionaries to China, especially in education, is now generally admitted. It is also apparent that there will be a great demand for American teachers in all fields. My purpose is to discuss a few questions about the preparation of future American teachers, not as a scholarly study, but as the candid and sincere words of a Chinese student who himself has been greatly benefited by missionary education in China.

To start with, a missionary teacher is a *teacher* and also a *missionary*. There are basic qualifications for a good teacher. The training in his own field is one thing and the interest and knowledge of teaching is another. It is an erroneous belief that all Americans can teach English. A good English teacher requires basic training in English, phonetics, and the knowledge of teaching language. An advanced degree, M. A. or Ph.D., may add much to the prestige of the teacher although it is not necessary. A good teacher will be able to show his ability even if he does not hold a high degree.

There are also basic qualifications for a good missionary. Sociologically speaking, Christianity in China is only one of the invading cultures. From this point of view, Christianity does not differ much from Hollywood motion pictures. It is evident that so far as the speed of diffusion is concerned, Christianity in China has not been as successful as Hollywood. That the diffusion of a non-material culture is always slower than a material culture is probably the main reason. However, that some former missionaries have not been well selected and well prepared also contributes to the small success of Christian work in China. It is my humble opinion that a good missionary should have adequate knowledge of the teaching of Jesus and the modern theological trends, and above all, the genuine love of the people and country where he is going to serve.

To be a missionary in a foreign country involves the problem of adjustment to the place. It is highly important for American missionaries to know something at least about the culture of China. *Assimilation* is not to be expected, but *accommodation* is necessary.

Assuredly the spread of Christianity in China has in the past been greatly complicated by the international situation. That the preaching of the brotherhood of mankind existed side by side with extra-territoriality, international settlements, and unequal treaties, has frequently been an embarrassing situation to many missionaries. Fortunately, this is now gone. The psychological element is, however, also important. May I point out that to be a missionary in a foreign country is not the burden of white men to "civilize" the "uncivilized" country, but the pleasure and responsibility of Christians to help each other and to follow each other's sorrow and joy.

For centuries past the Chinese have been taught to respect teachers. It is also a fact that the Chinese like Americans much more than peoples of any other country. A good foundation has been paved by former missionaries. The adjustment of future American teachers in China will not be as hard as it is generally believed. As one of hundreds of Chinese who have had a pleasant experience in associating with missionaries and see the importance of missionary work in the future, I wish to say that China needs you and we will welcome you with open arms.

NOTE: Dr. Loh is General Secretary of the Chinese Students' Christian Association in North America. The *Chinese Christian Student*, published monthly by the CSCA at 347 Madison Avenue, New York, will be sent to American friends upon request. Through the CSCA contact can be made with Chinese students who are now scattered in many parts of this country. From them future missionaries can learn much of China and the Chinese way of life.)

NEWS FROM ELON COLLEGE.

(Continued from page 9.)

find great satisfaction in the assurance that you are helping our most needy institution — the college — the institution that makes a continuous and intelligent contribution to the whole program of our church. These are days of need with the college. Your contribution will help to meet this need.

Previously reported	$2,306.32
Churches.	
Eastern Va. Conference:	
Bethlehem (Disp.)	5.00
Newport News	325.00
N. C. & Va. Conference:	
Greensboro, Palm St.	19.22
Lynchburg	6.00
Union (Va.)	20.00
Western N. C. Conference:	
Albemarle	15.00
Sunday Schools.	
Eastern N. C. Conference:	
Turner's Chapel	16.00
Eastern Va. Conference:	
Bethlehem (Nans.)	8.94
Dendron	3.10
Newport News	28.90
Second, Norfolk	25.00
Richmond, First	5.00
Windsor	13.91
N. C. & Va. Conference:	
Durham	30.04
Ingram	9.56
New Lebanon	8.50
Pleasant Grove	5.15
Union (Va.)	20.00
Western N. C. Conference:	
Ether	3.18
Pleasant Ridge	21.55
Va. Valley Conference:	
Mt. Olivet (G)	5.77
Winchester	7.49
Total	$ 602.31
Grand total	$2,908.63

THE CHURCH YEAR.

Advent tells us Christ is near,
Christmas tells us Christ is here;
In Epiphany we trace
All the glory of His grace.
These three Sundays before Lent
Will prepare us to repent,
That in Lent we may begin
Earnestly to mourn for sin.
Holy Week and Easter then
Tell who died and rose again;
On that happy Easter day
Christ is risen again we say.
Yes, and Christ ascended, too,
To prepare a place for you.
So we give HIM special praise
After those great forty days.
Then He sent the Holy Ghost
On the day of Pentecost,
With us ever to abide,
Well may we keep Whitsuntide.
Last of all we humbly sing
Glory to our God and King.
Glory to the One in Three,
On the Feast of Trinity.

—*Exchange.*

Love stoops to conquer. Stiff necks and stiff knees, no matter what rigidity of righteousness produces them, always are the product of something a little less than love.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

TWO FRIENDS TALK WITH CHRIST.

(EASTER LESSON.)

Lesson III—April 21, 1946.

Memory Selection: *They said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the Scriptures?*—Luke 24:32.

Lesson: Luke 24:13-35.

Devotional Reading: Luke 24:1-9.

Beyond the Cross.

The story of Jesus would be, of course, a wonderful story, even if it ended with the crucifixion. The record of his birth and infancy, of his boyhood in the Nazareth home, of the years of his active ministry, of his marvelous and life-giving words, of his mysterious and miraculous ministries of healing, of his unblemished life, and of his death on the Cross—all these things make the story of Jesus the most thrilling and inspiring that the world has ever known. But had that story stopped with the events of Good Friday, if the story of the Cross had been the last chapter, it would not have been enough. It is what happened after the Cross that gives meaning to what happened before the Cross. Those two men walking along the road to Emmaus, who were to use Jesus' own words, "*sad*" (verse 17) are a picture of mankind in a world in which there was no resurrection. "If Christ be not risen from the dead"—there is a catch in his voice, a sob on his lips, a great dismay in his heart as Paul tries to imagine a world in which Christ had remain in the tomb, a world in which there had been nothing beyond Good Friday and the Cross. My friends, we Christians have to go beyond the Cross to find the ultimate validity of Christianity. It was His resurrection from the dead that declared him to be the Son of God with power, wrote Paul. This thing which we call Easter is vital.

The Unrecognized Companion of the Way.

"While they communed and questioned (or reasoned) together, Jesus himself drew near and went with them. But their eyes were holden that they should not know him." They were not the last folks who were walking along life's common roads, perplexed and hurt who did not know that there was very close to them this "Companion of the way." He is nigh unto all who are of a broken heart, and to those who in sincerity try to find the answer for their religious perplexities.

Talking It Out, Or Getting It Off Our Chests.

In response to his question as to what manner of communications they were having as they walked along and were sad, they opened their mouths and their hearts to him, and told him the whole story. That in itself helped them. The very telling of their troubles would have helped them even if they not done anything else. How much it helps to "talk it out" to somebody who will listen and who is sympathetic. Ministers and psychiatrists know how true that is. How often someone unburdens his heart to a trusted, or perhaps sometimes even to an unknown listener, and finds relief and help, even though the other person says little or nothing. That is, of course, one of the benefits of prayer. "What peace we often forfeit, what needless pain we bear, because we do not carry, everything to God in prayer." That is the benefit of the Catholic confessional. It helps so much to "talk it out" as well as "to talk it over."

Concerning Jesus of Nazareth (or the Nazarene).

In their "talking it out" they revealed some interesting and significant things about their conception of this Jesus of Nazareth. They recognized the fact that he was a "prophet"—he spoke for God; his word was with power—he was mighty in word; and he was mighty in works—he was mighty in deed. This was because, first of all, he lived his life before God and then before all the people; he was crucified—the chief priests and rulers delivered him to be condemned to death and have crucified him; they "trusted that it had been he that should redeem Israel"—they believed he was the Messiah, the Promised One.

They were very much confused about it all, too. For this was the third day since all these things had been done, and there was a rumor, indeed more than a rumor, a report, that some women had gone to the tomb, and not only had not seen the body or found him, but had actually seen a vision of angels which had said that he was alive. Furthermore, when certain of their friends had gone to check up on this report, they found that it was true—it was "even as the women had said," but him they saw not. Like so many people they did not have the right conception of Jesus of Nazareth, and like so many people they were slow to believe all that the Scripture says about him. Because they did not believe all that was written, they were still sad and heavy of heart. Folks who do not know about or believe in the resurrection, and the living Christ, miss the meaning of life.

Ought Not Christ to Have Suffered! ! !

Jesus himself said that as Christ he ought to have suffered. What kind of god would would God be if he did not suffer for the sins and sorrows and sufferings of his children! How else could a holy God meet with sinful men unless he suffered! The Cross of Christ was a revelation in time of the eternal process, a symbol of the eternal heartache and heartbreak of a loving God for the sins and sorrows and sufferings of his children. The Captain of our salvation was made perfect through suffering. That was of course the stumbling block to many people of Jesus' day and as it is the stumbling block to many people today. Christ could not have revealed God or redeemed man if he had not suffered.

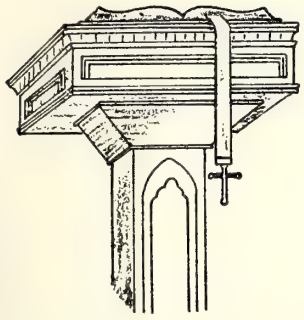
The Way of the Burning Heart.

"Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures." After he had gone it was all clear to them. Their hearts had been strangely warmed because of his companionship, and because of the way the Scriptures took on new meaning as he opened them to them. We need the Holy Spirit to teach us the hidden meaning of God's Word. We ought to come to the Bible with the prayer of the Psalmist on our lips and in our hearts. "That which I see not, teach thou me."

Sharing the Good News.

"And they rose up the same hour and returned to Jerusalem . . . and told what things were done in the way. . . . They had had a heart-warming experience with Christ. They wanted to share it with others. And they were willing to undergo hardship and to make sacrifices to do it. Are we willing to do the same? Our Easter offering is one way we can do this.

We are constantly interfering these days with the natural law of the survival of the fittest. Many of the unfit are surviving; we should certainly suppress those vices which make them still more unfit, and we should encourage as never before character building and efficiency.



DO YOU BELONG TO THE CHURCH?

By Randall Chaplain Mason,
Pastor of First Christian Church, Portsmouth, Va.

We, being many, are one body in Christ, and every one members one of another."—Romans 12:5.

Jesus said, Have not I chosen you twelve, and one of you is a devil."—John 6:70.

The Church is the body of Christ and most of us are members of it and therefore of each other. The question asked in this subject deals with a matter of greater significance than church membership. It is addressed not to the non-member only but even to the members. The twelve to whom Jesus Spake were members, personally chosen by Jesus. There is no question of their membership. They were *the* members. Yet one of these did not belong to the body. For he was a devil and therefore belonged to the Prince of Devils rather than to Christ's body. One can be a church member, yet not belong to the church. *Do you belong to the Church?*

Useless Members Do Not Belong.—In this classification are more than fifty per cent of the people who have moved into the city during the last four or five years. Members of a local church somewhere, formerly regular attendants at that church, they are and have been, useless members in the sense that they neither support nor attend any branch of Christ's Church. When they removed themselves from their "home" church they left God behind. Worshippers of a certain church building or social group or form of worship, severance from these seems to have been amputation from the body of Christ. Or perhaps they never did belong to the *church* and were merely members of a certain society. Others remaining at home equally do not belong. They are useless, and feel no responsibility to the church. Maybe they are not devils, but they are useless and therefore do not belong.

Excess, over-grown hair is cut off, though a natural part of the body, because it is useless. The body is better off without it. Fingernails are trimmed of the extra length which does not belong and the body gets along at least as well. The physiognomy would be improved if pimples, moles, and other unhappy members of the body were removed. All these are members of the body, not necessarily harmful, yet they are useless. They do not belong to the body in the same way that useless church members do not belong to the church.

Members Who Are Devils Do Not Belong.—Judas was such a one. He was as truly called as any of the other twelve. He held office in that group. He had something to say: "This ointment might have been sold for much, and given to the poor." He was trusted by his fellow members and accepted into the fellowship of the Last Supper. He was one of the twelve members but he was a devil and therefore did not belong.

There are members of the church who are venomous, vituperative, vicious and vexatious. For personal gain, for self-aggrandizement or simply because of the kind of people they are, they deliver the church into the hands of its enemies. They are of their father, the devil. They do not belong to the church.

They may be likened to the tonsils, adenoids and the appendix and similar members of the human body. These the surgeon removes from the body because they do not belong, though they are members. It is better that one of the members be cut off than for the whole body to be destroyed. No doubt the church would be better off if none of its members were devils. Yet, what to do about it?

In the case of Jesus, it was left to him to do something about it. Simply removing names from the roll is a necessary expedient at times, but of course it is not the answer.

The church can take some action. It can attempt to get the useless member to become useful. The church "back home" can attempt to get its "away from home" members to become useful by affiliating with some branch of the church where they are. If they refuse thus to continue organic union with the church, it would seem necessary to drop their names from the roll. To permit people to remain members of the church for a monetary consideration does not seem quite right. God is robbed of service, Christians are robbed of the joy of belonging and the church is degraded to the category of a social club, confined to a given locality without even a death benefit. To permit people to remain nominal members though they have ceased to belong to the body of Christ is an act which entails a greater responsibility than any church or minister can afford.

The church can take further action by being active. Active church members give light unto all that are in the house. A sense of responsibility can thus be generated and useless members encouraged to become useful. Membership standards can be raised. More ought to be expected of church members. Jesus expected "greater" things of those who followed him. Not by nagging criticism or rash judgment but by deeds of love and mercy will His kingdom come. In like manner will men seek to belong.

It is not the will of God that any should perish. The same Christ who called men and chose them as the benefactors of his sacrificial generosity can change them from useless or even poisonous members to healthy parts of the body, really belonging to the body.

Do You Belong to the Church?—Those who do "share each other's woes, each other's burdens bear, and often for each other flows the sympathizing tear." As the entire nervous system responds when any part of the body is in pain, so those who belong to the church are affected by whatever happens to the church or any of its members. They are blessing and being blessed, serving and being served. Before their Father's throne, they pour their ardent prayers. Their fears, their hopes, their aims are one, their comforts and their cares. In the hour of trial, it is a comfort to belong. In the hour of achievement it is thrilling to belong. And in the midst of the battle's strife, it is a joy to belong.

To belong to the church is to harmonize with the other members of the body. In the human body, it is called coordination. Under the control of the mind, the whole body carries out activities which are almost simultaneous with the thought. In the church, it is the mind of God. Those members who belong, forgetting their selfish purposes, work together with God. Handicapped somewhat by those who are useless and harmful members, these attempt to carry out the will of God. What a fellowship! There is none to compare with it. Workers together with God! One body!

They belong to the church who feel a sense of responsibility for the doing of the tremendous task assigned to that body. A hand, let us say the left one, has certain duties. Yet, if the right hand be amputated or weakened or shirk, the left hand assumes the responsibility formerly assigned to the right. There is no idea of

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Christian Orphanage is an institution of charity and is supported by Sunday school offerings, special Thanksgiving offerings, and special contributions of individuals.

The orphanage has been in operation since 1905 and has been giving loving care to motherless and fatherless children since that time. It was established as an institution of charity and all through the years we have tried to carry on for the orphaned and dependent and needy child. During this time there have been more than six hundred children who have knocked at its door. We have tried not to turn away any that it was possible for the orphanage to reach and help in time of real need.

That is what the orphanage was established for. Who can deny the cry of a motherless child and pass by on the other side? It is easy to satisfy our conscience by saying that the next person will possibly attend to the needs of the little helpless one. But, what about you? Did you suggest that it be sent to the orphanage where it would be given a home and loving care?

Did you realize it costs money to run an orphanage? If you have a home and a family, you do realize it costs money to care for your children. The orphanage is run on the home family plan. It costs us money here, too.

We took in two little boys some time ago. They were fine little fellows. The youngest is four years of age. The matron in his building has fallen very much in love with these two little boys, especially the younger one. The writer tries to visit all the buildings each day. A few days ago we visited the building in which this little boy lives. He was feeling rather sick, and all out of sorts that morning. The matron in charge of the building had him on her lap. We just thought of his own mother if she had been here. She could not have been any sweeter to this precious child.

It takes more money to run than it did a few years ago. We have had to pay larger salaries, because of increased living costs. We have to pay much more for food than we did a few years ago. It is necessary that our income increase, to help combat the high cost of living.

We understand that some of our people have the idea that the parents who have children here pay for their keep. That is an erroneous idea, a mistaken idea. What are the facts?

In a few instances, and a very few, where mothers have children here, the mother is working and making a good salary. In those cases the mother is allowed to contribute part toward the child's support. They want to do it. But none pay more than one fourth of the cost of keeping the child in the orphanage. In a few other cases where a father has lost his wife and has placed his children here, he, too, is allowed to make contributions to help support his children. He should do it.

last year, 1945, the churches sent us $20,049.33. We received from wills, endowments, and interested friends, $23,061.98, making a total income of $43,111.31. Of this amount we received only $3,936.35 from parents and relatives of the children.

We are not running a boarding school as some seem to think. We have many applications to take boarding children but we refuse them from the fact that this is not a mission of the orphanage. Charity is its mission—to give shelter, food, clothing, and care to the needy, helpless and dependent children. For this reason only, was it established.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 11, 1946.

Amount brought forward		$3,042.57
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Beulah	$ 4.29	
New Elam	6.44	
		10.73
Eastern Va. Conference:		
Bethlehem (Disp.)	$ 10.00	
Bethlehem (Nans.)	11.53	
Dendron	13.90	
Mt. Carmel	17.33	
Christian Temple	10.00	
Windsor	18.92	
		81.68
N. C. & Va. Confeernce:		
Bethel	$ 10.00	
Liberty	3.08	
New Lebanon	16.00	
Pleasant Grove	13.54	
Reidsville	18.00	
		60.62
Western N. C. Conference:		
Albemarle		15.00
Va. Valley Conference:		
Bethel	$ 11.00	
Mt. Olivet	10.31	
Timber Ridge	10.50	
Winchester	8.83	
		40.64
Total for week		$ 208.67
Total for year		$3,251.24

THE MINISTRY OF MUSIC AND CHURCH.

I hope that the ministry of music has spoken to you from the choir loft on many occasions since I came to this church as organist and choir master. Since that time there has been close collaboration and mutual confidence between your pastor and minister of music. Our services have been those of fellow workers, not for the glory of either but for the glory of God.

Music presents many opportunities in public worship for the organist, the choirs and the congregation. The prelude, which in some churches is marred by a steady stream of late comers or the irreverence of conversation, deserves attention if it is to accomplish its purpose of leading the people in worship. The organ interludes and brief musical sentences are planned to bridge over the natural breaks in the main portions of the service.

The hymns and anthems which are sung endeavor to join hands with the message of the preaching and with the experiences of the congregation which will lead them to worship.

Even though the leadership of the choirs and organ may be inspiring, it cannot take the place of congregational singing. I do not believe that we have discovered the full power and inspiration which can come from our hymn singing. We must continue to learn and use more hymns which belong to the church universal.

Finally, we are not interested in music for its own sake but for the sake of religion. If we make our worship service as vital, inspiring and beautiful as we are able, we may indeed see "the Lord high and lifted up, His glory filling the temple."—*Alan Irwin, Minister of Music, Belmont Methodist Church, Nashville, Tenn.*

SUN'S PULPIT.

(Continued from page 13.)

"I've done my share, let the others do theirs." There is no end to the calls that are made on a member who belongs. Yet God gives strength equal to the task. And such a worker, like Jesus, shall "see of the travail of his soul, and shall be satisfied." There is pleasure in his service, more than all. As Jesus steadfastly set his face to go and do and suffer, so must each member of the body. If unwilling, though bought with a great price, he does not yet belong. Yes, Jesus said, "One of you is a devil," but by the same token he was saying eleven of you are not devils, perhaps he would even have called them saints, despite their defections. In sincerity, do you belong to the church, who are called to be saints?

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

In Memoriam

HANBURY.

Mr. Amos B. Hanbury, a life long and most useful member of the South Norfolk Christian Church, passed to his eternal reward on March 5, 1946, and was buried on the afternoon of March 7, 1946, in Magnolia Cemetery, by the side of his wife, who preceded him to the heavenly home some years ago.

Brother Hanbury leaves to mourn his going one son and five daughters. He was the father-in-law of the Rev. O. D. Poythress. Our sympathy goes out to Mr. and Mrs. Poythress and the other children. May the Lord comfort them all. Mr. Hanbury will be greatly missed not only by his family, but by his church, and many other friends as well.

The funeral services by this writer, assisted by Rev. H. S. Hardcastle, D. D., of the Rosemont Christian Church, and Rev. Clyde Sawyer of the South Norfolk Baptist Church.

J. F. MORGAN.

MOORE.

WHEREAS, God in His Divine Providence and Infinite Wisdom has seen fit to remove from his earthly labors, William Charles Moore, Sr., a deacon for more than twenty-five years at Oakland Christian Church, Chuckatuck, Va., and an active member of said church all of his life; and,

WHEREAS, in his death we recognize the great loss sustained by his family, this church, community and all who were privileged to call him friend; and,

WHEREAS, the members of Oakland Christian Church acting by and through its board of deacons sincerely realize and share this great loss and it being their desire to express to the family of our departed brother our deepest sympathy in this hour of their great sorrow; now, therefore, be it

RESOLVED, that the members and deacons of Oakland Christian Church extend to the bereaved family our heartfelt sympathy in their grief.

That we commend them to the All-Wise Creator and Physician who can heal all infirmities and give us grace and strength to bear all of our sorrows and burdens.

That in their sorrow we think it might comfort them to know of the high esteem in which our departed brother was held by all who knew him; for his life was that of a loving father which radiated kindness, goodness, understanding, character and an unswerving devotion to the Church of his God and for the way of life represented thereby.

That a copy of these resolutions be sent to the family, a copy published in "The Christian Sun," and a copy be spread upon the minutes of the church.

C. W. DARDEN,
R. B. WOOD,
W. K. WAGNER,
H. J. GAYLE,
OLIVER W. NEWMAN,
LEROY POPE,
G. C. GRIFFIN,
Deacons of Oakland Christian Church, Chuckatuck, Virginia.

RESOLUTION ON TREATMENT OF CANCER.

[Prepared by the Commission on Religion and Health and approved by the Executive Committee of the Federal Council.]

In a day when science holds such great potentialities for good or for ill in the life of mankind, we rejoice in that application of science which seeks to save human life and decrease human suffering. We are grateful that God has raised up an army of men in medicine and allied fields who dedicate themselves to the elimination of disease and suffering and to the improvement of man's body and mind.

While deeply mindful of the great progress which the arts of healing have made already, we are indebted to their practitioners for a vision of the still larger discoveries which can be made in the future. Just as increasing control has been achieved over most infectious diseases, so must men strive with all the mighty methods of science to conquer such other scourges as tuberculosis, syphilis, mental diseases, alcoholism, heart diseases and virus infections.

We are thankful that the month of April will herald the greatest attack in the history of mankind upon a most powerful disease enemy—cancer. We commend to churchmen and to all citizens participation in the plan to secure for cancer research and services more than three times as much financial support as has been available in any previous year.

We urge upon the proper authorities that these relevant discoveries which were made under the pressures of war be made available, within the limits of national and world security, for the furtherance of medical and related research.

We are conscious, however, that more is needed, both in research and treatment, than attention to material reality, important as that is. No treatment can be complete which does not include repair of the ravages which lie beyond the physical plane, through psychological and religious service. No program of research can be comprehensive if it fails to include study of the place which psychological and spiritual factors may have in the cure and prevention of illness.

As we commend to churchmen full participation in these efforts which make possible more comprehensive research and more adequate treatment of disease, so we commend to scientific administrators and practitioners their cooperation with properly trained shepherds of the spiritual life in research on and treatment of such enemies of mankind as cancer.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

What the World Needs More than Atomic Bomb Defenses

By H. I. PHILLIPS.

1. Fewer diplomats, greaseballs, smarty-pants and politicians and more straight-shooters, educators and evangelists.

2. Less dependence on Big Threes and the Big Fives and more dependence on the Big Ten (Commandments).

3. A general realization that nothing can happen at London, Moscow or San Francisco as important as what happened at Bethlehem.

4. Less concern about the atomic bomb and more concern over atomic faith.

5. A consecration of church, college, school and fireside to the tremendous job of arousing a deep and sincere regard for religious values.

6. An "atomic" bombing of indifference, slipshod, routine churchgoing and of "quicky" devotions in which a man presumes to give less time to a contact with his God than he would be willing to give in any contact in the business or social world.

7. An aroused, zealous, forceful clergy, impatient with forms and aflame with a determination to build, strengthen and perpetuate faith.

8. A return to the era when men of God were vital leaders of their flocks, pounding home the eternal verities, never kowtowing to thinskins, never pulling a punch and talking turkey every Sunday fifty-two Sundays in the year.

9. The return of the Sunday sermon as a powerful influence for guidance, instruction and spiritual inspiration and no yielding to those restless churchgoers who think a half hour in church is a strain on their patience.

10. A consolidation of churches in the realization that none of the agencies of the devil would dream of scattering their efforts that way.

11. An end to churchgoing in the gimme-gimme mode and an approach to the altars in a spirit of love, sacrifice and gratitude.

12. A general realization that religion is no mere Sunday routine, and that its mood must be carried into the shop, office, market place, and home 365 days a year or else!

13. A return to prayer in the devout, clear-toned fervor of our forefathers in the woods of Massachusetts.

14. Acceptance by every man and woman of the plain fact, now clearly visible, that from this point on he either joins the Brotherhood of Man or the Society for Self-Destruction.

15. A realization that of all the freedoms, the most helpful in the world of tomorrow must be Freedom from Hypocrasy.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, APRIL 18, 1946. NUMBER 16.

Elon College Library 3X

For a Joyous Easter

"Hark, angelic voices cry, Singing evermore on high"

There will be a new note of rejoicing in the voices that are lifted in song in the churches of America this Easter Sunday. For to millions, Easter this year will bring the greatest spiritual happiness it has ever brought, and many a prayer of gratitude will be said by mothers and fathers and sweethearts and wives for the presence of a loved one in the pew beside them.

NEWS AND VIEWS

Mr. Edward Conover, whose poem apepars in this issue, is a member of the United Church, Raleigh, N. C.

The Editor was the Lenten preacher at the First Christian Church, Portsmouth, on Wednesday evening of last week.

The Editor lectured Monday evening on the history of our denomination to a class of 50 students in the Richmond Professional Institute.

Following the fine custom of previous years, the Holland and Holy Neck Christian Churches, Somerton Friends Meeting, the Holland and South Gray Baptist Churches are cooperating in the observance of Holy Week.

Dr. Erwin L. Shaver, director of Leadership Education of the Congregational Christian Churches, will speak next Monday evening at a special meeting of the Richmond Civic Club Council. The meeting will be held at 6:00 P. M. at the John Marshall Hotel, and is open to the public.

Rev. O. D. Poythress and members of the South Norfolk Church were hosts to the Eastern Virginia Ministerial Association on Monday. Messages by Drs. W. B. O'Neill and J. W. Johnson were features of the meeting. The chicken dinner brought the occasion to fitting climax and conclusion. The next meeting will be held at Holy Neck.

Dr. John G. Truitt reports a record attendance for the presentation of the Easter Cantata given on Palm Sunday evening by the Suffolk Church choir under the direction of David Brown Harrell. Attendance at the Sunday school has averaged over 500 a Sunday during recent weeks. Pre-Easter evangelistic services were held and 60 new members were received.

NEW TESTAMENT SCHOLAR TO SPEAK.

Dr. Clarence Tucker Craig, Oberlin, Ohio, will introduce the new Revised Standard Version of the New Testament to people of Richmond and vicinity when he addresses the Virginia Convocation of Churches at 8:45 on Thursday evening, April 25, at Grace and Holy Trinity Church, on the subject: "The New Testament Speaks to Human Needs," according to the Rev. Henry Lee Robison, Jr., executive secretary of the Virginia Council of Churches. Dr. Craig will also speak at the Thursday morning session at 10:50 on: "The New Testament Speaks to Our Own Day." Dr. Craig will speak Tuesday afternoon at the Convocation in Charlotte, N. C.

Professor of New Testament at Oberlin Graduate School of Theology, Dr. Craig is on a six months' tour of the United States and Canada as educational representative, Revised Standard Version New Testament, for the International Council of Religious Education, Chicago, Ill. Dr. Craig has served on this committee since 1937, and assisted in final preparations for publication of the new version, which is published by Thomas Nelson and Sons, New York.

THE KINGLY CHRIST.

They crowned Him King
Long years ago:
Then broke His body
On a cross of greed.
They made a mockery
Of the Kingly Christ,
And gambled for a robe
None had the right to wear.
What would have been
Your thoughts or mine
Had we been standing there?

His Kingdom was 'twixt
Him and God.
'Twas born of love,
And lived with faith.
'Twas builded of his daily breath,
And service to mankind in need.
Would you as King
In His name live?
Then build a Kingdom
In your heart; and follow
Where His spirit leads.

—Fred Sherman Buschmeyer.

WEEKDAY RELIGIOUS EDUCATION TO BE STRESSED IN STATE-WIDE MEETING.

Dr. Erwin L. Shaver one of America's leading authorities in Weekday Religious Education will be one of the principal speakers at the annual statewide Convocation of Churches to be held at the First Methodist Church in Charlotte, April 23-25, according to the announcement made by Dr. H. Shelton Smith, Convocation chairman. Appearing on the three-day program with Dr. Shaver will be more than a dozen other outstanding national and international religious leaders. Among these will be Dr. Ernest Fremont Tittle of Evanston, Ill., one of America's best known preachers, and Dr. Truman Douglas, Executive Vice-President of the Board of Home Missions of the Congregational Christian Churches.

"The Church and School Cooperate to Teach Religion," will be the subject of Dr. Shaver's address, to be given on two afternoons of the convocation. These will deal with the progress and patterns of the nation-wide religious education movement, and a consideration of the essentials for successful Weekday Religious Education in local communities. Dr. Shaver as early as 1921-22, made an exhausted study of this movement under the auspices of the Religious Education Association, and his findings greatly influenced later developments. He is now Director of Weekday Religious Education of International Council of Religious Education, and also Secretary of Leadership Education for the Congregational Christian Churches; an author of over twenty-five books in Religious Education, he was also lecturer in this field at many educational institutions, including Hartford, Union, Chicago and Yale.

Special invitations have been extended to more than one hundred public school Bible teachers in North and South Carolina, and it is expected that a large number of these will participate in the two-day session.

THE VIRGINIA CONVOCATION OF CHURCHES.

The following is the program of the Virginia Convocation of Churches to be held at Grace and Holy Trinity Episcopal Church, Richmond, Va., April 24-26, 1946:

Wednesday Evening—April 24.

7:30 Service of Worship.
8:00 Address: "The World Mission of the Church"—J. Earl Moreland, LL. D.
8:45 Address: "The Christian Confronts a New World"—Hornell Hart, Ph.D.

Thursday Morning—April 25.

9:45 Service of Worship.
10:15 Address: "Secularism in Our American Life"—F. Ernest Johnson, Ph.D.
10:50 Address: "The New Testament Speaks to Our Own Day"—Clarence Tucker Craig, Ph.D.
11:30 Address: "A Personal Faith for This Day"—Richard H. Bowling, D. D.
12:15 Adjournment.
12:30 Luncheon.

Thursday Afternoon—April 25.

2:00 Devotions.
2:15 Address: "Go to Sunday School"—Alex R. Batchelor.
Discussion.
3:00 Address: "The Message of the Prophets to the Western World"—Bernard Zeiger.

(Continued on page 14.)

CORONET SPOTLIGHTS OKLAHOMA'S MIGHTY EASTER PAGEANT.

The Holy City of Jerusalem comes to life in the hills of Oklahoma.

On good Friday of this year, as every year, the little town of Lawton, Oklahoma, will play host to 100,000 guests. They will come once again to witness Lawton's magnificent production of *The Life of Christ,* presented in a natural setting on Easter dawn. In the April issue of *Coronet* the moving story behind this *Holy City, Oklahoma,* and of its founder, Anthony Mark Wallock, is dramatically told.

The Rev. Mr. Wallock's story is a strange fulfillment of the Good Book's promise that a grain of faith no larger than a mustard seed could move a mountain. But Rev. Wallock didn't want to move a mountain—he wanted to *find* one. He spent half his lifetime looking for a particular one—a replica of the hills of Judea and the Holy City of Jerusalem.

For years the Reverend spent every spare holiday searching the country for his mountain. Finally in 1916, *Coronet* tells, he accepted a pastorate in Lawton, which offered him new territory to explore. Two years later, still wandering through the mountains, he came to a small rise that sloped to the foothills of the Wichita Mountains. Standing on the hill, he looked upon an amphitheatre so large that a city could be built at its base and viewed from above by half a million people.

"The Hills of Judea," gasped the long-searching minister. For hours he sat there immobile, praying silently. His quest was ended.

That year simple Easter services were held for the first time at the "Holy City," *Coronet* reports. But it was years before the minister's dream could be completely fulfilled—before his Jerusalem could be built and his pageant could reach its present day proportions. In gathering his cast of 10,000 he became known to people of all faiths. He went into Jewish synagogues to find his Mary, mother of Jesus. He sought out a Catholic priest to help him find a Paul. And finally he came to the mayor of Lawton to teach him the role of Pontius Pilate.

Rev. Wallock's faith and fame spread throughout Oklahoma and eventually to Washington itself. In 1935, President Roosevelt listened to his pleas and granted $94,000,000 in Federal funds with which to build the New Jerusalem.

Men began to gather stones. They built the gateway and walls of the Holy City. The Temple Court was erected. The Garden of Gethsemane bloomed on the bleak horizon. And now, so quiet, so beautiful, so much a part of the natural setting is Holy City, says *Coronet,* that the visitor is lost in time and space when the quaint old town comes to life before his startled eyes.

At 2:30 A. M. of Easter morning two trumpeters climb to the Tower of the Angels and give the call to worship. The pageant begins, and continues all night. Just as the sun rises, Mary is seen making her way through the silent streets. She walks to the Tomb. As the stones are rolled away, she peers into the Tomb, and cries the three words that have given vigor to Christianity: "He is risen!"

The mighty drama, conceived in the mind of a humble servant of God and brought to life in the hills of Oklahoma, has come to an end.

SOUTHERN CONVENTION DELEGATES REPRESENTING THE EASTERN VIRGINIA CONFERENCE.

1. *Antioch* — Mrs. E. R. Nelms, Windsor.
2. *Barrett's* — Hubert E. Barrett, Sedley.
3. *Berea (Norfolk)*—Mrs. Waterfield, Great Bridge.
4. *Berea (Nansemond)*—Mrs. H. P. Harrell, Driver.
5. *Bethlehem (Disputanta)* — Andrew Balint, Hopewell, R. F. D.
6. *Bethlehem (Nansemond)*—Mrs. R. E. Brittle, Suffolk; C. F. Savage, Suffolk, Route 3.
7. *Burton's Grove*—Peyton Gay, Wakefield.
8. *Centerville* — Mrs. G. W. Hargrave, Waverly.
9. *Cypress Chapel*—Mrs. G. C. Mann, Cypress Chapel; J. C. Lynch, Suffolk, Route 1.
10. *Damascus*—J. E. Corbitt, Sunbury, N. C.
11. *Dendron*—Mrs. W. D. Harward, Dendron.
12. *Dover, Del., "Epworth"*—No one elected.
13. *Eure*—T. A. Eure and Mrs. Cleatus Briscoe, Eure, N. C.
14. *Franklin*—J. Letcher Eley, Mrs. J. I. Beale, Jr.
15. *Holland*—J. P. Dalton; Mrs. A. L. Jolly.
16. *Holy Neck*—Emmett G. Harrell, Holland, Route 2.
17. *Hopewell*—Mrs. Frank Sodomka, 104 City Point Road.
18. *Isle of Wight*—Mrs. J. E. Brock, Windsor, R. F. D.
19. Johnson's Grove—George B. Vick, Courtland, R. F. D.
20. *Liberty Spring*—R. Emmett Rogers, Suffolk, Route 1; George O. O'Berry, Harrellsville, N. C.
21. *Mount Carmel*—Mrs. W. T. Cox, Walters.
22. *Mount Zion*—Lloyd Matthews, Eclipse.
23. *New Lebanon*—Ollie V. Cockes, Elberon.
24. *Newport News*—W. B. Williams, 1253 24th St.; W. H. Baker, 2308 Roanoke Ave.
25. *Norfolk, Bay View*—L. R. Bartholomew, 907 Modoc St., Norfolk, 3.
26. *Norfolk, Christian Temple*—Mrs. E. M. Albright, L. W. Vaughan, Mrs. W. L. Cooper, L. G. Robinson, 5311 Argall Ave.
27. *Norfolk, First*—Mrs. Bert R. Eason, J. Aubrey Hall, 1409 Colon.
28. *Norfolk, Little Creek*—Mrs. W. B. Bowden, 3200 Shore Dr., Norfolk, 3.
29. *Norfolk, Rosemont*—H. C. Hendley, O. F. Smith.
30. *Norfolk, Second* — Mrs. Walter Starnes, 6818 Branby St.
31. *Oak Grove*—G. E. Rountree, Sunbury, N. C.
32. *Oakland*—R. B. Wood and C. H. Pitt, Chuckatuck.
33. *Portsmouth, Elm Avenue*—S. G. Knick.
34. *Portsmouth, First*—Harry W. Lee, 1708 Matthews Terrace.
35. *Portsmouth, Shelton Memorial*—Mrs. Frank H. Lewis, 1057 Leckie St.
36. *Richmond*—John T. Kernodle.
37. *South Norfolk*—P. D. Evans, Mrs. Frank Robinson, Mrs. Andrew Smith.
38. *Spring Hill*—Mrs. G. S. White, Waverly.
39. *Suffolk*—J. E. West, Mrs. W. V. Leathers, Floyd Turner, A. F. Richardson.
40. *Union (Southampton)*—Shelly Joyner, Franklin.
41. *Union (Surry)*—G. S. Huber, Spring Grove.
42. *Wakefield*—F. E. Branch, Wakefield.
43. *Waverly*—Lewis Tomlinson, Waverly.
44. *Windsor*—S. T. Holland.

NOTE: All regularly ordained ministers of the conference are delegates to the Convention. Each church is entitled to one delegate. Churches having more than 200 members are entitled to one delegate for each additional 200, provided no church has more than four delegates.

WM. T. SCOTT,
Secretary.

EASTER: EVENT OR EXPERIENCE.

The Easter Fact must become the Easter experience. "I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

Christian people and the Christian Church need the Easter experience. . . . "We had hoped" is a fitting description of our flickering faith and feeble efforts. Our hopes have been dashed by world events and multiplied crucifixions. The black foil for Easter is one of world crime and distress, resulting in widespread confusion and paralyzing fear. The penalty of unbelief is our dark and bitter portion.

Can Christ do for us what Clement of Alexandria experienced: "turns our sunsets into sunrises"? The first Easter has been characterized by the saying that "after man had done his worst, God did His best." His best is more successful than man's worst. His life-giving power is ours. Eternal resources are ours for the asking. Atomic and eternal power is latent in every life. Dare we use it? Dare we not use it?

Oscar Blackwelder has caught the secret of the transformed and eternal life. "Easter cracks the door between the here and yonder and lets life's golden meaning shine through. It lights up the purpose of our most common days; it heightens our most menial tasks, turns its drudgery into divinity and a blind alley into a mountain trail."

The way to the lasting joy and power of Easter is too clear for us to miss it. The deathless hope must shine as a beacon in our lives. The Christ must rise in us. He must be the directing forces of our lives. The way means inner cleansing and renewal. Terrestrial obstructions must be removed. Only as we are willing to dedicate ourselves to the things which are worthy to survive this life can we experience the empowering and abiding joy and victory of Easter.

EASTER EVANGELISM.

A penitent and grateful people should fill our churches on Easter Sunday. The Lenten period has been one of deep significance for us all. The deep shadow of the Cross has fallen upon our hearts. The preeminence of Christ, the priority of the spiritual and the divine mission of the church have received appropriate emphases.

Now the Easter season is approaching rapidly. Easter marks the climax of our devotion to Christ. The church, as the body of Christ, should experience cleansing and renewal. Our spirits are subdued during Holy Week and exalted on Easter Sunday.

Flowers, anthems, worshippers and sermons are a part of Easter, but not all. Church membership as well as church attendance is essential to a proper observance of this great occasion.

If Holy Week is devoted wholly to the Lord, great results may be expected. Easter and Pentecost may become one. Let us bring forth during this week "works meet for repentance." We may look to God for strength and guidance. Work and pray to the end that there may be a great ingathering of members throughout all our churches on Easter Sunday.

TAKE YOUR CHOICE.

Charlotte, Richmond and Washington will be hosts to a trinity of religious gatherings April 23-26. The North Carolina and Virginia Councils of Churches will hold their respective Convocations, and the Associated Church Press will invade the nation's Capital. Since these significant meetings will be held simultaneously, it will be necessary for one to choose, either on the basis of geography or merit, which is most convenient or helpful. It is unfortunate that one cannot attend all these triplicate and important meetings. But numerous representatives of our fellowship should receive and share the benefits of these excellent programs. Seldom have meetings of such widespread significance been held during one week in the South. The finest leaders of Protestantism will be heard during these sessions. Give them your ears and hands.

LIKE SEEDS CAST INTO EARTH . . .

Have no fear, then. Now that the common Saviour of all has died on our behalf, we who believe in Christ no longer die, as men died aforetime, in fulfilment of the threat of the law. That condemnation has come to an end; and now that, by the grace of the resurrection, corruption has been banished and done away, we are loosed from our mortal bodies in God's good time for each, so that we may obtain thereby a better resurrection. Like seeds cast into the earth, we do not perish in our dissolution, but like them shall rise again, death having been brought to nought by the grace of the Saviour. That is why blessed Paul, through whom we all have surety of the resurrection, says: "This corruptible must be put on immortality; but when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory?' "—St. Athanasius, in "The Incarnation of the Word of God."

The theology of missions, like the theology of redemption, is Christocentric; that is to say, we take our stand at the cross and move to the uttermost parts of the earth, instead of grasping the uttermost parts of the earth to move them to Christ. The tide of the world's desire is not toward Christ, but the tide of Christ's desire is toward the world.

Concurring Witnesses--A Review

By Rev. Peter Young,
Minister, Christian Temple, Norfolk, Va.

The first chapter of Genesis gives us the heart of the creation story in the words: "The spirit of God moved upon the face of the waters." Then order came out of disorder, light out of darkness, beauty out of ugliness. And all through the Bible the same idea prevails. Wherever the spirit of God moves, there chaos ends, and order and light and beauty come.

Herein lies the glory of the missionary enterprise of the Church of Christ. Men and women who have caught the rays of holiness and peace from Him whom we call "the light of the world," carry them into the chaos of human lives, and into the chaos of human relations, and the Kingdom of God comes. We build and maintain schools, and the wisdom of Christ comes; we build and maintain hospitals, and the healing power of Christ is evident; we build and maintain churches, and the Grace of our Lord Jesus Christ enters our world.

Whenever and wherever this wonderful work is done, there we find "Concurring Witnesses," that is, consecrated people who seek to push forward God's work in the name of Christ.

An old legend tells us how it was done even among those who knew not Christ. For they *did* know something about the spirit of God. Since God left himself not without witness among any people, and they saw God's spirit moving upon the chaos of human life. According to this legend, there were once two brothers who lived on adjoining farms. One of the brothers was married, the other was single. One evening the married brother sat in his home, surrounded by his family and enjoying the companionship of his wife and children.

He gave a thought to his brother. "There is my brother," he said to himself; "he is single, poor fellow, and must be lonely, for he has no wife and children to cheer him. I wonder what I can do to make him happier. I know what I shall do. I shall take sheaves of wheat from my field and carry them into his field, and when he sees them he will think that his harvest has been great and his heart will be glad." So that night and on two succeeding nights, under the cover of darkness, he went out into his field and carried sheaves of wheat over into his brother's field.

On the same first night, the single brother sat in his house and gave a thought to his married brother. "There is my brother," he said to himself; "poor fellow, he's married. He must have a great many cares and troubles and worries that I don't have. I wonder what I can do to help him. I know what I shall do. I shall take some sheaves of wheat from my field and carry them over into his field, and when he sees them he will think that his harvest has been great, and his heart will be glad." So that night and on each of the two succeeding nights he carried sheaves of wheat from his field over into his brother's field.

But on the third night there was a moon and the two brothers ran into each other. They looked into each other's eyes and each realized what the other was trying to do for him. There on that spot the people afterward built their great temple to God, because they said on that spot the spirit of man and the spirit of God were one.

Is this why Jesus Christ inspires us to do misionary work in his name, because in him the spirit of man and the spirit of God were one? I think so.

The author of this booklet, about which I want to say something, looks back across the pages of the Old Testament, and picks out characters here and there, who he feels are "Concurring Witnesses" of the spirit of Christ among men. And *why* does he feel as he does about these characters? Because, I think, he sees in each of them, for a little while at least, that the spirit of man and the spirit of God were one. They were instrumental in moving the spirit of God from the realm of heaven to the realm of earth, and thus in bringing order out of disorder, light out of darkness, beauty out of ugliness.

I shall not follow in detail the outline of this study. I couldn't. For one thing, there is no time; and for another thing, I cannot accept the author's view of the Scriptures. But our divergence of views as to the structure of the Bible are unimportant. What is important is the common ground we stand on. And in this sense I want to say that I accept with all my mind and heart, the author's general idea that before the time of Christ there were great Biblical characters who witnessed to the spirit of God among men, and so were forerunners of Christ. I believe they were concurring witness of Him who came that men might have life and have it more abundantly.

First, the author points to Abel. He says we have in Abel an illustration of a living faith which was expressed in sacrifice. Why his sacrifice was accepted, and his brother Cain's was not, we are not told. But we may surmise, surely, that God, who knows the hearts of men and understands the secret thoughts of their minds, saw the quality of faith which controlled the life of Abel. He must have been an honest, upright man. Indeed, he is referred to in the New Testament as being righteous, and also that his works were righteous. Maybe he was the first Protestant, with his heart right before God, and letting other matters like observing proper ceremonies, and making ostentatious displays, take a secondary place.

In other words, he gave up the things of the world and the glory of them, that he might follow the God who is righteous, and who expects a true heart in his worshippers. Back, therefore, in the Book of Beginnings, we have this man Abel who bore witness to Almighty God through a personal life of probity and honor. In that sense, he was one of Christ's concurring witnesses.

The second Old Testament character the author points to is Abraham. And what is it about Abraham which gives him the distinction of being a concurring witness of the things Christ lived for and died for? Well, he was a man of faith, and adventured for God in the light of his faith. He believed and then acted. He felt the spirit of God calling him to a life of faith and righteousness—"and he went out," toward that life, "not knowing whither he went." He was a pioneer of faith. And while he knew not whither he was going, he was certain of what he was leaving. He left a place of idolatry and immorality, even though that meant he must leave behind all that up to that time had been dear to him.

Pioneers always do that. They sacrifice the good of the present, for what they believe will be something better farther on. When this "something better," becomes a reality, then others follow in their train, and they thus lead the way to fuller, happier living. This is why Abraham is called the "father of the faithful"—the father of all who look for the city which hath the foundations, whose builder and maker is God. A concurring witness, indeed, is Abraham, of the spiritual qualities which Christ awakened supremely in the souls of men through faith.

As the third witness of these things,

(Continued on page 6.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Spring Rally of the Women's Missionary Societies of Nansemond, Isle of Wight and Southampton Counties met in Union, Southampton, Christian Church, Wednesday, April 10. About 150 delegates and visitors were present, Mrs. J. Rollie Gayle, District Superintendent, presided and Mrs. R. O. Luther was Secretary. The worship service was led by Mrs. J. R. Darden of the Holland Church, and she was assisted by Mrs. H. V. White, Mrs. L. D. Underwood and Mrs. J. R. Holland. The general theme was, "Peace." Mrs. C. G. Johnson, Mrs. E. T. Batten, Mrs. H. T. Jones and Mrs. Sumner Rawles rendered a number.

Mrs. Gayle's opening message was on the topic: "Things That Make for Peace." The visiting speaker was Rev. Charles L. Storrs, a returned missionary from China. He delivered a very interesting address on the place of China among the nations of the world. Reports were made by representatives of the various missionary societies, showing increasing interest in the work. Johnson's Grove Church reported the organization of a new society. Rev. Victor Murchison sang a solo during the forenoon session. Mrs. R. B. Wood presented Rev. and Mrs. D. P. Barrett, former missionaries to Porto Rico. Dr. A. A. Bond, a medical missionary from Kenya Colony, East Africa, and Rev. J. R. Stein, pastor of Sedley Friends Church, were introduced to the Rally.

Lunch was served by the women of Union Church. In the afternoon, prayer was led by Mrs. R. B. Wood. Rev. H. E. Crutchfield, a former chaplain in the U. S. Army, now pastor of Holy Neck, Damascus and Oak Grove Churches, spoke on some of his experiences while serving in the Army in the recent World War. Mrs. Wallace Brinkley of Cypress Chapel sang a solo. Mrs. I. W. Johnson, Spiritual Life Superintendent, gave a review of the Bible study, "Concurring Witnesses." Mrs. H. E. Savage, Jr., sang, "Now Just a Word for Jesus."

Mrs. William Harrell of Liberty Spring Church, was elected superintendent for the ensuing year; Mrs. R. E. Brittle, vice-president; and Mrs. R. O. Luter, secretary.

The Union Church is one of the older churches of the Eastern Virginia Conference. Under the efficient leadership of their pastor, Rev. R. E. Brittle, the church building has been remodeled, with class rooms, a modern heating plant, stained glass windows, comfortable pews and suitable pulpit furniture. It is one of the most attractive small rural churches in the conference. The membership is very active and progressive. A fine group of capable young people are giving their time and talent to the work with enthusiasm. The church is located in the midst of a new settlement and a number of new homes are under construction. The people of the community are desirious of having a full-time pastor, and if they can employ their present pastor for full-time, this will become one of the strongest rural churches of the conference within a few years. There is an opportunity there which should be recognized by the conference. It is a good place to make an investment of money, time and personality for the sake of the church, the community and the kingdom of God.

The above digression is not properly a part of a report of the Spring Rally, but it seems timely to make a suggestion of this kind for a community where fifty new homes will be built during the next year, if present plans are carried out. Something must be done to develop our rural churches in the Convention, and Union has set a fine example of progress and improvement. Congratulations to Union and the faithful, beloved pastor.

I. W. JOHNSON.

CONCURRING WITNESSES.

(Continued from page 5.)

the author points to Moses. And we can all agree with him. To this very day, the Jews make it their practice to say that Moses is their great Teacher, and that no greater Teacher has risen among them. What did he teach? Moses taught the laws of God in their application to human life.

He himself learned these laws in close fellowship with the Almighty. He hadn't much to go on before his time, and he came to his understanding of God's laws, "the hard way," as the current phrase is. He learned the way of personal holiness, and the way of social righteousness, through the trial and error method. But he did learn, and out of his experience with the God of truth and righeousness he announced those Ten Commandments which are the basis of the moral life of mankind. Surely, he is a concurring witness of Christ.

David is the fourth character to which the author points. David was the great king. He was also a great soul. He knew the miseries of being unfaithful to God, and to his own best self; he also knew the glory of reconciliation with the spirit of God. You find all this in the Book of Psalms. The songs of David play upon every string of the human heart. Here we find faith and sin and penitence and money and forgiveness and praise. David experienced the full gamut of moral and religious emotions. He laid the foundations for noble song, as he expressed himself in that stately and universal language which the soul of man understands instinctively. He, too, was a concurring witness of the things Christ revealed.

Isaiah is the last of these Old Testament characters which the author refers to as concurring witnesses, and through Isaiah he directs us to the worthy contribution which prophecy has made to the religious task of bringing the spirit of God to move upon the face of the earth. Here is a quotation from the chapter of Isaiah: "Never perhaps has there been another prophet like Isaiah, who stood with his head in the clouds and his feet on solid earth, with his heart in things of eternity and with his mouth and hand in things of time, with his spirit in the eternal counsel of God and his body in a very definite moment of history."

Yes, Isaiah beheld the vision of the holiness of God, and his quick and sure inference was that this holy God's first demand upon his people is that they seek to live in holiness and truth. It was not merely a personal holiness which Isaiah called for; it was also a national holiness. That is, he denounced all unrighteousness, both among the great and the small. He never tired of asserting in the name of God, that sins of greed and of hatred and of social attitude, which bring chaos on earth must give way to service to the needy, and to the spirit of brotherhood among men. He mentions the various forms by means of which men seek to worship God, but he declares that God will not hear them unless they seek righteousness of life, and the fulfillment of the social obligations of taking care of the fatherless and the widow, who may readily otherwise fall under wrong treatment. Isaiah was supremely the prophet of the holiness of God, and in that he was assuredly a concurring witness of Jesus Christ.

(Continued on page 14.)

News of Elon College

By President L. E. Smith.

EASTER—1946.

Easter is a recognition of death. It is also a proclamation of life—a proclamation of life over death. Death is universal but reigns only for a season. Life, the life of the Spirit in Christ Jesus, conquers death and reigns eternally.

Far too long there has been indifference, neglect and barrenness in our lives and in the life of our church. We hail the Easter season with earnest prayers that the fires of God may burn anew upon the altar of our lives and upon the altar of our church that the power of His spirit and the joy of His resurrection may be the present possession of His people and His church.

We need to be resurrected from our indifference. Too long we have failed to care for our neighbor. We have been indifferent to his needs of the flesh and of the spirit; his hunger and barrenness, his suffering and pain have been of but little concern to us. We have thought too much of self and of selfish interest and too little of the spiritual welfare of our neighbor. He has stood outside the church, beyond the fellowship of the redeemed, "a stranger to God and an alien to the commonwealth of Israel." He could easily say, "No man cares for my soul." In the midst of a sinful world filled with hunger, suffering and death we stand self-satisfied, indifferent, irresponsive, unmoved and void of good works. May God in His mercy and might resurrect us from an indifferent existence.

We need to be resurrected from fruitless living. We live but apparently to no serious purpose, to no particular advantage. We labor but the harvest never ripens. We pray and wait in disappointing silence. We witness but never feel the up-lifting power of God within us. We have gone to the altar of prayer but have never had the courage to use the privilege of confession, to rend the veil of darkness when we sought the face of God. Burdened with doubt and terrified with fear we have never been able to give ourselves to God with utter abandon that He may set us free, fill us with His power and make of our hearts a highway to fruitful living and eternal blessedness.

We need to be resurrected from our blind estate. We have eyes but do not see. Unfortunate conditions exist all about us but we walk in darkness. We are not blind physically—we see men and things—but we are blind spiritually. We do not see men thirsting for the water of life and starving for the bread of heaven. We are without vision. We do not see that which would quench their thirst, satisfy their hunger, give them eternal assurance, and make them joyously happy.

If at this Easter-time we could find the power of the resurrection within, by which we would be resurrected from our indifference, our fruitless living and our blind estate, we would be prepared and the Kingdom would come through us. Then we would be alert to duty, fruitful in our living and a light in darkness and none would have occasion to stumble.

ALUMNI BANQUET.

The Alamance County Alumni of Elon College met last Friday evening, April 12, at 8:00 P. M., in the Alamance Hotel, Burlington, N. C., for a banquet occasion. This was the first regional banquet held under the direction of James Darden, full-time alumni secretary for the college. It was a very happy and colorful occasion. There were 105 alumni and Elon College faculty members present.

The program consisted of a series of short talks on themes of vital interest to the college.

Mr. George Colclough, for a number of years field secretary for the college and now secretary of the Chamber of Commerce for Burlington, gave what was considered the keynote address—and a very fine, inspirational address it was. Mr. Colclough presented the college in its true light, eulogizing the presidents of the college, all of whom he knew in person. He indicated the lines of progress that will be pursued by the college.

The writer gave a report reflecting present conditions of the college and the plan for expansion as out-lined in the prospectus. He emphasized the importance of Christian Education in comparison with mere education however scientific. He stated that the Christian emphasis in education is essential if strong characters, capable of resisting the forces of destruction, are to be developed. "Christianity is the only means of safety in this atomic age."

The writer introduced Jimmy Darden who spoke expressing his satisfaction with having been chosen as alumni secretary and his joy in undertaking the work. He reiterated the fact that Christianity must play a vital part in education if the world is to be blessed with permanent peace.

Mr. L. J. "Hap" Perry, newly elected athletic coach for the college, spoke briefly emphasizing the necessity of a complete program of physical education in both high school and college curriculums. He pledged his efforts to develop Christian character on the athletic field as well as on the campus.

Mr. W. C. Elder, a member of the Board of Trustees, presented the plan for the expansion of the material aspects of the college, particularly the erection of an adequate gymnasium for the college. He called upon the alumni to concur with the decision reached at the mid-year meeting of the Alumni Association for the alumni to accept the plans for the new gymnasium and adopt the task of raising the money for the erection of the same as the project for the alumni of the college. The Alamance County group voted favoring the recommendation.

Officers for the ensuing year were elected as follows: President, W. C. Elder; Vice-President, Levi Wilkins; Secretary, Edith Brannock; Treasurer, Royal Spence, Jr.

With this corps of officers, we certainly have reason to expect great things of the alumni living in Alamance and adjoining counties.

Music was provided by students of the Music Department: Dorothy Shepherd and A. D. Cobb, Jr., soloists, and Violet Blackmon, pianist. The banquet was concluded with moving pictures prepared and presented by Professor A. L. Hook of the college faculty.

FIFTH SUNDAY OFFERINGS.

For more than twenty years the Southern Convention has apportioned $12,500 to the conferences for the college. When the apportionment was made the college needed that amount sorely. A dollar then was worth far more than is a dollar today. The needs of the college have increased annually and are greater today than ever. Articles necessary for the efficient operation of the college are extremely costly and prices continue to soar. The above statements, I think, are without question. I would raise

(Continued on page 15.)

Missions
The World for Christ

SHAOWU MISSION.

"I am a graduate of Han Mei Academy at Shaowu."

Those words mean much in China. They mean that the young Chinese man was trained in a Congregational Christian School. He has learned to know America through the lives of Christian religion and, perhaps, has accepted it as his own; and he has a good education. He is different from the other young men around him. Wherever he goes he adds something new and vital to his environment. What is true of the graduates of Han Mei is true of the girls who attend Lo Te.

Shaowu is a thriving city in the center of a large, well watered plain on the banks of the Min River. The fertile countryside is dotted with villages whose people look to Shaowu as their center. They are a sturdy people with great native ability. With keen foresight, we realized the value of starting a mission there.

Up and down the narrow streets of the city and the muddy roads of the countryside, the early missionaries found their way. True to the spirit of the Master, they wanted to give their new parish the things the people needed most. They needed the Gospel, so the missionaries opened chapels and started a vigorous evangelistic program. The people needed education, so boarding schools were started in the city and day schools in the villages. The people needed better methods of farming and a more nutritious diet, and the missionaries made this a part of their educational program. And following in the footsteps of the Good Samaritan, the missionaries started hospitals to care for the sick.

When war came, because she was off the beaten track, Fukien Christian University and Hangchow Christian University took refuge in Shaowu. To the inland town, these colleges brought new life and new Christian personalities, and made it richer in spite of war. Now the war is over, and like all the rest of the world, Shaowu wants to expand. What will be her future? How will she grow,

If the Christian Church of China has its way, Shaowu will become more Christian, for it is asking us to send seven new missionaries to Shaowu. The Christian Church of China realizes that through its schools, its hospitals, and its evangelistic work the church can play a vital role in the remaking of their great nation. The men and women trained in Christian institutions can be the leaven by which the new China grows.

For sixty years we have been investing money and lives in the Shaowu Mission. Surely we shall not fail them now! Express your interest in the future of this work by a generous

MISS HARRIETT SUMMERVILLE.

gift at Easter and by your attendance at the Southern Convention in Waverly, Va., when Rev. and Mrs. Richard L. Jackson and Miss Frances Whitaker, R. N., will be commissioned as our representatives in Shaowu.

REIDSVILLE, N. C., SUPPORTS MISSIONARIES.

After patient waiting and many efforts for over four years, Reidsville church at last has a missionary on the other side of the world. Miss Harriett Summerville sailed from New York February 7 and landed in Portugal on February 24, where she will study language a while before proceeding to Angola, Africa, where she will represent us in preaching and living the Gospel of our Lord. Her address is Janelas Verdes 32, Lisboa, Portugal.

Our church has not deserted the Rev. and Mrs. Preston S. Hinderks. Mrs. Hinderks has undulent fever which will keep them here several months. Our Board of Deacons asked Mr. James Walter for some work to which we could contribute now. He sent Miss Summerville and we elected her and then received her into the membership of our church. When the Hinderks are able to go we will also support them. The work of the three of them will cost our church over $3,600.00 per year.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 11, 1946.

Sunday Schools.

Wentworth, Raleigh, N. C.	$	4.86
Linville, Va.		13.38
Hank's Chapel, Pittsboro, N. C.		10.60
First, Reidsville, N. C.		17.00
Bethlehem, Harrisonburg, Va.		4.90
Total	$	50.74

Individuals and Churches.

Fuller's Chapel, Henderson, N. C.	$	30.00
Union Grove, Asheboro, N. C.		2.66
Rosemont, Norfolk, Va.		64.90
Erskine Memorial, Tryon, N. C.		72.00
Total	$	169.56

Specials.

Hebron, Buffalo Junction, Va. (Shaowu)	$	15.00
Liberty (Va.), Nathalie, Va. (Shaowu)		25.00
Spoon's Chapel, Asheboro, N. C.		13.60
Total	$	53.60
Total for the week	$	273.90
Previously acknowledged		17,176.15
Total since Sept. 1, 1945		$17,450.05

Gratefully,
MATTIE COX PARKER,
Secretary.

FINANCIAL REPORT.

The following is the financial report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference for the quarter ending March 31, 1946:

Balance on hand last report	$	189.69

RECEIPTS.

Women's Societies.
(On Apportionment.)

Antioch	$ 25.25
Bay View	17.50
Berea (Nans.) (For December 1945)	12.60
Berea (Nans.)	28.00
Berea (Norfolk)	15.00
Bethlehem	35.00
Christian Temple	87.50
Cypress Chapel	25.00
Damascus	25.00
Dendron	16.30
Eure	12.00
First, Norfolk	18.75
First, Portsmouth	30.00
First, Richmond	20.00

(Continued on page 15.)

A Priority: The Easter Offering for Missions

WHAT DOTH THE LORD REQUIRE OF THEE?

I planned an ultra modern home when priorities were lifted . . .
But a Belgian woman whispered, "I have no home at all!"

I dreamed of a country place for luxurious week-ends . . .
But a Jewish lad kept saying, "I have no country!"

I decided on a new cupboard right now . . .
But a child of China cried out, "I have no cup!"

I started to purchase a new kind of washing machine . . .
But a Polish woman said softly, "I have nothing to wash!"

I wanted a quick-freezing unit for storing quantities of food . . .
But across the waters came the cry, "I have no food!"

I ordered a new car for the pleasure of my loved ones . . .
But a war orphan murmured, "I have no loved ones!"

—Mayme Garner Miller,
From the January, 1946, "World Call."

AND A PRAYER.

Almighty God, who hast given us all things richly to enjoy, hear our prayer in behalf of the stricken in many lands, the shelterless, the ragged, and the starving. Grant to us who pray that we may not be as those whose sympathy is a passing sigh, but empower us rather to fulfill our concern by the giving of our substance, not feebly but with forthright generosity, even as Thou, O giver of all good, hast freely given to us. Amen.

—William B. Kline.

FIRST EASTER OFFERINGS.

Recently envelopes for the Easter offering and folders telling about the work of the Shaowu Mission were sent to each of our local churches from the Convention Office. It is hoped that every church will use them.

Three churches have already sent in their Easter offerings for the support of the Jacksons and Miss Whitaker in Shaowu. They are: Hebron, $15.00; Liberty, Va., $25.00; Spoon's Chapel, $13.60.

Congratulation's to them for being the first to share at the Easter season with the people of Shaowu, China. May they be only the beginning of a long list of churches which respond to the call!

WINCHESTER PLANS FOR SHAOWU.

Our Winchester, Va., Church is making special plans for the Easter offering for Shaowu Mission, according to its pastor, Rev. R. A. Whitten. In their church bulletin for April 7, the local church committee announced a goal of $500.00. This committee is composed of Mr. L. H. Hook, Mrs. Edgar Nelson and Mrs. Robert Whitten. Already the church has voted to give $100.00 and the Ladies' Aid has voted to give $100.00. Other groups and individuals have evidenced their desire to share in this adventure in China, and approximately $350.00 has been promised, including that listed above. Congratulations to a fine committee and a fine church for this evidence of their interest in Shaowu!

EASTER OFFERING.

In keeping with the emphasis in the convention on an Easter offering for the Shaowu Mission, let me call the attention of the churches in the North Carolina and Virginia Conference to the resolutions presented to the last session of the conference by the Foreign Missions Committee and approved by vote of the conference:

1. "That our churches and Sunday schools give emphasis this year to the Shaowu Mission work.

2. "That our churches, Sunday schools and organized groups ask the American Board for projects, such as the support of native pastors and students, in foreign fields for which they can assume the support.

3. "That all missionary agencies in our conference continue their efforts to increase our contributions to Foreign Missions to one dollar per member."

The year following the first recommendation that churches contribute one dollar per capita for Foreign Missions, the following churches reached this goal: Burlington, Danville, Greensboro First, and Reidsville. At the last session of the conference the following churches reported $1.00 or more contributed to Foreign Missions: Burlington, Berea, Danville, Durham, Elon College, Greensboro First, Ingram, Pleasant Ridge, Reidsville and Winston-Salem. It will be observed that Danville does not contribute its funds through the Southern Convention channels.

This record shows commendable progress in the missionary interests of our churches and indicates that there are undeveloped resources for the support of Foreign Missions.

It is my hope that every church in the North Carolina and Virginia Conference will receive an Easter offering for the Shaowu Mission. I have a firm conviction that if our pastors give the church folk an opportunity to contribute to the Shaowu Mission, the number of churches in our conference contributing $1.00 to Foreign Missions will more than double the number of last year.

Joe A. French, *Pres.*,
N. C. & Va. Conf.

THE FAITH OF SOME.

By Edward A. Conover.

They cast their bread upon the water,
But in a craft with rope attached.

Not crumbs, not slices, but many loaves,
They trusted thus upon the wave
All sealed within the hold . . . and they expected
The bread's return with interest compounded,
After many days.

Now when they pulled the rope
And beached the boat entrusted with the precious cargo,
And the seal was broke
The bread . . . had rotted.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

"The Lord has risen indeed!" Each Eater we feel anew the truth of these words. Even when we are too small to understand all that the words mean, we hear in the joyous pealing of Easter church bells, we see in the white purity of the Easter lily the message of Easter.

On this first peace-time Easter in many years while we look about us at the beautiful new life of our springtime world, we can't keep from thinking about the ugly wounds and scars of the war that blot the landscape of the homelands of others. On this day we would pray that somehow we might help those others boys and girls around the world to create beauty out of the ugliness. We would eat one less slice of bread for our meals in order that they might not die of hunger. We would strive to become boys and girls who could remake our own country. As our late President, Franklin D. Roosevelt, said it takes the dreaming of youth and youth's daring. Where there is hate in our towns we must make love to bud and flower. Where there is strife, even within the family group, we must work for understanding and peace. Where there is greed we must learn to share. Christ found out for us that one gets hurt when he loves. But the scars that loving makes are different from those that hating makes. If you do not believe me, watch the faces of those about you! Which face would you rather wear? The one made by hate or the one made by love? It did not take me many years to decide which way I wanted my face to look. People who love deeply wear Easter faces almost every day in the year. People who hate wear faces that look like "blue days" or "dark Mondays."

I know that we can't think of the suffering and sorrowing of others each minute. You should be joyous on this day. It is right that you should hunt your beautiful Easter eggs which your parents and friends have helped you to create. I am glad that many of you are able to have new outfits to wear with your Easter faces to the Lord's House on Easter Sunday. But my last year's Easter dress is still big enough for me. My last year's hat is almost like new. I would rather wear them and put more money into my Easter offering envelope. I know that part of the offering will go as a gift for Richard and Dorothy Jackson who are going to China with it for us. China needs the help of those of us who love. Many careless people have talked about "Those ——— yellow Japs!" Chinese have yellow skin also. They are closely related to the Japanese people. Those who know, tell us that some Chinese hate Americans because of such careless remarks. We must help send our Christian youth to them with more kindly and thoughtful words. I think that to use my money in this way will mean more to America and to the world during the days that are to come.

Now in my parting paragraph I want to ask that you with me think and pray for all Christians during this Holy Week. May we pray more for each other. May we seek to love each other more. May we work harder to help bring the Kingdom of God's love to all people. Will you try to find the way in which you can help others most, and walk in that way? Will you try to stop thinking of me and mine so much, and think of our and thine? If we can do these things then I believe that we shall find ourselves growing a bit!

May his love so fill your hearts this Easter Sunday that it will spill forth into your faces for all of the world to see!

LOOK FOR THE CAUSE BEHIND THE DEED.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

My husband had a luncheon engagement recently with a friend who is the father of five children.

"How are the youngsters?" I inquired on his return. Although I have not met any of the family, I am always interested in them.

"Well, Dick, the seven-year-old, was expelled from school," my husband answered.

Having taught seven-year-olds for a number of years, I could hardly believe my ears. "Expelled? You don't mean that!" I protested.

"It practically amounted to that. The teacher and principal of the private school to which Dick went asked his parents to take him out. They said they found him an undesirable influence." Then seeing that I was getting even more perplexed, John added, "But it's all right now. I hadn't seen Tom for a month—everything is fine again."

"And what happened in the first place?" I asked.

"With the birth of their twin girls and the difficulty these days of getting any outside help, Tom's wife had had many problems. Dick was left too much to his own devices. He became chummy with two boys, a little older than he, who also lacked home care. All three developed bad habits. Finally it was noticed that these boys had too much candy, and when questioned each said that one of the others had given it to him. Dick's father became suspcious and went to the corner store and talked with the owner. What he learned was far from reassuring.

"The youngsters also had annoyed some of the girls in their class by throwing really hard snowballs at them on the way home from school. One of the mothers worried for fear the snowballs might cause injury, had taken the boys to task. They actually swore at her! Of course, this was reported to the school principal."

"Wasn't Tom terribly disturbed?" I asked.

"Naturally," my husband replied. "He was very much disturbed. So he went to a child psychologist, and together they figured out what was at the bottom of the trouble.

"Until the arrival of the twins, Dick had always been the baby of the family, receiving constant attention and lavish care. The suddenly, the center of the center of the stage—Dick's for seven years—was usurped by small Loretha and Loretta. He became unhappy, for he felt insecure. Left to himself, he played with the older boys, both of whose parents were working long hours. Soon the pilfering of the candy began. Of course, when this was discovered he again had the center of the stage!"

"And what did the child psychologist suggest?" I questioned.

"He suggested giving Dick more sympathetic attention—finding things for him to do which would interest him and make him feel more important. Tom took his advice. He brought out his old toolchest and some of the machines he had used for a hobby when a younger man, and he and Dick got some orange crates from the grocery stores. They have been building and making things together ever since. Tom is planning to buy a small farm close to the city where the family can all have something specific to do."

"And everything is working out

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

"HE IS RISEN."

Easter says very simply that the death of the body is unimportant. You can't pounce on this profound truth all at once. You have to grow up to it, to see the whole sweep of God's purposes reflected in the Bible and the life of Jesus. Follow his life through and you will see that God is trying to make clear that there is a new kind of life. It's his purpose to make everyone into somebody more than a man or a woman—into a person-with-God's-life-in-him. He had to prove that such a life was stronger than anything else in the world.

God wants you to have this kind of life, too. You can grow into an understanding of it through study and prayer, and some of you will want to continue this practice of daily devotions throughout the year.

Today you (are about to) join with Christians all over the world in the triumphant assertion: "He is risen. We believe that we shall also live with him."—*Lenten Devotions for Young People.*

* * *

ENLIST FOR CHRIST.

Enlist for Christ today
And show someone the way
To walk the glory road,
With Christ to share his load.

Enlist for Christ today
And help someone to pray,
"O Lord, I would be true
In all I try to do."

Enlist for Christ today
And teach someone to say,
"God must come first with me—
His child I'll always be."

MRS. ROBT. G. WILSON,
Hope Chapel C. E.,
Norfolk, Va.

* * *

YOUR QUIET HOUR.

You young people are now enjoying a few days from school—Easter vacation, I believe its called. No doubt you have a multitude of things to do. Things you had planned for such a brief vacation as this. Perhaps during these few days you will have some time to rest and think. You'll think about many things, of that I am sure. However, if possible, try to spend a few moments in thinking of the value of a Quiet Hour each day.

With the tempo of human affairs accelerated, I am afraid we are prone to forget to have a quiet period when "our soul can catch up." A few moments of quietness each day will help us to face life's problems with greater courage and determination.

The following poem is the poet's way of expressing what I mean:

I met God in the morning
When my day was its best,
And His presence came like sunrise
Like a glory filled my breast.

All day long this presence lingered,
All day long he stayed with me,
And I sailed in perfect calmness
O'er a very troubled sea.

Other ships were torn and battered,
Other ships were sore distressed,
But the winds that seemed to drive them
Brought me to a peace and rest.

So I think I've found the secret
Learned through many a troubled way.
You must meet God in the morning
If you want Him through the day.

PILGRIM FELLOWSHIP BANQUET.

A special young people's banquet is being planned on the night of May 1 at the Southern Convention in Waverly, Va. As a feature of the program, we will have Rev. and Mrs. R. L. Jackson and Miss Frances Whitaker with us. At the service following the banquet, they are to be commissioned for service in China.

There are two main reason for the importance of as many young people as possible attending the banquet and the commissioning service. First, it is for you, the young people—future church leaders—to witness the service which will indeed make a definite impression on your outlook on the mission field. Second, there will be a brief meeting and discussion of the reorganization of the Pilgrim Fellowship Council of the Southern Convention which has been inactive for several years. This is the only opportunity for the young people of the Southern Convention to come together for fellowship.

It would be fine if some young people could attend the entire Convention. If you can attend, tell your pastor to notify Rev. J. E. McCauley of the Waverly Christian Church that you are coming.

It is my sincere desire to see a large representation of young people there. For some it will be difficult, but others can attend easily and should, if at all possible. You will find the banquet interesting and the evening service inspiring.

C. BAXTER TWIDDY,
Acting Chairman,
So. Conv. Pilgrim Fellowship Council.

PROGRAM FOR UNITED YOUTH DAY, APRIL 24.

The following is the program for United Youth Day to be held April 24th in connection with the Convocation of Churches at First Methodist Church, Charlotte, N. C.:

Morning Session.

9:00 Registration.
9:30 Worship.
9:45 Welcome—David Hayes, President of Mecklenberg Christian Youth Council. Response, Introductions, Announcements—Jim Summers, President U.C.Y.N.C.
10:15 Report on U.C.Y.N.C.—Miss Mary Louise Woodson.
10:30 The United Christian Youth Movement.
11:25 Intermission.
11:30 Address—Dr. Benjamin Mays.

Afternoon Session.

12:15 Service of Worship.
12:35 Adjournment.
2:00 Denominational Meetings.
2:30 Report by denominational groups:
- A. Statement of year's most outstanding denominational program.
- B. Statement of year's most outstanding interdenominational activity.
- C. Statement of proposed U.C.Y.M. emphasis.

Announcement of Southern Regional Planning Conference of U.C.Y.M—Robert Keppel, Vice-President of U.C.Y.N.C.

3:15 Sharing interdenominational experiences:
- A. Statements by City and County Councils.
- B. Group Discussion.

4:15 Presentation of Program of U.C.Y.N.C.
4:30 Adjournment.
6:00 Banquet:
Presiding Officer—Jim Summers.
Speaker—Rev. William Keys.
Arrangements Committee—Charlotte Youth Council.
8:00 Adjournment.

FOR THE CHILDREN.

(Continued from page 10.)

beautifully!" I felt greatly relieved that such a seemingly serious problem had been solved so simply.

"Yes, the whole family is cooperating. The older children are treatin Dick more like a person in his own right, and less like a bady boy. As for Dick—he is happy, for he feels secure. The cause of his misdemeanors, now having been removed, he will I'm sure, behave as his father's son naturally would—and Tom is one of the best!"

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

DECISIVE MOMENTS IN PETER'S LIFE.

Lesson IV—April 28, 1946.

Memory Selection: *We must obey God rather than men.*—Acts 5:29.

Lesson: Mark 8:27-33; Luke 22: 31-34, 54-62; 24:33, 34; John 1:42; 6:66-68; 21:15-23; Acts 5:29.

Devotional Reading: Psalm 25:4-14.

The Romance of Personal Work.

One of the two men who had spent some time with Jesus that memorable afternoon, and who had had his heart warmed by the touch of the Master's life and spirit upon him, was Andrew, Simon Peter's brother. He first found his own brother Simon Peter and "brought him to Jesus." Andrew wanted to share his experience of Christ with others, and he began where he was—he started with his own brother. Of course he did not dream of what he was doing. Indeed he could not have known. He never could know until the books of eternity have been opened. But if you allow your imagination to run a little, even a little you will realize that Andrew did a big thing that day when he introduced his brother Peter to Jesus. The first time Peter preached he had three thousand converts. That was only a beginning. Think of how many more people he must have won to Christ during his preaching ministry. And think of how many more those in turn won to Christ, and then one begins to see the romance of personal work. One can never know what he is doing when he introduces a person to Christ. Issues of the life that now is and of that which is to come turn upon this simple, but significant act.

The Man That Was to Be.

"Thou art Simon the son of John; thou shalt be called Peter, or a Rock." Jesus saw Simon as he was. He knew what was in man. He knew Peter was, impulsive, unstable, rude and rough. But he also saw the finer and the finest possibilities in this rugged and rough fisherman. "Thou shalt be! ! !" One wonders if one of the strongest factors in Peter's life was not the thought that this man saw something better, something finer in him, that Jesus believed in him even when he did not believe in himself. It is the way of Christ. He sees us not only as we are but as we may become. And that faith in us is a determinative factor in our redemption. You and I would hardly have looked upon Peter as the one who should become a great evangelist, the natural leader of the apostolic group, and the writer of one of the world's immortal letters. But Jesus saw the finer possibilities of the man.

The Great Confession.

"Thou art the Christ, the Son of the living God"—thus did Peter tell the Master what his disciples thought of him, and of how they looked upon him. In a way it was impulsive, but it was more than that. It was also inspired—Jesus himself said that it was not merely of flesh and blood, but that the Spirit of God himself had revealed it unto them. It is the sober and reasoned testimony of history. The church at its best and true to its highest, has insisted that Jesus of Nazareth is the Christ, the Son of the living God. The churches which have denied his divinity and his deity have not grown very much and have not made much of an impression on the world. And for the most part they have not been missionary. Peter was the spokesman of humanity when he said: "Thou art the Christ, the Son of the living God." And it was upon this "rock," upon this confession of faith in Christ as the Son of God that our Lord Jesus Christ has built and is building his church.

If Any Man Thinketh That He Standeth! ! !

Peter was so sure of himself. Others might deny his Lord, but not he. He vehemently affirmed it. And he was sincere about it. The very thought that he could or would deny his Lord was abhorrent to him. But a few hours later, he did deny Jesus. In the hour of testing he did not have the physical or moral courage to bear his witness to discipleship to Christ. He was on the spot and the spot was too hot for him. Well, we all know how he felt. For we, too, have all too often denied our Lord, either by our words or by our works. If any man thinketh that he standeth let him take heed lest he fall.

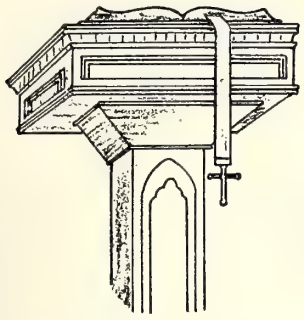
The Broken Relationship Is Restored.

One of the most gripping scenes in the Bible is the incident by the Sea of Galilee where Jesus, now risen from the dead, appears to the seven disciples who had spent the night in fruitless fishing. When Jesus appeared on the shore and Peter learned who it was he did not wait until the boat could be beached; he jumped overboard and swam and waded to shore. He had something that he wanted to make right. He wanted to have the broken relationship restored. We do not know what he said, but we can be sure that from Jesus he had words of forgiveness and reconciliation. And later, after they had dined together, he heard the thrice-repeated commission to feed and to take care of the sheep and the lambs. Ah, what peace and joy was in his heart as again he stood in right relationship and found reconciliation with Christ. Alas, for the unhappy, and even tortured souls in the world today who are living at sixes and sevens with themselves and with others, because there are unresolved differences between them and their Lord. And he waits only the word of confession to grant his gracious and healing pardon.

Mr. Brave Heart.

"We ought to obey God rather than men." Again Peter was on the spot. And he knew he was on the spot. He was facing the powerful and unscrupulous religious rulers, who were in an ugly mood, and who would stop short of nothing to squelch this new movement which was threatening their vested interests. Violence had already been done, and more violence was threatened unless the apostles kept silent. The gauntlet had been thrown down. "Keep quiet or take the consequences, perhaps the consequence of death itself. What do you say" What did Peter say, this fellow who used to be shifting and unstable, impulsive and mercurial He said, "We must obey God rather than men." There it is clear and ringing, without any ifs, buts, or anything that could be misunderstood. Thou shalt be Peter, said Jesus, some years before. Thou shalt be a *"rock."* And there he stands like a rock, Mr. Brave Heart. The Holy Spirit had made him strong in the Lord and in his might. Folks, we need more of the spirit of this humble fisherman in these days when there is so much indifference in and toward the church. Too many of us are not standing by our convictions, especially where it costs us money or popularity or ease.

The fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance —are all natural and normal reactions of a healthy soul. It is the fruits of evil that are unnatural and abnormal.



THE GLAD MESSAGE OF EASTER.

By Roy C. Helfenstein, D. D.,
Minister, First Congregational Church, Mason City, Iowa.

The glad message of Easter is the promise of *immortality*—the promise of life beyond the grave.

Belief in a future existence is as natural as is the belief in nature's promise that we shall awaken when we lie down to sleep. Belief in immortality is the heritage of the human race. Every tribe and race of man has had this instinctive belief. The American Indian had his idea of the Happy Hunting Ground. Different races have believed that the future life was a continuance of the present. The early Christians thought of the next life as the perfection of the present. Cities, instead of drab cobble stones for pavement, would be paved with pure gold. The idea of immortality has been instinctive in human life from the beginning of time. Who placed that instinct in the heart of man? It was the same God who gave the bird the instinct to sing and to fly. God never gives an instinct to any animal without a purpose. Every new born animal, every new born babe instinctively seeks nourishment that it may live. Every normal person instinctively seeks knowledge and that quality of life which makes for a future life. Instinctively every animal seeks a safety from danger. In answer to instinct, the song birds leave the Northland to fly South in the Autumn—and then return again through trackless space in the Spring. Would God be so thoughtful of a bird without deceiving it, and put the instinct of immortality within the soul of man made in his own image, only to deceive him?

Faith in the love and power of God confirms the witness of instinct which tells man that the grave is not the end of life, but the beginning of a life that never ends. Faith defies mystery to silence its hope of life beyond. Immortality is shrouded with mystery—but so is the present life. There are many questions which schoolboys can ask about this life which schoolmasters cannot answer. How does the same grass and grain produce wool on the sheep, hair on the horse, and feathers on the chicken? Why does a piece of coal burn and produce heat, while a piece of stone the same color and size and weight puts out the fire? How can the same piece of wire carry electricity to make light if you want light, or give heat if you want heat, or give power if you want power? Why is it that if the differential attraction of the sun and moon upon the earth has power to lift millions of tons of the ocean's water to high tide that it doesn't have the power to lift a man's hat off his head when he is walking along the shore though the water of the ocean is being lifted against wind and weight? The child wonders what makes it possible for birds to fly and spend most of their time in the air—how can a fish live in the water when water drowns other animals, etc., etc. When the child grows to maturity, he explains it for himself by saying, "O, they are just made that way." But who made them that way? Just nature? But who is the author of nature? Even a little apricot seed has its own world of mystery so great that grown men cannot explain it. We can only accept the fact.

Science says that matter is indestructable — that it cannot be destroyed, but that we can simply change its form. Religion says that human personality is immortal—that love, honor and goodness of life cannot be destroyed—that death does not destroy motion, so neither does death destroy emotion. Faith says that for the soul of a man to depart from the body to make its abode in the realm of the spiritual world is no more mysterious than is the birth of a babe into the physical world.

The power of temporal life to resist death argues for the power of eternal life to break the chains of death. Your mother walked through the valley of the shadow of death to bring you into the world. Your life was the victory of the struggle between death and life, and your birth was the signal that life had won in the struggle. And at the cradle when you were but a helpless babe, the struggle began between life and death as to which should claim you. From the moment you breathed your first breath until now, that struggle has been going on, and down through all these 10-20-30-40-50-60-70-80 or more years, your life which God gave you has been holding death at bay. Your presence in the world of the living witnesses the power of life to prevail over death. If temporal life has had the power to resist death, which all along has sought to take you as prisoner, is it anything strange for one to believe that eternal life will have the power to break the bonds of death and set the prisoner free?

The resurrection of Jesus announced to the world the glad Easter message—that as temporal life resists death for a time, so eternal life conquers over death for all time—for eternity. The resurrection of Jesus declares that physical death is no more able to destroy personality, individuality, and spiritual reality than is sleep able to destroy the power of memory, or the power of consciousness. One summer night, a Scotch skeptic was addressing a large audience on the subject of "The Hereafter." While speaking, a bird flew into the room through an open window—fluttered about, and then flew out of the window into the darkness. The speaker referred to the bird's experience coming into the room, etc., and remarked—"So we come into this life and flutter about for a little time—then to pass out into the night of the unknown into a future that is dark with mystery." That is all the hope that skepticism has to offer. Atheism has still less—atheism says that our existence is like a bird beating against the window only to fall lifeless on the floor. So we beat our lives against the windows of fate only to fall lifeless after a time in a death that has no more meaning than the death of a bird. In answer to the question, "If a man die shall he live again?", philosophy offers a cold and heartless *perhaps*. But faith answers with the words of the Christ of the Resurrection: "Whosoever liveth and believeth in me shall 'live again.'" "Because I live you shall live also." "In my Father's House are many mansions." "I go to prepare a place for you."

Faith in these promises of Christ has given the world its greatest heroes and its greatest heroines. Faith in these promises will enrich any life, will brighten the way for any pilgrim of earth, will give meaning to the life that now is and assurance of the life that is to come. The Christian believes that as Christ liveth, so we, too, shall *live* again—that death is not the end of life, but the entrance-way to larger life that will be eternal.

"Sell your bed and buy a book," was Alexander Whyte's constant advice to his people. It does not matter what discomfort your body may endure if your mind keeps company with the kings and princes of thought. To read great books is just to keep company with the great minds of the ages.—*James McKay.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The good women of our churches have been very responsive to our appeal for new Easter dresses, for which we are very grateful. For many years they have been very good in responding to our appeal for Easter dresses and this year has been no exception.

When we made our appeal some weeks ago we hardly knew what response we would get. We had confidence to believe they would do their best as they have always done.

Clothing has been hard to buy. Goods of all kinds have been very scarce, yet with high prices to deal with and scarcity of material we have received some of the prettiest dresses we have ever received. We feel sure now that very girl here, both large and small, will have a pretty Easter dress. We have had a number who have written us, telling us the real joy they receive in making or buying a nice dress to help make some motherless child happy on Easter Sunday. No one can do a kindly deed without getting a real joy out of it.

We are grateful to our good women for the helpful kindness they have shown us at this Easter season. Our earnest prayer is that God will richly bless them in their mission work.

The measles and mumps are still with us. So far we have no complications.

At this writing, April 12, it is pretty chilly. We have had several days of cold, showery weather. We hope and pray that the Good Master will grant us a good fruit crop this year, as it was nearly a complete failure last year. If we do have a bountiful crop of peaches and apples we are going to spend much time in canning this season, also put up preserves, marmalade, apple sauce, apple jelly and many other things in the fruit line.

We have not been able to buy these things during the last year and the children have greatly missed them. Children need fruit, fruit juices of all kinds.

The cold rainy days have prevented us from planting corn, also other farm work. We have no control over the weather and have to take it as it comes. But we have always found a time to plant and a time to gather in. The Lord is good to us and gives us sunshine and the rain.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 18, 1946.

Amount brought forward		$3,251.24
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Christian Light	$ 25.00	
Pleasant Union	33.80	
Wake Chapel	50.00	
		108.80
Eastern Va. Conference:		
Old Zion	$ 10.00	
Rosemont	113.30	
Oak Grove	12.50	
South Norfolk	5.00	
		140.80
N. C. & Va. Conference:		
Ingram	$ 8.59	
Tryon Erskine Memorial .	80.00	
		88.59
Western N. C. Conference:		
Pleasant Union	$ 6.05	
Union Grove	3.00	
		9.05
Va. Valley Conference:		
Linville		15.83
Total for week		$ 363.07
Total for year		$3,614.31
Alabama Conference:		
Roanoke Church (Quarter)	$ 3.80	

CONCURRING WITNESSES.

(Continued from page 6.)

We Christian people today, the inheritors of this great tradition as indicated by the Old Testament characters of Abel, Abraham, Moses, David and Isaiah, are to carry on their spirit. Indeed, we are to do more, since we know Christ and they did not. We are to carry on the spirit of Christ which revealed God as Father and love and mercy, and not simply as the righteous and holy Judge.

We believe our missionary endeavors are carried on in this Christian attitude. We may not ourselves go to foreign lands, but as we live worthily where we are—controlling our tempers, cooperating with others, remaining sweet under disappointment, facing life bravely and hopefully, being forgiving and kind—as we live day by day in this spirit, then we shall do our part in helping to save our sore beset world. We shall be Christ's Concurring Witnesses to our generation, making for moral redemption and Christ-like character.

Albert Schweitzer is one of the outstanding missionaries of our time. He was a famous musician, a philosopher, and a theologian, when he decided to study medicine so that he might go to darkest Africa to become a healer of men's bodies and to minister to their souls. In one of his books, he commends to us the way of life which he found good and useful:

"Jesus comes to us as one Unknown, as of old by the lakeside, he came to those who knew him not. He speaks to us the same word, 'Follow thou me.' And sets us to the task which he has to fulfill in our time. He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship. And as an ineffable mystery they shall learn in their own experience who he is."

"Wherefore seeing we also are compassed about with so great a cloud of witness, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

VIRGINIA CONVOCATION.

(Continued from page 2.)

3:45 Address: "Christianity and Current Morality"—F. Ernest Johnson, Ph.D.
4:30 Adjournment.

Thursday Evening—April 25.

7:30 Service of Worship.
8:00 Address: "The World's Choice: Brotherhood or Bombs"—Harold L. Trigg, Ph.D.
8:45 Address: "The New Testament Speaks to Human Needs"—Clarence Tucker Craig, Ph.D.

Friday Morning—April 26.

Conference on Church and Social Work.
Z. V. Roberson, D. D., Chairman.
9:45 Service of Worship.
10:15 Address: "Virginia's Expanding Health and Medical Care Program" H. B. Muholland, M. D.
10:45 Panel: "Building a Program to Meet Virginia's Health Needs"—Raymond Kimbrough, M. D.; G. H. Francis, M. D.; Miss Ellen H. Smith; W. E. Garnett, Ph.D.; L. J. Roper, M. D.
12:15 Adjournment.
12:30 Luncheon.
"America's Social Hygiene Problem" —Beverley M. Boyd, D. D.

Friday Afternoon—April 26.

E. L. Fox, Ph.D., Chairman.
2:00 Address: "Mental Hygiene and Religion"—Reuel L. Howe, D. D.
2:30 Address: "Mental Hospitals and the Church"—Samuel W. Hamilton, M. D.
3:00 Address: "Virginia's Care for Her Mentally Ill—Past and Future"—Joseph E. Barrett, M. D.
3:30 Discussion: William Shands Meacham.
4:00 Address: "The Church Faces Community Needs"—James H. Ivey, D. D.
4:30 Adjournment.

Dr. William F. Dunkle, Pastor of Barton Heights Methodist Church, will prepare and direct the worship services.

Churches to Send Delegates.—Local churches are urged to send their minister and to appoint representatives as follows: two men from the Bible class or official board; two women from their woman's auxiliary and two young people.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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MISSIONS PAGE.

(Continued from page 8.)

Franklin	75.00	
Holland	60.00	
Holy Neck	37.50	
Hopewell	4.83	
Isle of Wight	20.00	
Liberty Spring	50.00	
Little Creek	12.50	
Mt. Carmel	12.90	
Newport News	25.00	
Oak Grove	7.50	
Oakland	18.75	
Rosemont	60.40	
Second, Norfolk	29.00	
South Norfolk	25.00	
Shelton Memorial	15.00	
Spring Hill	2.50	
Suffolk	150.00	
Suffolk (Staley Society)	15.15	
Union (Southampton)	7.25	
Wakefield	13.30	
Waverly	12.50	
Windsor	28.35	
Windsor (Missionary and Aid Society)	5.00	
		1,050.33
Young People.		
Antioch	$ 3.75	
Bay View	1.25	
Berea (Nans.) (For December, 1945)	9.00	
Berea (Nans.)	9.00	
Bethlehem	25.00	
Burton's Grove	7.50	
Christian Temple	9.50	
Cypress Chapel	15.00	
Eure	4.00	
First, Portsmouth	6.25	
First, Richmond	2.00	
Franklin	6.25	
Holland	4.00	
Holy Neck	5.00	
Liberty Spring	15.00	
Mt. Carmel	5.00	
Newport News	8.00	
Oak Grove	2.00	
Oakland	8.75	
Second, Norfolk	5.50	
Suffolk	15.00	
Union (Southampton)	5.80	
Windsor	6.85	
		179.40
Juniors.		
Bay View	$ 1.25	
Berea (Nans.) (For December, 1945)	2.40	
Berea (Nans.)	3.85	
Berea (Norfolk)	1.00	
Bethlehem	8.00	
Christian Temple	12.50	
Cypress Chapel	4.00	
Eure	1.00	
First, Portsmouth	4.00	
First, Richmond	.50	
Franklin	7.50	
Holland	7.00	
Holy Neck	5.00	
Liberty Spring	6.25	
Mt. Carmel	2.15	
Newport News (C. E.)	3.00	
Oakland	1.25	
Rosemont	15.00	
Shelton Memorial	5.00	
Suffolk	10.00	
Union (Southampton)	4.05	
Windsor	7.70	
		112.40
Cradle Roll.		
Cypress Chapel	$ 1.00	
Eure	1.00	
First, Richmond	1.10	
Franklin	1.50	
Liberty Spring	8.00	
Oakland	1.00	
		13.60
Thank Offering.		
Berea (Nans.)	$ 23.00	
Cypress Chapel	54.00	
First, Norfolk	20.00	
Franklin	4.00	
Newport News (Y. P.)	12.00	
Oakland (Y. P.)	10.00	
Suffolk (Staley Society)	1.50	
		124.50
Life Memberships.		
Christian Temple	$ 20.00	
Oakland	20.00	
		40.00
Memorials.		
Christian Temple	$ 20.00	
Franklin	10.00	
Liberty Spring	20.00	
Suffolk	10.00	
		60.00
World Day of Prayer.		
Antioch	$ 2.25	
Berea (Norfolk)	10.00	
Dendron	10.00	
Holland and Holy Neck	12.06	
Little Creek	2.50	
Oakland	10.00	
Wakefield	2.05	
Windsor	2.27	
		51.13
Friendly Service.		
Bethlehem (For Carrol Co. Work)	$ 22.00	
Bethlehem (Y. P.) (For Carroll County Work)	5.00	
Holland (For Migrant Work)	5.00	
		32.00
Total		$1,663.36
Grand total for quarter		$1,853.05
Disbursements.		
Franklin Printing Co.	$ 5.75	
Mrs. W. V. Leathers, Treasurer	1,663.36	
		1,669.11
Balance in treasury April 6, 1946		$ 183.94

Respectfully submitted,
MRS. W. B. WILLIAMS,
Treasurer.
1253 24th Street
Newport News, Va.

NEWS FROM ELON COLLEGE.

(Continued from page 7.)

the question: in the light of existing conditions and evident needs will the church be content to ask for the same support for its college today that it did twenty years ago and more? It is my duty to bring existing conditions to the attention of the church and then it becomes the church's responsibility. We are grateful for the support given the college in previous years and in the current year. Many of our Sunday schools and churches have been generous. This is an earnest invitation to all to join in the support of our college—the only institution that we have in the field of Christian higher education.

Previously reported		$2,908.63
Churches.		
Eastern Va. Conference:		
Rosemont		100.00
N. C. & Va. Conference:		
Pfafftown		4.61
Tryon, Erskine Memorial		88.00
Sunday Schools.		
Eastern Va. Conference:		
Mt. Carmel		16.70
Happy Home		66.18
Hines Chapel		5.50
Va. Valley Conference:		
Bethlehem		6.90
Dry Run		2.09
Linville		9.32
Total		$ 299.30
Grand total		$3,207.93

RESURRECTION

"Now is Christ risen from the dead."—I Corinthians 15:20.

On the face of it, the resurrection story is the most startlingly incredible tale ever told. It stands in a category by itself. It can neither be proved nor disproved by logic. One must balance the probabilities for and against, and make his decision whether to believe it or not.

We can at least say this: Those who were nearest the event believed that it happened. There is no other way of accounting for the enthusiasm of the early disciples, which transformed them from a company, scattered and bewildered by the crucifixion, into confident and courageous missionaries who went out to turn the world upside down and right side up. You can invent many tales, as men have always done, but not this of the resurrection.

The resurrection story has affected more lives and changed more history, than all the laws and all the wars of all time. Some substratum of fact must have been behind that story. Unless we believe in the resurrection of Jesus, the early church and the subsequent history of Christianity have no explanation. A world-wide movement cannot persist on a lie. Nor do men die for a hoax. Yet nearly all these first disciples died a violent death for their convictions. Furthermore, hundreds of these early followers said that they had seen the risen Lord. Others talked with him and ate with him. These people, seeing him at separate times and at separate places, cannot rightfully be charged with mass hysteria. So I, for one, take the resurrection story at its face value. The very discrepancies between the statemnts of individuals of that day prove to me that there was no concerted attempt to deceive the world. Nor could their transformed lives be accounted for on such a basis.

But the greatest proof of the resurrection of our Lord is his growing influence. This demands an adequate explanation. Had Jesus not risen from the dead, he might have been admired as a martyr, but not worshipped as the Saviour of men.

And so each successive Easter Day adds to the wonder and the gladness of the first. The winter of death is ended, the sound of singing birds is again in the land, and our hearts are gay. As Professor Whitehead says, "The religious vision and its expansion is the only ground of optimism. Otherwise, life is a transitory experience."

So Christians everywhere and in all times have found in the resurrection of our Lord the quintessence of all that makes life supremely worth living and the strength to achieve for themselves an eternal quality here and now. They know that their lives are "hid with Christ in God" and that they are "heirs of God, joint-heirs with Christ" to everlasting life.—Howard J. Chidley, D. D.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, APRIL 25, 1946. NUMBER 17.

Elon College Library 3X

TO YOUNG MINISTERS

Pray every night and shave every morning.
Keep your conscience clean, also your linen.
Let your light shine and shine your shoes.
Press your advantages, your opportunities, and your trousers.
Brush the cobwebs from your brain and the dandruff from your collar.
Take liberties with grammar, if you will, but not with women.
Be filled with the Spirit, not with spirits.
Take chances when fighting for principle but not in games of chance.
Of course you will not break any of the Ten Commandments, but be sure not to break any rules of etiquette.
Beware of a reputation for bad breath or rancid jokes. Both alike offend.
A delinquent debt in a parish is like an addled egg in an omelet.
The polite liar easily becomes a plain liar.
Covet a golden tongue more than a greenback.
Be poor in spirit but not in vocabulary.
Don't mix your metaphors, but nevertheless be a good mixer.
You can't put fire in your sermons unless there is fire in your heart.
Two things cannot be imitated: God's sunet and man's sincerity.
It is better to establish a good precedent than to follow a bad one.
It is better to lose a good fight than to win a bad one.
Be more kindly to a shabby coat than to a silk hat.
Call in the homes of men if you would have men call in the House of God.
Never allow temporal trivialities to displace eternal verities.
Ritual is inspiring if kept alive; extempore prayer is depressing if made up largely of outworn stock phrases.
People would rather listen to a lively heresy than dull platitudes.
The approval of God is more to be desired than the patronage of a rich, unscrupulous pew-holder.
Always be content with what you have but never with what you are.

—Advance.

NEWS AND VIEWS

Rosemont, Norfolk, reports a Sunday school attendance of 419 for Easter Sunday.

Now is the time to begin preparing for the observance of National Family Week, May 5-12.

Dr. I. W. Johnson reports a total of 616 Sunday school pupils present on Easter Sunday in the three churches of his charge.

A report from Rev. G. H. Veazey indicates that Mrs. Veazey is still in the hospital and quite weak, but improving slowly.

Dr. Archie H. Hook, Troy, Ohio, and his church, publishes one of the finest monthly papers setting forth the work of that church.

Rev. J. L. Neese will be assisting his son, Rev. J. Everette Neese in two weeks of evangelistic services beginning at Bay View, April 28.

Dr. Frederick Cooper has recently received over eighty members into the Urleandale Church in Des Moines, Iowa, and plans are underway for building a new church.

Rev. J. T. Stanley, Superintendent of Negro Churches in the South, traveled 4,635 miles during the month of March, preached ten sermons, visited thirteen churches, made nine other addresses, visited five schools and one group conference.

Miss Virginia Webber, who spent a year in war work service with Newport News, Va., Congregational Christian Church is now at Hartford Seminary, Conn., taking a course in Religious Education. After her Newport News service she spent a year in similar service in Dayton, Ohio.

Rev. Ernest F. Brickhouse, son of Mr. and Mrs. T. E. Brickhouse, of Norfolk, Va., is pastor of the Enon, Ohio, Congregational Christian Church. The church is between Dayton, Ohio, and Springfield, Ohio, and is the oldest of the former Christian Churches, having been organized in 1806.

The Rev. Porter Bower has resigned the Riverdale, Dayton, Ohio, Congregational Christian Church to accept the pastorate of the Congregational Christian Church at Springfield, Ohio, the home of our Drewery College. In the five years of the pastorate in Dayton, Mr. Bower has done a splendid work and leaves with the good wishes of all. The change is scheduled for May 1.

Rev. Warren H. Dennison, 760 Ferguson Ave., Dayton, 7, Ohio, has been chosen as Executive Secretary of the Congregational Christian Fellowship of Tithers. He desires the name and full address of every person among Congregational Christian folk who practice tithing. Send your name and address at once. Over two hundred have been added to the list in recent months.

THE CONVENTION CONVENES.

The Southern Convention which meets next week in Waverly should be well attended and worth attending. Don't miss it. The executive, program and strategy committees have made diligent preparations.

This Convention should mark a new point of departure in our churchmanship. We are, at last, inaugurating a missions program which is commensurate with our strength. An equally challenging program of home missions, or church extension, would give added impetus to our Convention program. The words of the Lord to Moses are apropos: "Ye have compassed this mountain long enough: turn you northward." To those who had been sleeping during his agony, the Master said: "Arise, let us be going." Let this Convention set the direction and the tempo of our accelerated program of churchmanship.

R. L. H.

HENDERSON, N. C.

We held pre-Easter services at our church last week and had the best meeting we have had since coming to Henderson. Rev. Victor Murchison of Suffolk assisted us in our meeting. He did the preaching and sang special numbers. His messages were enjoyed by all who heard him.

We received seventeen members into the church. The Sunday school attendance was the largest the past few Sundays that the church has ever had. The church auditorium was filled to capacity at the worship service yesterday morning (April 21). Our eleven o'clock services are being broadcast over WHNC this month.

J. Frank Apple.

EVANGELISM DURING LENT.

A Convention emphasis on evangelism was made during Lent. Conferences were held. Literature was distributed. Organizations and plans of action were effected. These efforts were not in vain. Few revival meetings were held, but the work of evangelism was done quietly by ministers and laymen. The following reports have been received:

J. G. Truitt (Suffolk), 60; J. F. Apple (Henderson), 17; I. W. Johnson (Berea, Liberty Spring, Oakland), 19; W. E. Wisseman (Greensboro, First), 20; J. H. Smith (Lynchburg), 1; J. E. Neese (Bay View), 5; H. S. Hardcastle (Rosemont), 38; T. F. Wright (Mt. Carmel), 3; F. P. Register (Wake Chapel), 4; G. H. Veazey (Bethlehem), 2; W. M. Stevens (Burlington), 42; R. L. House (Richmond), 8; F. L. Lewis (Shelton, Portsmouth), 10; Peter Young (Christian Temple), 17; F. W. Murtfeldt (Tryon), 6; S. C. Harrell (Durham), 17. S. E. Madren (Linville, Bethel, New Hope, Antioch), 15.

Convention Goal—50,000 by 1950.

MAKING YOUR MINISTER.

Of course, the plain fact is that any minister is largely the product of his parish. It is easy to forget this, and to talk as though the minister would be just what he is in any church—just as successful or unsuccessful, just as good or poor a preacher, just as wise or unwise a counsellor, just as assiduous or lazy, in whatever place he might have found himself.

Sometimes I have to listen to laymen who tell me that their minister "isn't the same man we called two years ago," and they usually seem very much astonished by the discovery. But how could he be "the same man?" He cannot help changing, and the direction of the change will be largely determined by the way he is treated by his people.

A church can build up its minister into a true servant of mankind and God. It requires patience, and courage, and kindness. Patience, to listen and understand and wait; courage, to speak out in defense and in helpful criticism; kindness, to create the bonds of mutual confidence and goodwill that hold minister and people together. A church can even make its minister a great preacher—not, perhaps, by popular standards, but by the true measure of greatness in the pulpit. Best of all, a church can make its minister a power for personal and social and civic righteousness such as he himself could never have become—or dared to dream of becoming—alone.—*F. M. Eliot.*

REPORT OF SOCIAL ACTION COMMITTEE OF THE WESTERN PENNSYLVANIA ASSOCIATION OF CONGREGATIONAL CHRISTIAN CHURCHES.

We note with alarm, and decry, the current tendency on the part of many churchmen to deprecate the economic system under which our country has become the most blessed and prosperous land in all the earth in all human history; and the trend to condemn our American way of free enterprise, and the profit system by which we have prospered as contrary to the Gospel of Christ and necessarily evil.

Under this fallacious economic and social philosophy, which is too similar to the dialetic materialism of communism for Christian comfort, certain self constituted "commissions" of our general Congregational Christian fellowship have issued what they call "A Chart for Social Action," purportedly speaking officially for the denomination, or at least not making it clear that they do not speak, in which is set forth a revolutionary program of absolute "statism;" a program advocating the changing our entire free American way of life into a totalitarian state by the complete socialization of public utilities, business and industry; and even the family.

We who constitute the Social Action Committee of the Western Pennsylvania Association of Congregational Christian Churches assert, and we ask the concurrence of this meeting of churches and delegates, that the Christian Gospel is not concerned with economic systems, but with principles of faith, justice and righteousness; that these principles are applicable to every field of human endeavor and human effort; that Christianity is neither socialistic nor capitalistic; neither is any political or economic philosophy taught or inferred in the Scriptures of Old or New Testament, in the teachings of Christ or of the Prophets; but that Christian men will strive to live at peace with their neighbors and in obedience to their government, whoever their neighbors or whatever that government may be.

We do, therefore, here and now, disavow these materialistic and socialistic pronouncements of any commission or committee of our general fellowship which would commit the churches and our members to a program of social revolution and "statism," and assert that they do not speak for the Congregational Christian Churches, but for themselves alone; and we go on record as fully supporting and sustaining our American way of free enterprise and constitutional government, with liberty, justice and brotherhood for all.

II.

We defend the right of labor to strike for just cause, or to remedy unfair conditions. We maintain their right to collective bargaining for the adjustment of grievances and more equitable rates of pay. We furthermore stand with labor in their right of peaceful picketing when a strike becomes necessary to obtain just ends. We hold that the place of government in labor-industry disputes must be that of an absolutely impartial referee; and that neither by law, nor by decree in a free enterprise system, has government any right to cast the weight of its influence into industrial disputes on the side either of industry or of labor.

Furthermore, we deprecate the use of strikes and picketing for any other cause, or by any other group than the cause and group directly involved in the local situation. The use of picketing to show displeasure, or in an attempt to frustrate our American Constitutional right of free speech or of freedom of assembly is a deplorable perversion of the right of labor which if persisted in will surely prove a boomerang, and react disastrously to the cause of the worker. Such practices are not encouraged by the true friends of labor, but by radical or communistic leaders, more interested in the promotion of class warfare than the welfare of the workers.

Furthermore, we deplore and confess great concern at the action of certain radical elements in labor in defiance of the due processes of government, and in the use of mass picketing to bar the right of management to protect private property, and to maintain equipment against deterioration and damage; and particularly in the open revolt of these elements against regular decisions of the courts and their denunciation of elected government servants who in the fulfillment of their oath of office, carry out and enforce these decisions.

Accordingly, we call upon all Christian workers to obey the law and respect the due processes of free government; and we call upon all Americans of whatever creed or race to sustain these processes and the officials who courageously enforce the laws and the decisions of the courts without fear and without favor. We commend all public officials who have mea ured up to the full responsibilities of their office in the maintenance of law and order as worthy and deserving of commendation and support.

Respectfully submitted to the Western Association of Congregational Christian Churches in Spring Meeting, Tarentum, Pa., April 2, 1946, by the Social Action Committee, Howard E. Mather, Chairman, Edgar O. Ginn and John Waite. And approved by unanimous vote of the pastors and delegates of the forty churches represented.

A MILESTONE IN SOUTHERN EDUCATION.

Wake Forest College, in North Carolina, may become in a few years by far the most heavily endowed liberal arts college in the United States. Its trustees have accepted the income from $10,750,000 offered by the Z. Smith Reynolds Foundation, on condition that the college move to Winston-Salem, and this endowment, it is reported, may rise, in time, to $50,000,000.

If it does, there will be no other college in the country even in the same class, insofar as endowment is concerned. There will be universities with much larger ones, but all other colleges will be completely eclipsed.

Oberlin College, at Oberlin, Ohio, has the biggest college endowment in the United States at this time. Its figure is something in excess of $23,000,000. Next come Dartmouth, with $21,400,000, and Amherst, with over $19,000,000. None of these has even half as much as Wake Forest will be able to boast of, if its total rises to $50,000,000. Among women's colleges, Wellesley and Vassar have the largest endowments, with around $21,000,000 each.

Thus it will be seen that this small Baptist institution in North Carolina, with only $3,000,000 at the present time, is apparently about to outstrip all the other Southern colleges by a wide margin, with the single exception of Berea College, Ky., a mountain institution, which has an endowment of $11,000,000. When Wake Forest adds $10,750,000 to its present endowment, it will have $13,750,000, and that figure probably will rise rapidly, as a result of other gifts from the Reynolds Foundation. No Southern college, except Berea, is within hailing distance of the total which Wake Forest is expected to have within five years. It is estimated that this much time will be required to fulfill all the conditions of the initial gift, including acquisition of a site in or near Winston-Salem free of cost to the Z. Smith Reynolds Foundation, and construction of a new plant, estimated at around $6,000,000, likewise free of cost to the foundation.

(Continued on page 14.)

BIBLICAL FRIENDSHIPS.

Man is naturally and incurably gregarious. He desires company, friendship, but he is not always wise and successful in his friendships. There is the ever-present danger that friendships may become habitual, mechanical and trite. Young people prematurely and naively form the habit of "going steady." Adults form a restricted circle of friends, then take the line of least resistance and spend unending hours with those who are unable to make any significant contribution to their lives.

There are those who desire new and stimulating friendships but lack the ability or opportunity to realize this worthy aim. They may live in a cultural desert and an educational vacuum. What can they do? Let them turn with eagerness and confidence to the Bible and enjoy daily, rewarding friendship with the prophets, seers and saints.

The intriguing and engrossing friendships of the Bible are so familiar they are usually taken for granted. Now the inter-Bible friendships must be supplemented by the extra-Biblical friendships. Any life may be enriched immeasurably by these Biblical personalities. They become the standards of all friendships.

It is the prerogative of human beings alone to live in the gracious presence of "those whom not having seen we love." Across the centuries they come—Moses and Abraham, Amos and Isaiah, Saint Paul and St. Francis, and, head and shoulders above them all, Jesus of Nazareth.

They come to us by way of the printed page. Sometimes it is the sheer fact of their lives which impresses us most, guiding us way from the wrong into the right and inspiring to do what we would not have dared attempt otherwise. Sometimes it is their principles and teachings, a lifetime of rich experience gathered up memorably into a few short words, from which we receive the greater help.

They come to us by word of mouth from our friends who have come to love them and now recommend them to us in print, in testimony, by precept or example. They come to us most forcefully in the very lives of those about us. For almost twenty centuries now something of the spirit of Jesus has been reborn and come to life again in every good parent or good Christian.

They come to us not only across past centuries, but across present miles of space—Kagawa, Schweitzer, Laubach, Niemoeller, etc. Happy is the child who can grow amidst the blessed company of the prophets and apostles, and martyrs and the saints of all ages.

"Seeing we are compassed about with such a great cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Dead people—witnesses? Yes. We live in a world of ideas and purposes. The contagion of thought and feeling which makes the influence of a great life age-long and world-wide gives eternity also to the influence of little lives. These little lives pass on to others something of what they have received, and so the great live on and grow in the lives which they have enriched. Our world is eloquent with the voice of many witnesses.

Our ancestors are a countless multitude. The law of heredity brings something out of millions of lives into every one of us. To the influence of heredity is added the influence of other millions, past and present, known and unknown, through the contacts of human society. Every individual life is an endless and ever widening stream. We can not tell how many lives we touch for good or evil in these few years given us on earth. We can never measure the consequences of our words and deeds, our smiles and frowns, our tears and laughter.

A person grows through responding to the influence of those whom he has seen and those whom he has not seen. On every Emmaus road the conversation of Cleophas and his companion may be enriched and enlightened by the recognition of a third party, the Spirit of the Risen Lord.

SYNOPSIS OF SERMONS TO OFFICERS.

I Corinthians 3:9.

I. We Are **Laborers.**—"Church Work" is no misnomer. Let us not entertain the illusion that the program of the church can be successfully maintained without work. This superficial and inadequate conception of church life must be changed. There is no magic button one can press as a substitute for work.

II. We Are Laborers **Together.**—Therefore:

1. Make your labor an **inspiration** rather than an **irritation.**

2. Remember—Example Counts. Both success and failure are contagious. So, major in success.

3. Use your imagination, the creative faculty, in taking what you have and making it what it ought to be. Take time to get the other person's opinion and interest.

4. Hold systematic meetings and prepare an agenda for each. Stated meetings stimulate planning, supervision and reporting. To default in this duty robs other members and the Holy Spirit of an opportunity to bring creative suggestions.

5. Study—a workman unashamed. II Tim. 2:15. Implication: those who do not study should be ashamed. Study that you may contribute knowledge and not ignorance to every problem.

6. Plan your work and work your plan. Bite off more than you can chew—and chew it! Selah.

III. We Are Laborers With **God.**—Don't let the human element predominate. Said Christ: "My Father worketh hitherto, and I work." God is the senior partner in our divine corporation. Give Him a chance throughout the year. Amen. R. L. H.

Preaching Forty Years Ago and Today

An address given before the Eastern Virginia Ministerial Association

By I. W. Johnson, D. D.

Forty years ago the majority of ministers were expected to wear clothes on the street which indicated their position and calling. The Prince Albert coat, or frock coat, was commonly worn not only in the pulpit but often upon the street. The color of suits, ties, shoes, hats, overcoats, etc., had something in common among all ministers who devoted full time to their work. As a rule, ministers in this section were not expected to drink at soda fountains, attend theatres, drink alcoholic liquors, smoke cigarettes, cigars, pipe, chew tobacco, dip snuff or be indiscreet towards the opposite sex. I desist from making any comparisons with the present-day practices for obvious reasons.

At the close of the 19th century, preaching of the dogmatic, theological, doctrinal type had reached a high point. The 19th century was marked by great revival seasons. The background of the the evangelistic preaching of that period—and at the beginning of the present century was Biblical, theological, doctrinal—and in most cases was an attempt to declare the Word of God with the purpose of moving people to accept the Biblical teaching as the way of life for themselves and society. Preaching was the major point of emphasis in the church. It was the period of hour-long sermons—many of them examples of close, careful preparation, exalted style and thought. Ministers carefully sought out the meaning of the Scriptures—and made an effort to convey this truth to the people with the purpose to instruct, convince and convict sinners and persuade men and women to give themselves to the Christian way of life. It was the day of strong convictions in the pulpit and strong reactions in the pew. The sermons were wonderfully and fearfully made and delivered, and some of them produced profound results—both for and against good and evil, respectively. Great preachers arose in that period and they moved continents with their ministry. Ministers exalted preaching—and the people went to hear. Great moral and spiritual upheavals resulted in an awakening on the evils of intemperance and other immoral habits and customs.

Liberalism in religion was a rebound from the strict emphasis upon proof texts and exactness in theological definitions. The Scriptures, under the higher critics, were subjected to severe examination, and young people in the schools, colleges, universities and seminaries began to accept verdicts against the authority of the Bible in faith and practice. When these young students entered the churches, the pulpits, and the other places of public discussion they took with them the new thought they inherited from the schoolroom. The die was cast and the change was on the way. Preaching was influenced by this liberal movement. For the past forty or fifty years preaching has been more or less under the eye, if not under the influence of German higher criticism.

The liberal movement rapidly spread to America, because our higher education groups had an idea that education was not complete, or at its best until under the guidance of German professors. It is amazing to what extent German's influence upon education has permeated our schools. Modern literature is permeated with the doctrines or teachings of Nazism, Fascism, Communism, Socialism and their kindred "isms." Political parties, labor unions, industrial organizations and churches are engaged in the effort to indoctrinate the youth of this age. Consequently, as might be expected, humanism, psychiatry, psychology, ethics, economics, social science and political economy have become dynamic elements in public speech and printed page. Ministers are being solicited and urged to participate in political activity, to the extent of preaching on political topics and support certain types of candidates. The CIO is using ministers to support their appeals for assistance in carrying out their economic and political plans. Over against this side of controversy industrial leaders are likewise sending out their tons of literature to enlighten the ministers on the current problems of capital and labor. We might continue this line far beyond the time and space for this discussion.

Enough has been suggested to indicate the trend. Ministers are living in a world with other people. They are being influenced by the world in which they live. There is a temptation to base preaching upon current events. Their thought, their study, their preaching, is influenced by the times in which they live. The present situation of the minister is difficult and precarious. He is a key man to a glorious future or a blackened night. As he preaches, as he thinks, as he teaches and as he goes, so goes the church and so goes the future of Christianity. The hopes and the destiny of the world rest upon his shoulders. If he tries to mark the course of the tide and follow in its train or ride in on its crest, he may be popular for the time being, but he is taking a precarious risk. The tide will recede and may leave him stranded—too far inland to float with the next incoming tide.

These are wild generalities — and are subject to your examination and criticism. The preaching of today is not the same in content and objective as that of a generation ago. I take it for granted that there is distinction between a sermon and an address. There is a point when one seems to be identical with the other—or merge into the other. The address may be better than the sermon. The pulpit should be reserved for preaching sermons, for it should not become a public forum. There is a trend towards being punctilious about the fittings and the furnishings of the pulpit. That trend has a value if it elevates the use of the pulpit to the high place which Christ and Paul set upon preaching the Gospel of Christ.

We are now in the midst of the Lenten season. A very great majority of churches observe this season in one way or another. Preaching in this season has a trend towards the recital and the discussion of events and teachings which center in the life, suffering and death of our Lord. The resurrection of Jesus must be taken into account. Whatever theological interpretations and implications may divide the church and the ministry upon these great themes, the fact remains that the doctrine of a crucified Christ and a risen Lord finds its emphasis in spoken word and melodious song. This season has usually witnessed many confessions of faith and additions to the church. It reveals the power of doctrinal, Biblical preaching. Why not intensify that emphasis throughout the year?

Present-day preaching from the standpoint of diction, scholarly preparation and literary excellence is of a high order. But much of it strikes one as being a beautiful vessel—an attractive container—but often lacking in that invisible something, in that almost indefinable something which gives it spiritual force and power. There is too often a strained effort to hold back, or keep in control deep feeling and emotion. Many sermons seem to pass through the dry kiln, on the way to the pulpit. They

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

For several years it has been our privilege to conduct services in the Berea (Nansemond) Church during the week before Easter Sunday. During this week, this year, services were conducted on Wednesday, Thursday and Friday nights. The service on the second Sunday was planned to emphasize spiritual enlistment. On that day it was our privilege to consecrate and baptize three children and receive eight new members into the church, four of whom were baptized by sprinkling. On Thursday night a candlelight communion service was observed and a large congregation took part. On Friday night a child was christened and the parents were also received as members of the church—the father being baptized. During the past month twelve new members have been received into that church and they now constitute four new families in our fellowship. On last Sunday, the Sunday school attendance was 116, the largest in several months. Several others have indicated they will unite with the church at the next appointment.

All denominations in this section have been engaged in promoting evangelical services and the enlistment of new members in the local churches. report a large number of additions to their membership. The net gain in membership is not as large as figures indicate because of the large number of members received on transfer. This means a large gain for some churches in the towns and cities and loss of members for some other churches. This affects the total enrollment in rural churches near the towns and cities. This transfer of membership is frequently from one denomination to another. Ultimately, the kingdom of God is extended, and the usefulness of nominal church members is enlarged, when inactive people are enlisted in progressive service for the cause of Christ.

Figures are not available for a report of the various churches of the Eastern Virginia Conference. On that account we are unable to give detailed information on the results in other churches. But it is evident that fine reports will be made from a number of churches where special services have been held.

In this connection we are glad to report that Berea (Nansemond), Oakland and Liberty Spring Churches have sent in their full quota of money for the Staley-Atkinson-Newman Memorial Fund for Elon College. A total of $2,300.00 has been raised by these churches and sent to Elon College for this fund. The churches of the Southern Convention should respond fully and cheerfully to the invitation to share in raising this special fund. It is unfortunate that the slowness of the churches to undertake these campaigns for raising money makes it necessary for one cause to be carried over into the period designated for other enterprises to make appeals for financial support. It should be the policy of the Convention to complete one campaign before undertaking another. But the response of the people is usually not as timely and liberal as might be expected. It is necessary for pastors and laymen to work rapidly and intensely to secure the full quota of funds requested for the various enterprises of the denomination. The pastors are helpless when the laymen will not support these calls for contributions.

I. W. Johnson.

LOVER OF THE BEAUTIFUL.

In Fairmount Park, Philadelphia, stands a quaint stone house surrounded by an old garden. Both are preserved because they perpetuate the memory of the first native-born naturalist in the New World.

That naturalist was John Bartram, born near Darby, Pa., in March, 1699, and whose father came from Derbyshire, England, to cast his lot with a fellow Quaker, William Penn.

John Bartram was born with an absorbing love for flowers and trees. Indeed, when only a young man Bartram purchased a small plot of land near Philadelphia, and developed one of the first botanical gardens in America.

Bartram's garden, and his keen interest in nature, impressed William Penn, who had been requested by King George II to recommend someone to be his botanist in the Colonies. Bartram was recommended and received the King's appointment. This royal recognition, and subsequent service to the King, resulted in Bartram's exchanging correspondence with almost every ruler of importance in Europe relative to vegetation in the New World.

On his journeys to collect specimens of flowers and trees, Bartram explored the wilderness of Lake Ontario to Florida, not making one trip, but several. Even in his sixty-seventh year, Bartram made a 400-mile journey along St. Johns River in Florida, studying palms.

On each return trip, Bartram freighted new specimens of flowers and trees to England, and added new glories to his botanical garden which had become such a showplace that Benjamin Franklin took his distinguished guests from foreign lands to view it.

Every lover of nature pays tribute to the memory of John Bartram, and the art of garden-making is associated with his name. So is the quaint stone house in Fairmount Park, for Bartram built the house with his own hands.

C. B. Riddle.

CHANGES IN AMERICA.

Mrs. E. Stanley Jones upon returning from the foreign field after several years absence, experienced these sad impressions:

1. Finding ourselves in a city where we had to go hungry because we could discover no place to eat which did not sell beer.

2. Seeing miles of glaring advertising imploring us to drink, smoke or visit roadhouses.

3. Seeing men, women and girls smoking. drinking, carousing in saloons and at cocktail bars.

4. Hearing oaths and vulgar expressions on the lips of high school and college girls of good families.

5. Finding so many churches closed on Sunday evenings, but motion picture places open wide and busy.

6. Inability to find a mid-week prayer meeting, but rather forums, dramas, scouting, dancing, bridge in church parlors.

7. Finding churches being sold for debt, benevolent budgets cut, Christian work of all kinds cut because of lack of funds, people unable to work and losing their jobs, but at the same time, apparently, having plenty of money for sport, motorcars, luxuries and indulgencies.

8. Finding the nastiness of the modern literature that was sampled.

9. Finding America running more and more to nudity, license and pagan painting, while heathen people, when converted, tend to stop such practices and move toward modesty, chastity and restraint.

10. Finding crooning, which seemed at first like a sudden sickness, was really a recognized form of public entertainment.—*The National Voice.*

WHO AND WHAT IS GOD?

A Student's Search for God

By FRANKLIN WINTER MARSH.

When I was a little boy I remember asking my mother what made the street cars run and she answered, "Electricity." Not satisfied, I inquired, "What *is electricity?*" With a smile she said, "I don't know." Now, many years later, if I should ask the same question of a physicist he would probably answer, "Electricity is a form of energy." If I pursued the subject further to find out what energy is, his answer would undoubtedly be the same as my mothers, "I don't know." Since, however, energy is omnipresent, different people are aware of it in various ways. A child might recognize it as that which enables him to run and play from morn till night. A farmer might think of it as the cause of his successful crops while a motorist would interpret it as miles per gallon from the gasoline in his car.

So in the field of religion—from the child to the most erudite theologian—the answer to the question, "Who or what is God?", would have to be answered by, "I don't know." Yet, since He, too, is omnipresent, there have been, and are, a multitude of interpretations and definitions of His characteristics and meaning. Ancient people named Him Jupiter and Zeus and pictured Him as a "Big Man" on a mountain top. Primitive races thought of Him as a great hunter, the keeper of fire, the sun god. Our Puritan forefathers often described Him as presiding over a heaven reserved for the few "elect" and a hell of fire and a brimstone designed for all the unbaptized and unregenerate, a doctrine not entirely absent from the contemporary scene.

With this background, we may ask just how and from what sources we can formulate a dependable and rational idea of God. We might logically turn first to the churches and to sermons as guides in our quest. It is amazing how many preachers seem to know just what God is like, what His purposes and wishes are and how best we can accomplish them. One can only contemplate with wonder and envy such sure-minded individuals. For must of us cannot begin to fathom the mysteries of the Universe, with its myriads of celestial bodies and its seemingly limitless extent. Nor can we comprehend the origin and development of life itself through the millions of years of its history. As individuals we recognize that our minds and personalities contain powerful impulses, instincts and drives peculiar to our racial development, of which we are almost totally unconscious except in some of their more obvious aspects and effects. Add to this the fact that each person is possessed of a subconscious segment of his being containing a record of all the impacts and impressions of his life from birth, the effects of which are obscure and difficult to control. Taking into account all these things it is difficult for most of us who do any thinking on the subject to even hazard a conjecture as to what God is or what His motives, desires and mode of action really are.

But, in the very nature of man, he must formulate some concepts of God, even if he recognizes their inadequacy, and it is of these that we are concerned. In our search for truth we find the attitude in some churches of approaching God as a monarch, a king or as a Deity invested with a degree of intolerance towards our frailities; with a desire for praise and admiration, and requiring a certain amount of bribery and placation in order that we may receive His blessings and forgiveness. Granting that, to some, these approaches may be based on symbolisms, yet does not their persistence tend to confuse the thinking and feeling of many toward God? Does not a shrouding in mysticism remove Him, to some extent from the intimate place He should hold in each life?

In our approach through the church and its teachings we will have found that the Bible is the fundamental source of Christian theological conceptions; particularly the words, the deeds and the example of Jesus Christ as recorded in the New Testament. In this connection it is worthy of note that, in the light of modern so-called practical and worldly-wise standards, Christ would today be considered an abyssmal failure. He seems never to have earned or possessed any money or property; He held no jobs or positions; He was "inefficient" and left no record of any zeal for punctuality or ambition to "succeed in life." He preached relatively few sermons, built no church structures and belonged to no organizations. Carpentry was His only trade or profession and there is no record that He ever practised this after His early youth. He received no titles or degrees and no decorations other than the crown of thorns. He died on a cross between two ordinary thieves. Yet His beliefs and precepts have lived through the ages and, potentially at least, are the greatest forces in the world today. So, why cannot we be content to really accept the teachings of Jesus and let our image of God be like His—a Father, compassionate, merciful, loving and just?

Is it not a mistake to always look backward in our search for God's true Image? Without in any way minimizing the importance of the Bible, would it not also be well to employ our reason, our intuitions, our emotions and our instincts in constructign a frame of reference for our portrait, incomplete though it may be? Should we not always remember that, since God created Man in His Image, He is, in an infinite sense, like ourselves? If, then, we admire in our fellowmen the qualities of humility, "down-to-earthness," kindness, tolerance, consideration — yes, and a sense of humor—is it not entirely reasonable to assume that such attributes have been derived from, and are a part of, God's own being? Is this not further burne out by the fact that these same characteristics are of the very essence of the personality of Jesus?

If this seems like an irreverant or oversimplified point-of-view, remember that Christ said that except as we became like little children we could not enter into the Kingdom of Heaven. But children have very simple standards—they are not awed by kingly crowns, they know nothing of divine wrath and never speak in high sounding "thees" and "thous." Their philosophy of life is very direct and sincere. They respond to kindness and gentleness; they are bewildered and their lives too often blighted by anger and resentment. They love and respect their parents as they see in them fairness, generosity and affection.

So, why cannot we, not being able to comprehend God in the fullness of His infinite greatness and power accept Him in a child-like way as our kind and loving Father and speak to Him as such? As darkness falls and the threatening storms of life bewilder and terrify us why cannot we go apart into some quiet place and say very simply and honestly:

> "Dear God, I'm so lonely and afraid. Enfold me in your arms of love that I may find again peace. I cannot ask for what I need because I know so little of the true requirements of my soul. Rather I look into your face and open my mind to yours so that energy, power and love may flow into my whole being. In your compassionate eyes and gentle, reassuring smile, I find freedom from all misgivings and doubts. I feel you know so well my limitations and the hidden forces and temptations that the years have

(Continued on page 14.)

The Easter offering for missions at Rosemont, Norfolk, was $717.50. The Rosemont Church can always be depended upon to be in the vanguard of Missions work.

Rev. Frank W. Murtfeldt, pastor of the church at Tryon, N. C., reports an Easter offering for missions amounting to $581.64. Tryon is not a large church in numbers, but it must be large in spirit.

The Winchester, Virginia, Church set a goal of $500.00 for their Easter offering for the Shaowu Mission project. We learn that they exceeded this goal by the sum of $52.00. Congratulations to Pastor Whitten and his loyal members.

A letter from Leonard J. Christian carries this important announcement: "We sail from San Francisco on the *General Gordon* May 15. Guy Thelin, Laura Ward and other American Boarders will sail on the same steamer. We should get into Foochow, China, just before the typhoons strike the South China Coast." Safe journey and happy landing to these faithful missionaries!

JESUS' ASSURANCE OF CONTINUED FELLOWSHIP.

In his last intimate talk with his disciples, Jesus told them very explicitly that their relationship with Him would not only continue after he had gone from their sight but would be closer and more powerful than it could be when He was on earth. Read this paraphrase of the verses, John 16:5-8:

"You think I am going to disappear, to be as though I were not. Not at all. I go back to my Father, and yet in going back to my Father I do not go away from you. I live with Him, I live with you, I will come again and make abode with you. My life does not break off, does not carry me away from you, I continue to be in your presence and companionship more than ever before. It is for my advantage that I should go, for I am going to my Father; it is for your advantage that I should go, because I can serve you better, live more with you, than I ever was in the flesh."—*Lyman Abbott.*

QUARTERLY REPPORT.

The following is the quarterly financial report of the Woman's Mission Board, Southern Convention of Congregational Christian Churches, fourth quarter, first year bi-ennium, 1945-47:

Receipts.

North Carolina Conference:	
Women	$1,557.99
Young People	138.11
Juniors	36.85
Cradle Roll	11.20
Total	$1,744.15
Eastern Va. Conference:	
Women	$1,330.96
Young People	206.40
Juniors	112.40
Cradle Roll	13.60
Total	$1,663.36
Va. Valley Central Conference:	
Women	$ 159.82
Young People	46.60
Juniors	1.70
Total	$ 208.12
Total Receipts	$3,615.63

Disbursements.

To Mrs. Mattie Cox Parker, Treas.:	
Home Missions General Fund	$1,323.19
Y. P.'s Home Mission Fund	157.06
Carrol County Work	30.25
Mirgant Work	5.00
Total	$1,515.50
Foreign Missions General Fund	$1,323.18
Y. P.'s Foreign Mission Fund	157.05
Thank Offering (Shaowu Mis.)	334.20
Chinese Student	50.00
Offering, World Day of Prayer	61.20
Post-War Emergency Program	14.50
Total to Mrs. Parker	$1,940.13
To Mrs. Leathers, Treas.:	
Life Memberships	$ 90.00
Memorials	70.00
Total to Mrs. Leathers	$ 160.00
Total Disbursements	$3,615.63

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

April 20, 1946.

HALIFAX DISTRICT MEETING OF WOMEN'S MISSIONARY SOCIETIES.

The Halifax District Meeting of the Women's Missionary Societies was held at Liberty Church on April 5, 1946. The Superintendent, Mrs. S. R. Gay opened the meeting with the hymn: "O God, Our Help in Ages Past."

Mrs. Tolbert led the Worship Service.

Roll call and report of Societies: Liberty, Pleasant Grove, Ingram, Lynchburg, and Virgilina were all represented and had splendid reports. Danville had no report, Hebron and Lebanon had no delegates, but Dr. Newman reported on the work there.

Mrs. J. D. Strader, president of our North Carolina Conference presented our theme for the meeting, "In His Name and for Their Sakes." She pointed out the five goals in the Post-war Emergency Program of the Church. She challenged us to a greater effort than ever before to create a Christian World Order.

Rev. C. E. Newman introduced the visitors and ministers present, Rev. Charles L. Storrs, returned missionary from China, Mrs. Strader, Mrs. W. J. Andes and Rev. J. Howard Smith.

The skit, "The Christian Family," put on by Mrs. Strader and Mrs. Andes was very effective.

Offering: $18.50.

A splendid address was given by Rev. Charles L. Storrs of Shaowu Mission: "China Takes Her Place in the Family of Nations."

The report by Mrs. W. J. Andes on the Cleveland meeting was very interesting—filled with facts and helps for our work.

Dr. F. C. Lester spoke on the Shaowu Mission. He asked that our contributions be doubled for War Victims and Reconstruction. He gave a challenge to do our best for the Shaowu Mission at the Southern Convention meeting, May 1, when the workers will be commissioned at Waverly, Va.

Report of Committee on Nominations: District Superintendent—Mrs. T. W. Chandler; Assistant Superintendent—Mrs. Leroy Adams; Secretary—Mrs. W. T. Dunn, Sr.

The Report of the Nominating Committee was adopted and the nominees declared elected.

After the reading of the minutes the meeting was adjourned to meet with the Lynchburg Church next year.

Respectfully submitted,
MRS. W. T. DUNN, SR.,
Secretary.

News of Elon College

By PRESIDENT L. E. SMITH.

A MEMORIAL—AN OPPORTUNITY.

The following article appeared in the Greensboro *Daily News* on the morning of April 12:

"A memorial service will be held at 2:30 P. M., Sunday, at Friendship Methodist Church, Brown Summit, for Watson D. Lambeth, Jr., 19, Seaman 1/c, son of Mr. and Mrs. Watson D. Lambeth, Brown Summit. Seaman Watson was killed September 29, 1945, aboard the U. S. S. *Williams*, when the vessel encountered a typhoon while en route from Guam to Okinawa. He had been in service since May 31, 1944."

Many Elon College alumni and the citizens of our town will remember Watson D. Lambeth, Sr. Watson is an alumnus of the college of the class of '21. He and family made their home in our community for a number of years. We wish to express our sympathy and assure the family of our prayers in its loss and sorrow.

Two weeks ago an announcement was made in THE CHRISTIAN SUN of the government's allotment of thirty housing units for married veterans enrolled in Elon College. Attention was called to the fact that these units would not be furnished; that the college did not have necessary furniture; that many of the veterans would not be able to furnish their apartments; and an appeal was issued to any who would help provide the necessary furniture for these apartments to be used by our veterans.

Mrs. Helen Parkerson Cannon of Burlington, N. C., alumna of the college and a very dear friend of the Lambeths, has very generously donated $200.00 for this purpose. Mrs. Cannon is making this donation as an expression of sympathy to the family and a memorial to the late Watson D. Lambeth, Jr. It is certainly thoughtful and generous of her to make this gift, which is most appreciated.

These apartments provided by the government for our married veterans consist of kitchen, dining room, living room, and bed rooms. Some have two bedrooms; others have three. They must be furnished. This will be quite an item if left to the college or the veterans. If a number of our friends would join in assistance, it would not be a burden to any.

This is a second appeal to churches, Sunday schools, organized classes, missionary societies, other organizations and individuals to give assistance in this commendable undertaking and most worthy cause.

It would be well if you could furnish an apartment, but if not, perhaps you could donate certain articles of furniture, or money with which to purchase. It is certain that any amount will help. It may be that you have a surplus of furniture stored somewhere in the house, or on the premises, that you could spare. A table, a chair, a dresser, a bed, or any article would help tremendously.

There are thirty apartments for married veterans and sixteen rooms—two students to the room—for single veterans. Here is an opportunity to render a very worthwhile and a much-needed service.

FIFTH SUNDAY OFFERINGS.

The Convention has offered to every member of our church an opportunity to share in the support of our college. For more than fifty years Elon College has sought diligently and faithfully to serve our church. Not one time has its doors been closed against young people prepared for college. It has offered continuously a curriculum designed to meet the needs of ambitious youth at the college level. Many of the young people from our churches have been enrolled as students. From our campus have gone young people trained as church workers, Sunday school teachers, young people's leaders, and pastors for our churches. Elon College is the only institution that the church has provided for such high and essential service. Since the institution serves us, we should count it a privilege to share our earnings that the college might be able to continue its program of instruction at an increasing high level as possible. Your gifts and the gifts of your Sunday school and church will help to create a better and more efficient college for our people.

We are grateful for every dollar contributed.

Previously reported	$3,207.93
Churches.	
Eastern Va. Conference:	
Cypress Chapel	26.23
Holland	125.00
N. C. & Va. Conference:	
Burlington	1.00
Sunday Schools.	
Eastern Va. Conference:	
Liberty Spring	17.00
Oakland	21.70
N. C. & Va. Conference:	
Burlington	69.40
Va. Valley Conference:	
Leaksville	6.94
Total	$ 267.27
Grand total	$3,475.20

SILVER BAY CONFERENCE JULY 17-24.

From July 17 to 24 the Silver Bay Conference on "The Christian Mission in the Postwar World" will be held at Silver Bay, N. Y.

Outstanding leadership and programs have been arranged for the conference which states as its purpose: "To offer a limited number of earnest men, women and older young people an opportunity to discover what is the great task to which the church should rise, the resources available and how to relate their own lives to the present situation. . . . If the church is ever to exert a helpful influence it should be in the years immediately ahead."

Evening auditorium speakers, who will discuss various aspects of "The Christian Mission," are scheduled as follows: "In the United States," Dr. Earl R. Brown, Division of Home Missions, Methodist Board of Missions and Church Extension; "In Europe," Dr. Samuel McCrea Cavert, general secretary, Federal Council of Churches of Christ in America, recently returned from Europe; "In East Asia," Dr. Luman Shafer, Board of Foreign Missions, Reformed Church in America; "In India," Bishop Shot Mondol, Methodist Church in India, who will also be the Sunday evening preacher; "In Labor Relations," Dr. Liston Pope, professor of social ethics, Yale Divinity School. Rev. Russell Henry Stafford, president of Hartford Seminary Foundation and former pastor of Old South Church, Boston, will be the Sunday morning preacher.

Accommodations are limited and rooms are reserved in order of the receipt of registrations. Ministers, church workers, youth leaders and others interested are requested to make their reservations early. The registration fee is three ($3.00) dollars. Further program details and information concerning accommodations may be obtained by writing to Dr. Gilbert Q. LeSourd, Room 1234, 156 Fifth Avenue, New York, 10, N. Y.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

I have often heard folk say that they have a "let down" feeling after Easter is over. It isn't hard to understand why some people feel that way. They place all of their interest on just things connected with the Easter Season, yet fail to get the true spirit of Easter. Those of you who went to the church communion service on Thursday before Easter caught something of the true meaning of Easter, I am sure. If you sang as I did, "Beneath the Cross of Jesus," for your closing hymn, perhaps you, too, made a new resolve to be more worthy of that cross. To strive to grow into the stature and courage to serve that were Christ's. To be more patient under the suffering which might come from bearing his cross today.

Each one of you who reads this page, is very careful to keep your physical body growing. That is good. But, you should be just as interested in seeing that you grow in other ways that are not so easy to see, but which each of you can feel. Do you remember the time when your gang wanted you to go to a Sunday afternoon movie instead of going to junior choir practice as you had promised? You told them that you were going to choir practice as you had promised. Didn't you feel that you had grown after making that decision? Each time you do a task that you set for yourself to do you grow! Our world needs boys and girls who will keep their word; who speak the truth; who are honest in their dealings. Boys and girls who will try to help other boys and girls to learn the joy that comes from growing in character! Why not try to see how many boys and girls you can persuade to walk in ways that will help them to grow this summer? So many times we are just interested in doing things and saying things that will hurt other boys and girls and make them look small and mean in the eyes of those with whom we are talking. I think that you will be able to do so much to help solve our problem of juvenile delinquency if you will try to get others to grow in character.

NATIONAL FAMILY LIFE WEEK.

The first week in May is National Family Life Week. I wish that you children who read this page would help me see that your families celebrate it in a fitting way. If your church is having a Family Night, see to it that your family goes. If your community celebrates this week in any way, ask your family to join in with the other families of the community and make the project a success. How about having a Family Night of your own at home? Or planning a family picnic for the evening meal which each member of the family will help to make a success. You might check up on the progress that you are making as a family unit during the week sometime. See if each person is doing his or her share toward making a happy family. It might be well to check up on the health of each member. You can't be happy unless you are healthy. Is your mother doing too much of the work about the house? Take on some of her duties for at least one day of the week. Why not offer to wash the dishes for your mother before she has a chance to ask you? Wouldn't that be fun? Your family might decide some nice thing to do for a family of the community which is having difficulty because of illness, absence of some member or some other reason.

It would make me most happy if some of you would write me about the way in which you celebrated National Family Week. I would be happy to hear from you about the things that you did at Easter in your Sunday school, church and community.

MINE AND THINE.

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

One summer morning when I was sitting on my porch, I heard a young father say, "That's enough, dear. Don't pick any more." "Just a few more," came the response.

I looked up. Three tiny children—one belonging to the man who had spoken—were pulling to pieces the blossoms from a beautiful Oriental honeysuckle bush that grew in the yard next to ours. After a while the father coaxed his child away, but the other two children—all were under four—continued to pick off the blossoms that were within their reach. They were, no doubt, going to take them home. They lived at the other end of the street.

All of our blossoms during the last few years have disappeared before it was time to pick them. This year we haven't been able to capture a single lily of the valley, though one morning we did manage to pick up a half-opened tulip, and later—an iris.

The time to emphasize the difference between *mine* and *thine* is very early in a child's life, and fruit and flowers offer special opportunities. The appreciation of beauty often helps in the development of the appreciation of ownership. When a father and mother are out walking with a little child, if they stop and talk about the pretty gardens they pass—expressing pleasure at the privilege of enjoying their loveliness—the child, too, will be inclined to feel gratitude to all who have had a part in preparing those gardens. Few boys and girls who have had this experience repeatedly will want to take advantage of garden owners, for they will think of them as benefactors.

"I want to pick some," the child may say the first time the family stop to admire the blossoms. "Oh, no," the mother replies. "Those flowers belong to Mrs. White. They are not ours. We pick only our own flowers. When we get home you may pick one or two of our sweet peas and put them into your pretty new vase. But we may look at Mrs. White's flowers. How beautiful they are! And how nice it is that we could come and see them! I'm glad Mrs. White had so many blue flowers planted. See, they are the color of the sky."

Another day, the family may be riding in the country and father may stop the car beside an apple orchard in full bloom. After exclaiming about the beauty, all will go into the orchard to enjoy the fragrance, to see the beauty closer, and to watch the bees busy collecting sweet juices and pollen.

"I am going to pick up some of the flowers," announces Johnny.

"They are not ours," Father quickly says.

"But the farmers has so many trees, he won't mind," Johnny replies as he reaches for a branch.

"Wait, Johnny! Think a minute. Are these trees yours?"

"No—" Johnny says slowly.

"That settles it then," father answers. "Let's walk along a little farther and watch the bees at work, before we go back to the car."

There is a beautiful Persian lilac in our yard, the blossoms of which reach the very top, pointing straight toward the heavens. We love to look down at this beauty from our second-story windows. Every year, there are peo-

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

CAMP NEWS.

Summer is coming and that means *camp.* All the young people who have ever attended Summer Camp always look forward to "the one next year." Well, it's getting time for you to begin saving up your money if you plan to attend the Summer Camp this year.

The following notation comes from the Rev. W. J. Andes:

"The North Carolina Camp will be held this year at Camp Crabtree, August 10-17. Announcements will be made later as to program and leaders. We are hoping to have Dr. F. C. Lester as business manager and Mrs. F. C. Lester as registrar of the camp.

"We hope that all young people in our churches in North Carolina, or any one who wishes to come from Virginia, willl take note of the date and place. Reserve this date and prepare for camp now."

* * *

WHAT DID YOU DO?

Now is a good time to let other young people know what your Pilgrim Fellowship did at Easter. Perhaps they held a Sunrise Service or a special Pilgrim Fellowship Service on Sunday evening. Or, perhaps, they provided the Easter music for your service or presented an Easter musical program. What did they do?

You might also let us know what you have planned for the summer. If it's hikes, special parties, picnics—tell us about them and how you plan to carry them out.

* * *

NEWS FROM THE HAW RIVER PILGRIM FELLOWSHIP.

The Pilgrim Fellowship was organized in our church in the summer of 1945. For the first meeting eleven were present. We met out-of-doors each Thursday evening until weather persuaded us to move inside the church. The time of the meeting was changed to Sunday evening. Two of the members attended Crabtree Creek and brought back reports of having a good time. The present membership is twenty-one.

Three weeks ago we decided to meet two evenings each week—Friday for recreation and Sunday for study and worship. We have bought several games and placed them in the basement of the church for the Friday evening meetings. Other equipment will be added as funds permit.

We are now working on a kitchen. We have a stove and money on hand to install a cabinet for dishes and silver ware. When everything is ready the adults of the church will be invited for a social. The young people's groups of neighboring churches will be invited to visit with us.

In cooperation with the Methodist and Baptist churches of the village plans are being made for a youth period of two weeks to be conducted in June. The pastors of the three churches will teach classes. A visiting minister will be in charge of the forum and will lead the recreation.

MARVIN SHARPE,
President.

* * *

Mr. and Mrs. William Sharp of Charleston, S. C., have moved to Chapel Hill, N. C. Mr. Sharp has enrolled in the graduate school of the University. Mrs. Sharp is the former Miss Kathryn Moye, a graduate of Piedmont College and Parish Assistant to Dr. C. Rexford Raymond at the Circular Church. This young couple now serve as advisers to the Pelgrim Fellowship in our Chapel Hill Church. This excellent leadership and the presence of over fifty Congregational Christian students in the University reflect unused opportunities for Pilgrim Fellowship in Chapel Hill.

* * *

AN AFTER-EASTER MEDITATION—THE VALUE OF HOPE.

The old legend of Pandora's box illustrates human experience. Pandora, made by Jupiter to be the wife of Epimetheus, was given a box, which she was charged never to open. Moved by curiosity which she could not restrain, she opened it. The sorrows and ills of mortal men contained in it escaped, to fill the earth. Pandora hastily closed the box, holding Hope alone within it. And so Hope remains the last and choicest possession of men. Our Christian Gospel tells a happier story of faith, hope and love. But the ancient myth touches the truth, in pointing out the value of this choice gift of Hope to men.—*The Presbyterian.*

WHAT IS CROSS BEARING?

Cross Bearing Is Not—

1. Bodily ailments or illness caused by accident or disease.
2. Sorrow or disappointment resulting from circumstances under which we live.
3. The loss of property or financial reverses.
4. Suffering the result of some blunder or headstrong will of our own.
5. Bearing burdens or enduring thorns which are thrust upon us by an imperfect world.
6. Criticisms or condemnations or persecutions from other people.
7. The result of any mistake, failure, ignorance, or of outward circumstance.

Cross Bearing Is—

1. The sacrifice of any desire that stands between one's soul and Christ and self-surrender to the will of Christ.
2. That which puts a man on self-restraints and self-denials to do what he ought rather than what he likes.
3. Being a genuine true Christian, at any cost, in every relationship of life.
4. Voluntarily giving up something or taking up something for another's good in the name of Christ.
5. Giving yourself in prayer and witness to winning a lost soul.
6. A passion for the cause of Christ which "seeks first the Kingdom of God" and makes everything else secondary.
7. A voluntary chosen object of the love of Christ under Divine compulsion.

JOE A. FRENCH.

CHILDREN'S PAGE.

(Continued from page 10.)

ple—adults as well as children—who appear from anywhere to pick the beautiful blossoms. When I have been fortunate enough to see them arrive, I've sometimes gone out and said, "Do you wish a few blossoms? Let me try to get them for you so the bush will not get broken."

Our next-door neighbors are going away for the summer. "Will you look out for our cherry tree?" they have asked me. "Boys might pick all the fruit."

What is *mine* is not necessarily *thine.* It is odd, is it not, that even adults do not understand that flowers as well as fruit are choice possessions of their owners? And if adults have not learned the meaning of *mine* and *thine,* can we blame their children?

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

TWO BROTHERS LEARN TOLERANCE.

Lesson V—May 5, 1946.

Memory Seection: *This commandment have we from him, that he that loveth God, love his brother also.*—I John 4:21.

Lesson: Mark 3:14-17; Luke 9:49-56; I John 4:7, 8.

Devotional Reading: Phil. 2:1-11.

The Raw Materials of Sainthood.

"And he appointed twelve . . ." It was not the most promising material for sainthood. These twelve were untutored, unpolished, uncultured. They were rough and ready men, run-of-the-mine men with very evident limitations and marked imperfections. The Master, indeed, would have liked to have better material, but it was the best he could get. It was that way in the beginning, is now, and evermore will be. One does not have to be perfect to join the church. He does not have to be a saint to do service for Christ. He does not have to wait until he gets rid of all his imperfections. He does have to be willing to yield his life to Christ and to learn of him. Jesus can make such men after His own pattern.

The School of Christ.

"That they might be with him, and that he might send them forth to preach and to have authority to cast out demons." They were to be "charter members" of the school of Christ. They were to learn of him. And they were to learn by doing. Christ used the laboratory method—he sent them out to learn by doing, to learn by experience. They were to learn of him, to share his life, to imbibe his spirit. That is in a sense the root meaning of discipleship. Christians and members of the church are enrolled in the School of Christ. They are not graduates, they never will be in this world—they are simply learners. And we will never outgrow our teacher, we will never graduate in this life. It will take an eternity to bring us unto the measure of the stature of the fulness of Christ.

Sons of Thunder.

"And James the son of Zebedee, and John the brother of James; them he surnamed Boanerges, which is Sons of Thunder." No meek and gentle and mild plaster of Paris these, but men of temper and fire and heat. "Sons of thunder"—the name is descriptive. They could, and did flash on occasion. They could blow off and blow up if things did not go just right. But Jesus called these men to be his disciples. Defects of temperament and disposition are no excuse for not following Jesus. As a matter of fact Jesus likes folks with fire and force. Brought under his control such people can become dynamic figures in his service.

Religious Jealousy.

"Master, we saw one casting out demons in thy name, and we forbade him because he followeth not with us." John was more concerned over the fact that this man was not of their crowd than that he was freeing men from the power of evil spirits. That seems strange, but that spirit is still very much alive. How often we rule others out of court because, even though they are doing God's work, they are not doing it in our way. This is true concerning those who are members of other churches, and concerning those who not members of the church at all. We sometimes often look askance at folks who have different forms and ceremonies and services. We ought to welcome anybody who is doing good in the Master's name. And that includes a lot of folks who are not even in the church. The important thing is that devils are cast out, and not how they are cast out or by whom.

Flunking Again.

In spite of a stern rebuke from Jesus, John did not learn his lesson in tolerance. He flunked and flunked badly. For when a similar occasion arose, he made another mess of things. In this case Jesus had sent some messengers ahead to secure lodgings for his party as he passed through Samaria. But because he was going to Jerusalem to worship instead of stopping at Mount Gerizim, and because of the bitter racial and religious prejudice between the Jews and the Samaritans, the Samaritans would not give them lodging. And then John and James really got hot. That burned them up for fair. They suggested that they call down fire from heaven and consume the Samaritans, they were not only sons of thunder, but sons of lightning as well. And again Jesus rebuked them. It was far removed from His spirit and practice. He had come, not to destroy men's lives but to save them. If he could not stay one place he could go to another. James and John still had a long way to go, a lot of lessons to learn in the course on "tolerance."

How often we desire and demand vengeance on those who do us wrong or slight us! How lacking we are in the spirit of the Master toward those who mistreat us and wrong us! We, too, all too often flunk the lesson which Christ would teach us concerning tolerance and patience and sympathy and cooperation and silence.

Candidates for a Degree.

"Beloved let us love one another, for love is of God." That doesn't sound like thunder and lightning. But the "son of thunder" wrote it. A lot of things had happened between the time Jesus called him a son of thunder and he became the apostle of love. He had been in the school of Jesus, and gradually the spirit of the Master had wrought subtle and significant changes in him. His inner nature and disposition had been changed and transformed. And now as an old man, he was about to receive his degree and to enter the graduate school for his "Master's degree."

To Become.

When Jesus saw John by the Sea of Galilee he said in effect, "Come after me and I will make you to become . . ." His words found fulfilment in the life of this man of "thunder" who became the man of "love." It is ever thus. If we yield our lives to Christ and if we faithfully persevere in his school, he will make us to become what without him we never could become. We are to come as we are, to the end that he may make us as we ought to be.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

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IS THERE A NEED FOR ALCOHOL EDUCATION?

By Tom B. Blackwell.

Alert, socially minded teachers and school administrators are asking this question: *Do young people need to know the facts about alcohol?* In this article is given information which may suggest the need for answer.

H. W. Haggard and E. M. Jellinek, Yale University scientists, open their book, *Alcohol Explored*, with these statements: "When people have been unsuccessful in dealing with an issue they often lend dignity to their failure by referring to the object of their concern as a 'problem.' In the vernacular, *problem* is customarily employed to denote complete ignorance and helplessness. In its scientific connotations, however, it carries a challenge, implying something that has as yet received no final answer and still requires systematic thought and trial for its ultimate solution."

That the American people have not found a solution to the problem of beverage alcohol is clear. Will public education, which has half-heartedly concerned itself with this question, now accept the challenge to seek a solution through universal dissemination of all the facts to all the children of all the people?

High school age youth are readied by social contact with beverage alcohol to explore this problem fully. This year the nephew of a top ranking military officer entered an American high school in a community to which he had just removed. In due time he was made a pledge to one of the boys' secret fraternities of the city. Several years ago this organization, along with a number of others of a similar nature, was declared by the school board as out of bounds as a school activity; but it nevertheless lived on as a part of community life for high school age boys. After consultation with his widowed mother, this boy decided to join the group. One of the mores of this group was social drinking, but when this young man was asked to drink with the crowd he refused. After a number of such refusals, he was looked upon by the fraternity as a "wet blanket," and a special initiation ceremony was arranged in his honor. One Sunday afternoon this initiation took place in the home of one of its members which was located across the street from the boy's home. After more than an hour's boisterous activity his mother began to wish that her son would come home. In a little while he did so, but somewhat the worse for wear. Being a wise mother she let him make the first approach, and he said, "Mother, I think that I shall have to drop out of the club." Then he unfolded his story and at the same time bared a back that was dripping blood from many lacerations. After two days of high fever the young man was able to return to school.

This dramatic story of a physically strong, high ranking student of a great high school, suggests vividly the extremes of pressure that this problem exerts upon high school age youth.

There has been a great deal of well meaning misinformation given out on the evils of alcoholic beverages. There is a growing opinion that young people are smart and are quick to see the flaws in much of this line of propaganda. Today they want to know the truth, and they soon lose respect for those who give them only half-truths. Yet, so subtle is the nature of much high powered advertising that not only the young, but also adults, are believing quite silly, senseless, and unfounded claims with respect to beverage alcohol. These conditions make almost imperative a new and scientific approach through universal education to the problem of beverage alcohol.

An analysis of the literature on alcohol beverages over a long period of time reveals that there has been an over-emphasis upon the physical ill effects of drink. Bad as these may be, the now recognized ill effects upon the mind outweigh the ill effects upon the body. The social evils growing out of ethical deterioration resulting from habitual excessive alcoholic intoxication have long been established and remain undoubted by any.

What can one tell youth about alcohol? When this question was recently put to a member of Alcoholics Anonymous, a bunch of drunks that stay sober, one immediately replied, "Tell them not to take the first drink." Dr. Haven Emerson, eminent public health and medical authority suggests this advice: Tell them to say, 'No, thank you!' when offered a drink."

Young people need more than good advice. They need the facts about alcohol. They should know that one person out of each twenty who think they are going to use beverage alcohol moderately becomes an excessive drinker. They should know that one out of each five of these excessive drinkers develops an alcoholic psychosis. It is not generally known that there are 45,000,000 persons in the United States who use, more or less regularly, alcohol as a beverage. In America there are approximately 750,000 alcoholic addicts and 2,500,000 excessive drinkers.

Boys and girls should be taught that they do not need to reach for their gun in self-defense when they refuse a social drink. They should be taught that there is no scientific evidence to support the claim that beverage alcohol endows its users with an elegance of social charm characterized by grace, propriety and refinement. When a nine-year-old girl saw a colonel try to kiss all the adult ladies at a social gathering she decided that quite the opposite was true. The same young lady at the age of five remarked quite wisely after watching an inebriated couple kick and cuff each other around in a public park, "Daddy, I don't ever want any of that stuff they have been drinking."

High school students should be taught that they do not have to learn everything by actually experiencing it, that vicariously they can learn much more. Just as they may be taught the dangers of firearms without having them shoot themselves, just so may they be taught the dangers of alcohol without experiencing the same.

These and many other scientific and social interpretation with respect to beverage alcohol, youth should know. For the purpose of discovering and making available this factual information on alcohol, Yale University has recently established a school for Alcohol Studies, headed by Dr. E. M. Jellinek. More recently the National Committee for Education on Alcoholism was formed in New York City by a group of medical men and scientists.

For several years Allied Youth, Inc., a national movement in character education for young people with headquarters at 1709 M Street, N. W., Washington, D. C., has pioneered in the new approach to the problem of solving the alcohol question through education.

In view of these trends and other widespread efforts toward the solution of an age-old social problem by means of education, are the public schools prepared to serve as the agencies of enlightenment that they have traditionally been in all matters referred to them which so vitally affect the preservation and elevation of our ascending democratic culture.

Your life is built on faith. The antidote for worry, fear, anxiety, doubt, discontent, and other disturbing elements is a supreme faith in God, in men, and in yourself.—*Gernville Kleiser.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Since the weather has cleared, and the ground has dried enough to work, planting corn is all the go at the Christian Orphanage farm. After the corn is all planted, then making the garden will come next. That job is more tedious than planting corn.

Our dairyman has been spending all of his time building and repairing pasture fences. One can rest better when one knows the cows are inside of a good strong fence enclosure, and that the neighbors' corn and gardens are safe.

The writer well remembers twenty-five years ago along in the spring of the year when gardens were at their best, our cows broke through the fence one night and went right down through our garden and corn and hardly harmed it. They seemed to have made a bee line for our good friend, the late Dr. J. O. Atkinson's garden, and they did it a lot of damage. But while we regretted very much the damage that was done, we well remember how sweet he was about it. It has always been a mystery to me why the cows preferred his garden rather than the orphanage garden.

Our wheat and oats on the orphanage farm are looking fine at this writing and the prospect for a good crop is very encouraging. The orphanage has ten acres of the finest alfalfa we have seen anywhere this season. It will soon be ready to cut.

The good women have certainly been splendid to us this Easter season. They have sent in many dresses that are beautiful, also a number of new suits for boys. We had a beautiful day and a happy group of children here. When they got dressed up in their Easter outfits they were a sight to make one happy.

CHAS. D. JONSTON,
Superintendent.

Report for April 25, 1946.

Amount brought forward	$3,614.31

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Auburn	$ 22.31	
Catawba Springs	25.00	
Mt. Herman	6.00	
Piney Plain	15.80	
		69.11
Eastern Va. Conference:		
Cypress Chapel	$ 13.60	
Liberty Spring	7.00	
Newport News	13.80	
Oakland	15.00	
Portsmouth, First	124.00	
Union (Surry)	6.00	
		179.40
N. C. & Va. Conference:		
Burlington	$ 56.72	
Hines Chapel	6.00	
Lebanon	4.00	
Salem Chapel	8.50	
		75.22
Western N. C. Conference:		
Ether	$ 10.00	
Flint Hill (M)	1.11	
Pleasant Cross	10.00	
Pleasant Ridge	16.06	
Seagrove	15.00	
Shiloh	17.50	
		69.67
Va. Valley Conference:		
Leaksville		10.40
Total for week from churches		$ 403.80
Total for year from churches		$4,018.11

PREACHERS.

1. Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.

2. Remember Peniel and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.

3. Be loyal to your texts. Be aware of context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than yours.

4. There is always water if you bore deep enough.

5. Motorists and preachers should remember that the aim is not to cover the ground, but to see the country, and, seeing, love.

6. Illustrate; but don't illustrate the obvious. One good illustration is worth ten bad.

7. The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less to chew on the rope.

8. By your consonants people will know what you say; by your vowels where you came from.

9. Be audible, but don't shout. Clearness carries farther than clamor.

10. Be sparing of gestures, but do not be a post or a robot. If your hands can talk, let them; if not, give them a rest.

11. Be not like the brook; pause sometimes.

12. One cannot always finish, but one can always stop. If the flow ceases, do not dribble.

13. A preacher's damnation: "He spoke of great things and made them small; of holy things and made them common; of God and made him of no account." — *W. R. Maltby in the British Weekly.*

"MUSTS" FOR THE PREACHER.

This is the day of "must" legislation, and in keeping with the times, here are a few "musts" for the preacher:

He must distinguish between prejudice and principle.

He must not accept remuneration without work.

He must not mistake motion for progress.

He must not mistake knowledge for character.

He must distinguish between faith and superstition.

He must not professionalize, but humanize, his ministry.

He must not encourage worship without sacrifice.

He must not mistake emotionalism for spirituality.

He must not mistake soliloquy for prayer.

He must not confuse presumption and faith.

He must be a voice and not an echo.
—*C. B. Miller, in Alabama Baptist.*

A MILESTONE IN SOUTHERN EDUCATION.

(Continued from page 3.)

North Carolina already has Duke University, with an endowment of $47,000,000, thanks to the late James B. Duke. No other Southern State will be able to boast of two such well-financed institutions as Duke and Wake Forest, if plans for the latter institution materialize.

Philanthropists are more inclined, of course, to bestow their largesse upon private institutions than upon those largely supported from State treasuries. That may be the principal reason why Wake Forest, rather than the University of North Carolina, with only $3,600,000 of endowment, was chosen for the Reynolds benefaction. Whatever the reason, this development should be a milestone in the advancement of Southern education. — *Editorial, Richmond Times-Dispatch.*

WHO AND WHAT IS GOD?

(Continued from page 7.)

left within me that I can trust your justice and your judgments unafraid. Dear Father, grant me faith and courage that I may face the future confident in the sure fruition of your Great Plan. So long as I can feel your presence close, I know that I am ever safe."

And so having talked as a child to his father we can peacefully fall asleep and rest content that in the highest, truest sense, all is well.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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In Memoriam

KITCHEN.

Mr. Henry L. Kitchen was born January 26, 1861, and died March 11, 1946, at his home near Courtland, Va., after a long illness, at the age of eighty-five years, one month and thirteen days.

In March, 1900, he was married to Miss Virgie Brittle and to this union were born two sons. His wife and one son preceded him in death.

He is survived by one son, Lawton Kitchen, of the home, two nieces and four nephews.

Early in life he accepted Christ and united with the Methodist Church and after its building burned he worshipped with Barrett's Christian Church.

C. E. GERRINGER.

BRYANT.

The death angel visited the home of Mr. and Mrs. Wallace Bryant and took from there the soul of their dear little daughter, Shirley Gillette Bryant on February 19, 1946, at the age of one year, one month and thirteen days.

Therefore, be it resolved:

1. That we bow in humble submission to our Father's will, believing he doeth all things right.
2. That the Cradle Roll of Bethlehem Christian Church has lost a dear little member, making our hearts sad by her going.
3. That we extend our heartfelt sympathy to her mother, father and dear little sister, and pray God's blessing may comfort their hearts.

Mrs. P. B. PILAND, Sup't,
Cradle Roll.

WHITMORE.

Mrs. Ara Adna Whitmore of Surry County and Wakefield, Va., was born April 26, 1866, and fell asleep at the home of her daughter, Mrs. C. G. Goodrich, March 20, 1946, at the age of seventy-nine years, ten months and four days.

She was married to William Edward Whitmore and to this Union were born eight children. She was preceded in death by one daughter, and her husband.

She is survived by five sons, two daughters, twenty-six grandchildren, seven great-grand children and one niece.

Mr. and Mrs. Whitmore moved to Wakefield, Va., from Surry County in 1927 and transferred their membership to the Congregational Christian Church there, to which they were most loyal, and in them were found fine servants of God.

C. E. GERRINGER.

BRITTLE.

Mrs. Lealier White Brittle was called to her reward December 11, 1945. She was a loyal and faithful member of Burton's Grove Christian Church, being one of its oldest members. She lived a life of service and goodwill, won many friends with her pleasant smile and friendly greetings.

Therefore, be it resolved:

1. That we, the members of the church, and all of its organizations, wish to express our loss by imitating her good traits of character. We bow in humble submission to our Father's will—knowing he doeth all things well.
2. That we extend to the family our heartfelt sympathy.
3. That a copy of this be entered in the minutes of the Ladies' Aid Society, a copy sent to the family and a copy to "The Christian Sun" for publication.

Mrs. G. C. BRITTLE,
Mrs. D. C. GAY,
Mrs. P. N. GAY,
Committee.

BARNHILL.

Our Heavenly Father, on February 26, 1946, suddenly called Mrs. Kate Parker Barnhill, wife of W. T. Barnhill, to her eternal reward. She had steadfast faith in God, was happy to win souls for his kingdom, and was a sincere and loyal member of the Woman's Missionary Society of Liberty Spring Christian Church; a devoted wife and mother and a true friend. Her consecrated life is an inspiration and a sacred memory.

Therefore, be it resolved:

1. That we humbly submit to God's will.
2. That we record our sincere appreciation of her Christian character and valuable contribution to the society as we keenly realize the loss of a dear co-worker.
3. That we extend our heartfelt sympathy to the bereaved family and point them to the Comforter whose promises never fail.
4. That a copy of these resolutions be sent to her family, one to "The Christian Sun" for publication, and one placed on our society records.

Respectfully submitted,
Mrs. WILLIM HARRELL,
Mrs. SHIRLEY RAWLS,
Mrs. L. F. BRADSHAW,
Committee.

PREACHING FORTY YEARS AGO AND TODAY.

(Continued from page 5.)

are good lumber in the hands of good carpenters, but they lack something vital for Christian objectives.

Now do not be alarmed by this survey. Preaching is not as this paper seems to make it, if you take this appraisal too literally. There is a definite change in the trend. The arrow points forward to something better than anything we have heard, or known, or felt, in our day and generation. The preaching of tomorrow will be better than it was yesterday—or today. The church and the ministers of the church especially have learned their lesson. We have already seen our mistakes. We are trying to correct them. I should like to add my feeble voice to the high testimony that preaching is on the way up and onward—and not on the way out. Our beautiful churches, richly furnished pulpits, and suggestive altars will serve their rightful purpose if they challenge us to improve our preaching and make it worthy of the exalted conception of the altar of worship and the place of prayer.

Paul's advice to Timothy was: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine." That is one of the acid tests of preaching—and by that standard we may judge preaching and set up our goal for present-day preaching.

There is no man, however writched he may be, however steeped in sin, however personally repugnant, whose real welfare we should not be willing to seek, even at the cost of personal sacrifice.—*E. T. Thompson.*

Guideposts for Action

Confronted by the mounting fears, tensions, confusions, and conflicts in this time of uneasy peace, we confess our own complicity in the evils of our day, while proclaiming also our faith in the unprecedented promise of the future. We declare the need of wise and courageous leadership in our churches and communities, as well as in the larger community of states and nations. While we realize the complexity and multiplicity of the crucial issues of the day that demand immediate decision, we address ourselves to two which are of vital and urgent concern:

1. In the first place, it is our destiny to live in the day in which God has revealed in fearful and hopeful apoclypse the hitherto inconceivable power of atomic energy, with infinite possibilities for weal or woe for all mankind. Whether this power is to bring weal to the world depends upon America's decision.

Specifically, development and use of atomic energy in America must be controlled by a civilian commission democratically responsible to all the people through their Congress and President. Freedom of research, investigation and publication must not be restricted by policies of military expediency based on the false belief that security can be achieved by secrecy, appeal to fear, and America's present superiority in the atomic armament race. International abolition of atomic weapons and agreements for peaceful uses of atomic energy provide the only hope for human security and happiness.

We, therefore, call upon all people of good will to seek the defeat of any legislative measure, such as the May-Johnson Bill, which intends to control and exploit atomic energy for destructive purposes, and the support of those measures, such as the McMahon Bill (S 1717) which intends to make possible the constructive employment of nuclear fission.

2. In the second place, it is our destiny also to live in a day when the long and crushing oppression of defenseless peoples by imperial aggression and exploitation at home and abroad has come to its end. All attempts to preserve this anochronistic evil will only accentuate the decay of our culture and the deepening of our moral confusion.

We, therefore, in the name of God and our common humanity, challenge our churches, synagogues and cathedrals to join us in combatting the evil designs of the vendors of distrust and hate who would set man against man, playing upon his pride, his pretensions to power, his economic insecurity, his political fears and his religious sectarianism. We challenge all men of faith to reaffirm and exemplify in deeds the meaning of their professed love for God and man.

Specifically, the present and prevalent separation of and discrimination against people on the basis of color, race and social status or of religious creed destroys all human dignity and is a prelude to social disaster. We urge upon our churches the practice of their gospel of brotherhood by breaking down those customs and mores which perpetuate hostility and invite conflict. We recommend to local leaders the most effective strategies relevant to their own immediate circumstances.—Adopted by the Fellowship of Southern Churchmen in Conference at Richmond, Va., March 5-6.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, MAY 2, 1946. NUMBER 18.

The Home Comes First

By HARRY EMERSON FOSDICK,
Minister, Riverside Church,
New York City

[NOTE: This statement was written at the request of the International Council of Religious Education, Chicago, Ill., on behalf of the continent-wide, interfaith observance of National Family Week, May 5-12, in the United States and Canada. Congregational Christian Churches and thirty-nine other Protestant denominations as well as one hundred and seventy-three state, city and provincial interdenominational councils of churches and religious education are cooperating in this observance.]

The three major character-building institutions in human society are the home, the school and the church—and the last two can do nothing well without the first. It is in the home that the foundations of character are laid; it is in the home, as in a greenhouse, that those most necessary virtues get their start which can afterward be transplanted to the wider field of the world.

The family problem in our nation today is of paramount importance. Divorce is sometimes necessary—when the home has already gone, divorce is only the recognition of an accomplished fact. That, however, is no excuse for what is happening in our country now. The tragic breakdown of family life, the disregard of ethical standards on which the integrity of home relationships depends is a public menace. No nation can permanently stand secure on a foundation of broken homes.

Two people loving each other so much that they do not desire to love anyone else in the same way, and throwing around their growing children the abiding security of a faithful family—that is a Christian home, and it is the source and spring of all those qualities on which the strength and integrity of a healthy society depends.

All the Christian words for divine-human relationships—father, mother, son, daughter, brother, sister—are family terms. The Kingdom of God on earth means all mankind transformed into one family. Anything that degrades and belittles the home strikes at the core of the gospel and not all the arguments of athists so threaten the Christian philosophy and ethic as do the evils that menace the family.

National Family Week had better be celebrated with personal penitence and humility, and with renewed care for all those social measures that help sustain the great tradition of American home life at its best. Nothing in our heritage is more valuable; on nothing does the future of our nation more crucially depend.

NEWS AND VIEWS

The Indiana State Conference will be in session May 8-9, at the First Congregational Christian Church, Indianapolis.

Rev. O. D. Poythress reports a day of victory on Easter Sunday. The attendance at Sunday school was 530, on time! Church attendance topped 500 at the morning service and 300 at the evening service. The offering for missions was $400.00.

The Board of Deacons in our Richmond Church will give a church supper Sunday evening. W. J. Stephenson, chairman, will serve as toastmaster. Mr. William Brinkley will be the soloist and Rev. Joseph E. McCauley will be the speaker.

Additional reports on Lenten Evangelism follow: W. J. Andes (Winston-Salem), 1; A. G. Ritchie (Chapel Hill), 5; A. C. Todd (Asheville), 4; R. C. Mason (Portsmouth), 5; O. D. Poythress (South Norfolk), 7; D. D. Nash (Hopewell), 5. Who has not reported?

THE CONVENTION OPENS.

Promptly at two o'clock, Tuesday afternoon, President Wisseman called to order the thirty-seventh regular session of the Southern Convention in the Waverly, Va., Christian Church of which Rev. Joseph E. McCauley is pastor.

The devotional sedvices were conducted by Rev. Peter Young of Christian Temple, Norfolk. He stressed the value of things that "cannot be moved" and delivered a most forceful lesson from this familiar twelfth chapter of Hebrews.

Vice-President Jesse H. Dollar presided while President Wisseman brought his annual message to the assembled delegates. Dr. Wisseman, in well chosen phrases, counselled us to hold onto the religious fervor of our fathers, but to take advantage of the new opportunities which are presenting themselves for service to the kingdom and to mankind.

Following these two significant addresses, the Executive Committee made its report, which, in turn, was followed by the report of Superintendent Lester; the Finance Committee's report, made by Dr. S. C. Harrel; the report of the Historian Major W. E. MacClenny, which was read by Dr. O'Neill, and the report of the Treasurer, Mrs. Mattie Cox Parker.

Thirty-one ministers were reported present at the opening session, and the churches were well represented by lay delegats. There were probably two hundred people present for this opening session.

GOVERNOR TUCK'S 1946 PROCLAMATION ON FAMILY WEEK.

WHEREAS, the family is the oldest social unit in the evolution of the state, the earliest social influence upon the life of the individual, and the most powerful character-forming social force in the shaping of personality; and

WHEREAS, changes in the recent past, while lessening the importance of the family as an economic, educational, recreational and cultural influence, have greatly increased its opportunity in the development and integration of personality; and

WHEREAS, the pressures of modern life, the temptations to a materialistic conception of life, the dangers that beset those who lack the sense of value, the loyalties, the social sensitiveness requisite for successful living threaten to rob the rising generation of a promising start in life; and

WHEREAS, the emphasis given in recent years—in the four White House Conferences on Childhood and Youth, in the greatly increased thought for the child reflected in public policy, and in the greatly expanded program of agencies engaged in popularizing sound information concerning the nature and needs of children and youth—are a reflection of the growing consciousness of the importance of the home and family life;

Now, therefore, I, William M. Tuck, Governor of Virginia, call upon the people of the Commonwealth to observe the week of May 5-12 as family Week, and to meet formally in discussion groups and informally as opportunity offers in private conversation to give thoughtful consideration in practicable means of undergirding family life at this critical juncture in our state, national and international affairs.

Given under my hand and under the lessor seal of the Commonwealth, at Richmond, this twenty-seventh day of April, in the year of our Lord one thousand nine hundred and forty-six and in the one hundred and seventieth year of the Commonwealth.

A Fellowship Supper was scheduled for 6:00, with Rev. Millard Stevens presiding as toastmaster.

The evening session included the report on Christian Education by Dr. Wm. T. Scott and an address by Dr. H. Shelton Smith of Duke University; the report of the Memoirs Committee, and the Communion Service, conducted by Rev. W. J. Andes. The writer was not present at the evening service, THE SUN having called him back to Richmond.

J. T. K.

DISTRICT RALLY AT MT. LEBANON CHURCH.

On April 25, a District Rally was held at Mt. Lebanon Church, Shenandoah, Va. In spite of a steady rain the attendance was good, and nearly filled the church. Mrs. Robert A. Whitten, president of the Valley Women's Conference, was the guest speaker.

Mrs. R. E. Newton, superintendent of the District, presided. The Scripture, Acts 8:26-40, was read by Miss Vista Comer of Mt. Lebanon Society. Rev. R. A. Whitten led the prayer. A review of *The Cross Over Africa* was presented by Mrs. R. A. Whitten of Winchester, which was enthusiastically received.

The presidents of the several societies were presented as follows: Mrs. A. I. Griffith, Leaksville; Miss Mabel Higgs, Newport; Mrs. Carroll Monger, Bethel; and Miss Alice Virginia Comer, Mt. Lebanon. Each one responded with brief remarks.

The offering was designated for Shaowu Mission.

Miss Mabel Higgs offered the closing prayer.

MRS. R. E. NEWTON.

SEND FRANCE MISSIONARIES.

Dr. James D. Rankin states in *The United Presbyterian*, "A question is asked in the French papers in capital letters: 'Is France a mission land?' The writers are a body of priests. They confess that millions of people are no longer being evangelized in France. In a parish of 40,000 souls, not one Christian working man could be found.

"Among 70,000 French women carried into Germany, only thirty were religiously inclined, and of these only ten belong to the Catholic Church. Of the young working men in Paris, one half to one third of one per cent continued in the church after confirmation." This ought to end the boastful claim that France is a Catholic country.—*Watchman Examiner.*

SUPERANNUATION.

Previously acknowledged March 31, 1946	$2,378.60
Bethlehem (Disp.), Disputanta, Va.	5.00
Albemarle, N. C.	5.00
Erskine Memorial, Tryon, N. C.	20.00
Liberty Spring, Suffolk, Va.	37.46
First, Burlington, N. C.	69.15
Isle of Wight, Va.	5.00
Mt. Herman, Garner, N. C.	5.00
First, Portsmouth, Va.	35.00
Flint Hill (R), Sophia, N. C.	6.00
Burton's Grove, Wakefield, Va.	5.00
Total to April 30, 1946	$2,571.21

BOARD OF SUPERANNUATION,
Mattie Cox Parker, Sec'y.

News of Elon College

By PRESIDENT L. E. SMITH.

ELON COLLEGE FACES A NEW DAY.

If you should take the time to trace the history and note the progress of Elon College through its years of service to the church and to society, you would be amazed. It has always been without adequate funds with which to follow its vision and to put into effect its conception of a complete curriculum of Christian higher education. Its constituency has always been devoted and loyal but unable financially to give its college needed material support. And, yet, the college has attracted an increasing number of fine young men and young women to its campus—trained them, enriched their experiences, and sent them out to make their contribution to the world. A total of more than 12,000 ambitious young people have enrolled in Elon College. From these recurring college generations have gone farmers, merchants, mechanics, teachers, physicians, ministers, religious directors, and other business and professional men. Elon's contributions to society have far out-weighed society's contributions to Elon.

Elon College faces a new day. Her opportunities for service are increased and more pronounced. Her alumni and friends are more in number and increased in wealth. Her visions for the future are widened and her spirit is more daring and determined. Under a justifiable spell of enthusiasm and hope her loyal constituency will by their gifts and cooperation make effective present plans for development and expansion.

The prospective student body for 1946-47 is most encouraging. After providing additional rooms for about 100 boarding students we have less than fifteen rooms for young women and less than sixteen rooms for young men that have not been reserved—and the month of April is not gone. A large number of these prospective students are discharged veterans, but not all by far. We have a fine group of civilian young people; in fact much larger than we had anticipated. These two types of students — discharged veterans and recent high school students—work wonderfully well together and constitute a fine student body.

Of course, when a college begins to expand, its needs multiply. We shall need additional money for current demands. Additional instructors are required, and salaries must be increased. The matter of furnishing additional rooms for veterans and civilians will be quite an item. We are still grateful for Mrs. Helen Parkerson Cannon's assistance and are hopeful that others of our friends, churches, Sunday schools, missionary societies, organizations, or individuals may join her in providing furniture for our returned veterans.

FIFTH SUNDAY OFFERINGS.

The needs of the college are continuous. If they were not, its services would not be continuous. The church realized that the needs of the college would be continuous and made provisions to help meet these needs. Since the college is the servant of the church, it is only right that the church should give it support. "The servant is worthy of his hire." Our college's needs are modest but imperative. Our churches, Sunday schools and generous friends have been given the opportunity to assist in the support of their college. As we meet for worship and express our gratitude by our gifts for the blessings that come to us through the church, we should count it a privilege to include the college. The minister who serves and the teacher who instructs have in many instances been trained by our church college or by the church college of some other denomination. To contribute for the support of the college is only meeting a personal obligation to Christian higher education.

We accept with thanks and deep appreciation all gifts received for the support of our institution.

Previously reported	$3,475.20
Churches.	
Eastern N. C. Conference: Beulah	5.00
Western N. C. Conference: Flint Hill (R)	10.00
Sunday Schools.	
Eastern N. C. Conference: Wake Chapel	11.80
Eastern Va. Conference: Norfolk, First	10.00
N. C. & Va. Conference: Greensboro, First	36.34
Va. Valley Conference: Newport	10.50
Total	$ 83.64
Grand total	$3,558.84

MAY FELLOWSHIP DAY—MAY 3.

Those of us who heard Dr. Gloria Wysner at the Convocation of the North Carolina Council of Churches in Charlotte last week gained a new understanding of the United Council of Church Women and its sponsorship of the three special days: World Day of Prayer, May Fellowship Day and World Community. Dr. Wysner has made the first contact with Near East churches for American and British Mission Boards of all Denominations since the war.

Dr. Wysner told of observing the World Day of Prayer in many languages, in different countries, with different races. This service has become a common meeting ground for women over the world. Though some were so poor in worldly goods that they gave their only food for a whole day as an offering, they were willing to share what they had with someone else. That is the spirit of the World Day of Prayer.

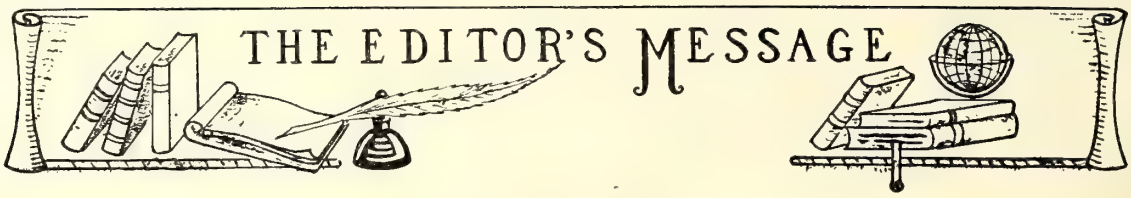
May Fellowship Day is a day when women of all churches can get together and do things they can't do otherwise. Maybe there are things needed in the community, or maybe unified action will mean more than individual action. Certainly, it would be a mistake to observe this day and not plan some important action. It would be a mistake, I am sure, to feast ourselves and then make a meager contribution to our starving brothers. Above all, we should not emphasize the eating part. Fellowship and community-mindedness come just as easily through sharing a sandwich or a bowl of soup. This is a time when we can make plans to strengthen family life also. Are we leading our families in true Christian citizenship? Is our church living the Christian principles it teaches? Do the Christian women of our town (or community) use their strength?

These are some of the things to think about on May Fellowship Day. Many problems have to be solved together, and Christian women can lead the way. In some countries we can no longer enter missions as Methodist, Baptist, and so forth, but as one Christian Mission.

The allies pooled their resources to win the war. It's time for Christians to pool their resources to win the peace.

MRS. W. J. ANDES, *Sup't,*
Interdenominational Cooperation.

Christ's own mission and that of His disciples throughout all ages is based on the fundamental idea that humanity is recoverable.—*Exchange.*



THE PROTESTANT FAMILY.

The American Protestant family is in the golden age and in the land of promise. Emancipated from the taboos of ignorance and superstition, guided by the intelligent advances of medical science and educational psychology, blessed by the moral teachings of Jesus and the insight of the Christian centuries, the American Protestant family faces its hour of greatest opportunity.

This opportunity must be used and not abused. Ignorance in an enlightened age becomes unpardonable. It is possible for one to sin against the Spirit of Truth as well as the Holy Spirit. Our Master said: "Ye shall know the truth and the truth shall make you free." Freedom for creative living is the birthright of every American Protestant family.

The Protestant family and church in America are the hope of a free world. No better laboratories could be found for perfecting the Kingdom of God. The resources of personality, leadership, literature and equipment are ours. We face the golden age when education, science and religion bury their hatchets, kiss each other, and work for the common good. "God be praised who hath matched us with this hour."

THE FAMILY AND CHRISTIAN EDUCATION.

Increased emphasis on the family as the center of teaching religion, supplementing the traditional one hour church school session on Sunday mornings, was recommended in a report presented to the International Council of Religious Education by a committee appointed by the Council in 1944 to make a study of Christian education.

Dr. Paul H. Vieth, New Haven, Conn., Horace Bushnell professor of Christian nurture at Yale University Divinity School, and chairman of the study committee, made the report, which was received by the International Council in its annual business session at Columbus, Ohio.

"Christian parents must become the chief teachers of religion," declared the committee, made up of sixty professors of religious education, college presidents, theologians, denominational and state council secretaries, editors, professional and lay church workers and pastors. "The locale of Christian nurture should be in the kitchen, parlor, bedroom, and on the playground as well as in the classroom."

Answers Critics of Sunday School.

The committee suggests that printed materials be provided to help parents teach their children religion, and that churches and communities maintain classes in parent education. Once parents recognize the importance of religious education, the report continues, they will help to raise standards of Sunday schols.

Answering critics of the Sunday school, the study committee "repudiates the implication that such inadequacies as poor planning, untrained leadership and haphazard methods are inherent weaknesses of the Sunday school. They are rather the result of lack of planning, slovenly performance of accepted duties, and disinterest on the part of ministers as well as laymen in this fundamental phase of the church's work. There are so many schools operating on an entirely different basis and in goodly measure realizing their Christian objectives that we take courage. We know that the Sunday school can be effective because, in so many instances, it is."

"Grass Roots" Training Urged.

More widespread and more practical training for those in charge of parish programs of religious education will improve the effectiveness of both the Sunday school and the home as teachers of religion, the committee report states. For the 2,000,000 lay men and lay women who in 1945 taught the 21,461,423 pupils enrolled in the nation's Protestant Sunday schools, "grass roots" training is recommended.

"Perhaps if we had spent as much time and effort and money in helping parents to do their job as Christian educators and in training pastors and key workers in the local church as we have spent upon the production of new types of curriculum and the promotion of various schemes for raising the church by its bootstraps we should now be less alarmed about the state of Christian education."

Laymen are urged to volunteer as part-time workers to furnish leadership to several churches in a particular area. "The way in which millions of persons were enlisted during the war for volunteer services requiring arduous training and many hours of often difficult labor, has caused the church once more to ask where in the realm of motivation we can find for peace the equivalent of war," the report points out.

The study committee labeled "unfortunate" the idea that Sunday school exists only for children and that adults do not need it. "In addition to the Sunday service of worship, in addition to the educational effect of the church life and atmosphere, in addition to the training value of office-holding and committee work, men and women need classes or courses or discussion groups on important themes."

Quadrennial Convention Planned.

Plans for "a popular, non-technical convention in the summer of 1947 by, for and of our lay volunteer Sunday school forces" were approved by the Council as a major step in the program "to focus public attention upon the serious dangers to our moral and public welfare in the widespread neglect of religious teaching." Ten thousand Christian educational teachers and administrators will be invited from the forty denominations and the one hundred and sixty-four state, provincial and city councils of churches to attend the convention.

A Missionary Understanding--A Mission for All of Us

By THE HONORABLE WILLIAM BENTON, *Assistant Secretary of State.*
An address before the Associated Church Press, Wardman Park Hotel, Washington, D. C., Wednesday, April 24, 1946.

The call which brought me into my present post in the State Department came with the suddenness and speed of a stroke of lightning. It was literally a call—a telephone call the last day of last August from Secretary Byrnes, whom I had not met up to that time. I was in Connecticut and he in Washington.

Why did I accept In the eight months that have passed since, I have occasionally speculated on what factors in my life and background led me to decide, over a weekend, that I would accept. As all of us know, a decision itself can be sudden and unpremeditated, but its roots may go back through a lifetime. I believe that this was true in this case with me.

The roots, I believe, were my family background. For example, there is no time in my memory when I was not deeply conscious of the field of foreign missions—of its religious importance and also its opportunity for building understanding among peoples. My grandfather, after whom I am named, was a Congregational missionary, the first, so the family story goes, ever to be sent to Syria by the American Board of Commissioners for Foreign Missions. He took my father to Syria when he was nine months old, where he was brought up, and my uncles and aunts were born there. Later my father became a Congregational minister and at the age of thirty accepted an appointment on a university faculty.

Since I was first raised in pay from $25.00 to $35.00 a week, I have supported the Benton School in Syria, a small mission school at the primary level. Perhaps this will help you understand how Secretary Byrnes' telephone call stirred forces in me which had been created many years ago. I was not conscious of this at the time, but it was almost as if I had heard the words of Paul which over the centuries have inspired millions to positive action:

"For whosoever shall call upon the name of the Lord shall be saved.

"How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

"And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."—(Romans 10:13-15.)

From this, you can perhaps appreciate the special pleasure it gives me this evening to discuss for a few moments the subject of achieving understanding among the peoples of the earth with a group that is intimate with the foreign missions field—not only intimate, but one of its chief sources of inspiration and guidance.

I think the relationship between foreign missions and the informational and cultural exchange program of the United States overnment can best

THE HON. WILLIAM BENTON.

be illustrated by the interesting history of the use of that immortal saying of Jesus, "Ye shall know the truth, and the truth shall make you free."—(John 8:32.)

You will recall that when Jesus uttered this sentence, He explained that by *truth* he meant the fact of His divinity and power of salvation, and that by *free* He meant freedom from sin.—(John 8:26, 33-45, 51.) It is in the spirit of this meaning that the great stream of missionaries has gone out to the ends of the earth from our country during the past century and a half, to bring the gospel of salvation and freedom from sin to people everywhere.

But during the ages since Jesus spoke the words, they have acquired a new and additional meaning. It does not detract from nor affect the original meaning, but is supplementary to it. In this new meaning, *truth* signifies knowledge — knowledge of the world and of the people in it; of the actions and opinions of men, wise and foolish; of the arts and sciences of medicine, agriculture, engineering, economics, and so; of the ways in which human beings live together in communities and nations, and their hopes and dreams and fears and deeds.

And in this new meaning, *free* refers to the liberation of men from tyranny, political shackles, social suppressions, economic slavery, and all institutions which limit their beliefs, dim their aspirations, or curb their love for their fellow human beings.

So today, when we read or hear, "Ye shall know the truth and the truth shall make you free," we give to it both meanings.

The history of the American missionary movement is that of the growth of the second meaning in the work done by our men and women in the foreign mission field, so that gradually they have become not only missionaries for Christ, but unofficial centers of information about the United States and its democratic processes.

When missionaries first started going to other countries, their purpose was not to tell about our country, but about Christ. If they taught people to read and write, it was so that they might read the Bible. If they healed the sick and comforted the afflicted, it was to follow the example of the Master.

During my grandfather's undergraduate days at Williams and at Yale, from which he graduated in 1843, he kept a diary which is now one of my treasured possessions. Each day the entries were not accounts of current items, but long searchings of his soul for evidences of sin, a record of his resolves to be purer in spirit and thought, and so on. He read the Bible continuously, reading through it once each year. Perhaps the story of his marriage illustrates his attitude towards life. After finishing his graduate work at Union Theological Seminary, he was scheduled for the foreign missions field. While preparing himself, he heard of a young woman in a nearby Connecticut town, whose sister was a missionary to the Choctaws in Oklahoma, and he was told that she, too, wanted to become a missionary. He obtained a horse and rode to her home. Family tradition says it didn't take him long to come to the point.

"I hear that you, too, want to labor in the Lord's vineyard," he said. "Let us do so together." So they were married, went to Syria, and my father was born some three or four

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

The desire for changing things has almost become a first principle of human nature. The latest fad is a return to what is called Daylight Saving Time. A few officials in the cities have gotten together and decided to run up the clocks one hour and call upon the people to be cooperative and adopt Daylight Saving Time. These officials usually plan to open their offices at 9:00 A. M., or later, and the change does not seriously affect their morning activities. They claim that the longer afternoon will give them a better opportunity to plan for additional recreation under this change. In Virginia this means a great deal of confusion, for the railroads, the rural people and many other groups have decided to use Standard Time.

Farmers have not discovered any method of changing the habits of their cows, hogs and sheep. These animals in the barn or pasture do not use clocks. Electric lights in a chicken house will turn some tricks, but the alarm clock is not the signal for eating time with pigs and goats. Chickens usually wait until sunset to go to roost. They do not watch the clock and Daylight Saving Time means nothing to them.

Why this annual disturbance about time anyway? If Standard Time in the Eastern part of the United States is one hour too slow, why not have Congress enact legislation to make what we now call Daylight Saving Time the Standard Time for this section of the country, and have an end to this annual change of the clocks? Why should some localities precipitate this confusion when others are unwilling to be inconvenienced by the whim of a group who are more interested in play than in work?

This change of time is a very vital matter for the rural people. If they fall in line and try to adopt the suggestion of their friends in the city they are compelled to begin their work before daylight appears. If they do not change their clocks they must constantly be reminded that the city banks, stores, offices and other places of business are operating on time which is one hour faster than the rural clocks. This means an explanation when the time of any meeting is announced. The rural churches are greatly disturbed by this change of the time. When the United States returned to Standard Time, after the end of the recent war, our rural churches immediately had an increase in attendance for the morning services of worship. Rural people who have no hired help find it difficult to attend to their duties on the farm and be on time for Sunday school at 10:00 A. M., Daylight Saving Time. At the present time the officials in Nansemond County have decided to observe Standard Time. Suffolk is going to use Daylight Saving Time. The city will criticize the rural people for not cooperating and the result is some disagreement. Usually the city people are indifferent to the inconveniences which their rural patrons are called upon to suffer. Businessmen who open their stores or offices at 9:00 A. M., forget that some of the rural people were plowing at 6:00 A. M.—three hours earlier. Some of the offices close at 5:00 P. M., or earlier, and the farmer remains at his task until 7:00 or 8:00 P. M. The change is not practical for farmers.

What has this to do with churches? Why discuss this in a church paper? It is another instance of groups insisting upon some things which they know, in advance, will not be agreeable to others. Church people often make the same mistake. It is wise to seek the agreeable way of life when it does not involve some essential principle. Personal taste and opinion may differ, but they should not be the occasion for creating a division among people.

I. W. Johnson.

INTERESTING MEETINGS.

During the week after Easter I attended some very interesting meetings. On Wednesday I attended a meeting of the Commission of Army and Navy Chaplains in Washington, D. C. One of the most interesting features of this meeting was the privilege of meeting some of the leaders of the Church in America today, and engaging them in friendly conversation, and then seeing them in action in one of the important phases of our church life, namely, that of determining the policies and personnel of representatives of the church in the work of keeping up with the young men in military life. Another inspiring feature of this meeting was hearing speeches made at a luncheon in a most beautiful setting by General Dwight Eisenhower, and Admiral Nimitz. They spoke in highest praise of the work done by the churches and the chaplains for the young men in service. One heard them with the feeling that it was important that men believe in God, and that the Church was the most vital factor in the life of the world today.

Another meeting I had the privilege of attending this week was a training institute for directors, workers, and teachers in Daily Vacation Bible Schools. Here, really great leaders discussed the fundamental principles back of teaching boys and girls the Christian faith. Techniques, materials, and methods were gone into by persons of real understanding and experience in this field. I felt inspired by what I learned, and thrilled by the way in which the church is undertaking to do a job in one of the most strategic periods in the history of Christian civilization.

Again this week I had the privilege of assisting in a state-wide convention of Christian youth as they considered youth and the problem of intoxicating drink. As we came to the table of the Lord's Supper in a most impressive candlelight communion service I could not help but feel that here was dedication of Christian youth in a sense that was courageous and fine indeed. I believe that the Church is coming more and more alive to its place of leadership in the thinking of our day, and today I have seen a great church, on the Sunday after Easter, filled with an enthusiastic Sunday school—a meeting of something near five hundred men in a great combined service—with four hundred others, children and youth and women, in their separate classes; a great congregation of worshippers at the 10:00 hour; an enthusiastic, reverent group of young people in their own meeting at evening, followed by a splendid evening hour of worship. To me it seems that the Church is being the Church in the finest sense of the word.

John G. Truitt.

Christ is the Christ of men and not of deserts; and that where men are in all their needs and sorrows is the appointed place to learn His will. You do not learn God's will by flight. Arise, go into the city where the work is, and where the burden is, and where the battle is, and the temptation.—*G. H. Morrison.*

Go face the fire at sea, or the cholera in your friend's house, or the burglar in your own, or what danger lies in the way of duty, knowing you are guarded by the cherubim of destiny.—*R. W. Emerson.*

A MISSION FOR ALL OF US.

(Continued from page 5.)

years later, when they were back on a visit home.

But while carrying on their religious work, these early missionaries inevitably and constantly were giving information about their country. Their very actions aroused curiosity and interest. Who were these strange men and women who left their homes to preach and to help others? Where did they come from? What were their homes like? Who was their king or emperor? Did all their people wear the same clothes as they? What food did they eat? All these questions and a flood of others had to be answered. And as the answers came, more questions were asked, and more answers were given.

The missionaries answered the questions as a means to their end, but as the years turned into decades and the decades into more than a century, the means became increasingly important and valuable in their own right. The whole character of the missionary movement developed, and giving information and knowledge became an integral part of it, so that increasingly the preachers who have gone forth have been also the teachers, the physicians, the agricultural experts, the engineers, the architects, and the like. And hospitals, schools and universities have taken their place beside our churches and mission halls.

The result has been a voluntary information and cultural exchange program that one of the most significant international movements of the past hundred years. It has done far more to achieve understanding, in many countries, than anything that has ever been done by private commercial interests, or by our Government. And this bears fruit every day. Right now Iran is much in the public eye, as I do not need to tell you. Let me quote something about this country said by Representative Luther A. Johnson of Texas, last October. It was during the hearings before the Foreign Affairs Committee of the House of Representatives on the Bloom Bill, which augments the scope of our State Department program of interchange of knowledge and skills. He said:

"I remember when we had a conference down at the State Department, and . . . there was a Minister from one of those countries that made this statement; he was talking about the people from Persia. The Persian people, he said, believed in the United States. He thought that they distrusted some other countries, but they all had faith in the United States. I asked him why that was, and he said he thought it was due to mission schools. They didn't change religions, although they did accept democratic ideals because those things had become inculcated in them."—(*Hearings*, page 84.)

On the same day that Representative Johnson said this, Mr. Loy Henderson, who is Director of the Office of Near Eastern and African Affairs in the State Department, gave some unusually interesting testimony in support of the Bloom bill. Here is an extract:

"The American University in Beirut . . . as you may know, was founded nearly eighty years ago by a group of American citizens. Its influence was spread throughout the entire Near East. In it, since it was founded, students of all religions and nationalities of the Near East have been receiving an education similar to that which our universities give to students in this country. A prominent British official, who has spent many years in the Near East, made the remark to me some time ago that in his opinion the American University of Beirut, more than other single influence in the Near East, was responsible for the loyalty of the Moslem peoples to the democratic powers durthe course of the war. He pointed out quite correctly that there were hundreds of officials and intellectual leaders in the countries of the Near East, as a result of their education in that university, had become acquainted with the democratic concepts and with the ideals of the United States, and who were able, with their knowledge, to offset the insiduous propaganda of the enemy totalitarian countries. If there had not been in the Near East important elements of the population with an understanding of democratic ways of life, military developments in that area might have been quite different from those which actually took place."

When we turn to the Far East, we find stirring evidence of the work of missionaries which has done much to transform the life of millions upon millions of Asiatics, and to give every nation there a better comprehension of American life.

When Wendell Willkie left Chengtu, China, in the midst of the war, October 9, 1942, to fly home across the Gobi Desert, Mongolia, Siberia, Alaska and Canada, he had become convinced that the world was one world, "small not only on the map, but also in the minds of men," and "that there exists in the world today a gigantic reservoir of good will toward us, the American people."

"Many things," Wilkie said, "have created this enormous reservoir. At the top of the list go the hospitals, schools and colleges which American missionaries, teachers and doctors have founded in the far corners of the world." He continued: "At Chengtu, in West China, I met and plied with questions the presidents of the eight universities there. The faculties of six had escaped from Japanese-occupied areas and were now using the facilities of the two resident universities in shifts which kept the buildings, libraries and laboratories occupied almost twenty-four hours a day. . . . I shall never forget the impressive scene as I spoke in the early morning hours to 10,000 students and heard their full-throated cheers at every reference to freedom."

It is interesting to be told that six of the eight universities referred to by Willkie were Christian missionary institutions. The majority of the 10,000 students had been trained in these Christian institutions.

Tremendous as the service of foreign missions has been and is today in creating understanding among the people's of the world, that service remains a by-product of their primary purpose, or as I put it a few minutes ago, a means to an end. There necessarily are large gaps, when considered from a world point of view. The greater part of Europe, including the vast Soviet Union, and most of Latin America, as well as other areas, are almost entirely outside the present scope of foreign mission programs. Even where these programs flourish, there are limitations of many kinds on providing information in adequate quantities.

Nor are these gaps filled by two other powerful forces for informing people about the United States—commercial motion pictures and American news services. In the case of the movies, there are few if any who will deny that their portrayal of American life is hampered by commercial considerations of providing entertainment and thrills. I hope for much progress in this field, but the movies alone can never fill the great need all over the world for the facts about America. As for our news services, it is not commercially profitable to furnish more than an extremely limited news report in many of the countries they serve.

Today it devolves upon your Government to supplement the activities of foreign missions and of commercial agencies and other groups. This is all the more important, because world developments are such that it

(Continued on page 13.)

SHAOWU'S SECOND SEVENTY YEARS.

By MARY M. G. STORRS.

Seventy years ago two young ministers from America with their wives and the baby daughter of one of them settled into a tiny house in the midst of one of the active business districts of Shaowu, a small walled city, important in the economic and political life of the mountains of northern Fukien, with an ancient and proud tradition, and not a single Christian. The seed then planted grew with the years until through the agencies of preaching, medicine, teaching, and agriculture there were Christians worshipping in over thirty places, scattered families in villages near all of those, and many, many other men and women who had been influenced by Christian teaching although they had not taken the step of baptism. The missionary body, of course, grew, too, until it numbered twenty-five adults and twenty children, living in three cities, constantly touring the mountains, valleys, and river towns, preaching, healing, supervising and befriending. Then in the 1930's came two catastrophes—the depression and the Communists. Work was closed, many workers, both American and Chinese, dropped, with retiring age claiming the few missionaries left. One of the last to go was the baby of long ago, Josephine Walker.

What are the prospects, humanly speaking, as the American Board plans to build up the Christian work there again? Both Chinese and Westerners are increasingly aware of the physical resources of these counties we call the Shaowu Mission. With the improvements in methods of agriculture and new crops, this traditional occupation can not only get better results from the fields already in use but can also utitlize much land hitherto not profitable for farming. Then there are the riches of forest and bamboo to be conserved and increased. The mineral wealth has literally been only scratched. Everywhere there is abundant water power in mountain streams and rivers kept flowing by an annual rainfall of about eighty inches.. Of course, this all foreshadows industrial development with its attendant economic problems; and with the increasing population, folks moving out of the orbit of their clan restraints, the social problems will multiply.

Is not this prospect a challenge? What assets has the church now to build on as the second seventy years start? There are groups of Christians, small and often unsheperded, but very real. The Church is not a "foreign" affair, but is organized as the North Fukien Synod of the Church of Christ in China. It is administered by an elected Executive Committee, both Chinese and missionaries being eligible, and this now wholly Chinese body has been carrying on nobly through these difficult years of war and inflation. Here is a mighty opportunity to send help *now*, before secularization becomes more widespread and deafens ears to the Gospel, before Soviet doctrines get more hearing and deeper roots, before the Roman Catholics who see the challenge of the times build on the foundations our missionaries laid. They have thirty men and women in Shaowu now and are planning to expand. What missionaries and money do we need to do our part? The Chinese leaders put first a doctor and nurse and the reopening of the hospital. Schools are needed, too, for only through the education of children from primary school and up can they develop Christian purpose and character strong enough to withstand the temptations about them, and become leaders of others to Christ. But in these institutions and out of them is needed direct evangelism of individuals, homes, and whole communities, so that as it was seventy years ago, so now it is fitting that an ordained minister and his wife should be the first to go—Rev. and Mrs. Richard L. Jackson. Every few months, however, others should join them till the staff of twenty years ago is equalled and then outnumbered. The years of opportunity in China are numbere by her Christian leaders as twenty-five, at the outside. Can we team up to establish a Christian community in North Fukien, a power in itself and in the nation of China?

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 18, 1946.

Sundays Schools.

Auburn, Raleigh, N. C.	$	13.19
Oakland, Suffolk, Va.		15.00
Liberty Spring, Suffolk, Va.		5.00
Hines Chapel, McLeansville, N. C.		3.00
Leaksville, Luray, Va.		11.21
Lebanon, Semora, N. C.		3.11
Wentworth, Raleigh, N. C.		6.58
Total	$	57.09

Individuals and Churches.

Beulah, Keezletown, Va.	$	6.00
Seagrove, N. C.		30.00
Holland, Va.		90.00
Berea (Norfolk), Norfolk, Va.		100.00
Isle of Wight, Va.		27.00
Mt. Herman, Garner, N. C.		12.00
First, Portsmouth, Va.		140.00
Total	$	405.00

Specials.

First, Burlington, S. S., Burlington, N. C.	$	48.93
To Shaowu:		
Berea (Nans.), Driver, Va.		40.00
Pleasant Grove, Bennett, N. C.		8.76
Brown's Chapel, Spies, N. C.		8.00
Union (Va.), Virgilina, Va.		38.60
Total	$	144.29
Total for the week	$	606.38
Previously acknowledged		17,450.05
Total since Sept. 1, 1945		$18,056.43

WEEK ENDING APRIL 25, 1946.

Sunday Schools.

Wake Chapel, Fuquay Springs, N. C.	$	14.03
First, Greensboro, N. C.		21.26
Mt. Carmel, Walters, Va.		5.63
Ether, N. C.		18.00
First, Norfolk, Va.		49.38
Newport, Shenandoah, Va.		11.25
Total	$	119.55

Individuals and Churches.

High Point, N. C.	$	40.00
Liberty Spring, Suffolk, Va.		20.00
Flint Hill (R), Sophia, N. C.		10.00
Total	$	70.00

Woman's Board, S. C. C.

Mrs. W. V. Leathers, Treasurer, Suffolk, Va.:		
Home Missions	$	1,515.50
Foreign Missions		1,940.13
Total	$	3,455.63

Shaowu Specials.

Mt. Auburn, Manson, N. C.	$	32.85
Mr. Ralph Wilson, R. 1, Asheboro, N. C.		1.00
Mr. Tiffany Wilson, R. 1, Asheboro, N. C.		1.00
Mr. Frank Wilson, R. 2, Randleman, N. C.		1.00
High Point, N. C.		20.00
Pleasant Ridge, Ramseur, N. C.		78.50
Liberty Spring, Suffolk, Va.		40.00
Bethlehem, Elon College, N. C.		43.50
Union (Southampton), Franklin, Va.		31.50
Erskine Memorial, Tryon, N. C.		219.75
Little Creek, Norfolk, Va.		12.70

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The American Family

These statements were written at the request of the International Council of Religious Education, Chicago, on behalf of the continent-wide interfaith observance of National Family Week, May 5-12, in the United States and Canada.

FORCES OF RELIGION MUST PROVIDE LEADERSHIP.

By WALTER H. JUDD,
Former American Board Missionary; Conressman, 5th District, State of Minnesota.

I feel strongly that all the political or economic devices we may construct for producing a better world will not and cannot work, no matter how sound they may be in themselves, unless we have men and women of higher character to operate those devices, to translate high principles into effective programs. If the forces of religion do not succeed through their educational and other activities in achieving that end—to whom, pray tell, *can* a stricken and distraught world look for adequate leadership?

PARENTAL LOVE AND AUTHORITY MAKE GOOD CITIZENS.

By J. EDGAR HOOVER,
Dirtetor, Federal Bureau of Investigation, United States Department of Justice.

Just as good homes give good citizens to society, broken homes frequently give society human derelicts and criminals. The love which binds the family together diffuses throughout the world and brings to fulfillment the ideal of the brotherhood of man. The selfishness and lack of love which destroy the home spread desolation among mankind.

Parental love and parental authority are prime forces toward good citizenship and we must cherish and preserve them.

NEW INTERNATIONAL SPIRIT BEGINS IN THE HOME.

By RABBI FERDINAND M. ISSERMAN,
Temple Israel, St. Louis, Mo.

In the past few years the attention of the world has been concentrated on the creation of new international institutions to eliminate the scourge of war, to establish justice, and to foster brotherhood between all peoples. However fine mechanics these institutions may be, they cannot succeed unless a new international spirit supplants the current national philosophies that dominate most men. The major opportunity to cultivate this spirit is within the home where children acquire their sense of the values of life. These values are caught from the attitudes and examples of parents. Nothing strengthens these values better than family worship and family religious experiences. Such worship makes children conscious of their kinship with all mankind as children of the one God. Thus the new international spirit, the keystone in the new world, is being cultivated in the home and through the family.

FAMILY LOYALTY AND SPIRITUALITY MOST IMPORTANT.

By AMOS ALONZO STAGG,
Football Coach, College of the Pacific, Stockton, California.

We were seven children in our home, five girls and two boys. The house was a bit small for nine people. But what fun we had together and not one of us left the family hearth until he or she became of age. We were taught to pray at our Mother's knee and we were taught to be honest and truth-telling. Our home life developed unselfishness and cooperation and loyalty. Our family economics demanded that each of us cooperate in the family chores which created self-reliance and ambition.

Those parents are one hundred per cent wise who center their efforts in developing family loyalty and spirituality.

POST-WAR OBJECTIVES—BUILDING ENDURING FAMILY LIFE.

By KATHERINE F. LENROOT,
Chief, Children's Bureau, U. S. Department of Labor.

Building family life upon an enduring basis should be one of our chief objectives in the post-war world. The impact of the war on families and children resulted in increased tensions and strains and deprived many children of normal home life. Sound employment policies, good housing, social security, and the efforts of churches and community agencies to strengthen the cultural and spiritual foundations of family life are essential if the home is to play its part in a free society.

AMERICA'S FOUNDATION STONES LAID WITHIN HOME.

By RUTH MOUGEY WORRELL,
Executive Secretary, United Council of Church Women.

America is awakening—and none too soon—to the basic place of "the home" within "the house." "Many a man who thinks to found a home discovers that he has merely opened a tavern for his friends," says George Norman Douglas. Yet within the home, with its allegiance to God's moral laws, were America's foundation stones laid. Only as that foundation is kept pointed up and freed from destructive influences can the super-structure which becomes a community, a nation, a world, rise to enduring beauty in a setting of peace.

FAMIILY UNIT FOUNDATION OF SOCIETY.

By PHILIP MURRAY,
President, Congress of Industrial Organizations.

There can be no mightier objective on the part of religion, industry, labor or any other group in our civilization than the security of the family. The family unit is the very foundation of society, and social philosophies which ignore or deny the existence of the family as the divinely instituted social unit are false. The family must be free to work out its own spiritual, material and political destiny, in consonance with the common good. Any influence whatever that interferes with such freedom of the family is by that very act a tyranny which must be destroyed.

BASIC RIGHTS OF DEMOCRACY ESSENTIAL TO FAMILY.

By G. BROMLEY OXNAM,
Bishop of the Methodist Church, New York Area, and President of the Federal Council of the Churches of Christ in America.

The family is the basic social institution. Society itself depends upon its protection, preservation and development. The Church looks upon the family as a divinely ordained social institution and therefore sacred. All socially controllable forces destructive of family life should be removed from society. Men and women who take democracy seriously should use their freedom in support of all measures that look to the enrichment of the family.

The right to be well-born, the right to a home, the right to play, the right to work, the right to an education—these basic rights of democracy are rights that are essential to the maintenance of the family.

It is in the sacred associations of the family that the child learns the lessons in cooperation that are fundamental to an enduring community. The love that rules in the family reveals the cohesive force upon which social unity depends.

True enough, we cannot love all

(Continued on page 14.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

Last week I mentioned National Family Life Week and offered some suggestions on celebrating it. Charlotte and Paul Reynolds have offered Ten Suggestions for Enriching Family Life which have been sent out in a little leaflet by our Commission on Family Life and paid for by the Woman's Gift. I think that they may be helpful for you, so I am including them in our Page this week:

"1. *Have Fun Together.*—Home is a place to have a good time; for the members of the family to laugh and play and enjoy each other; new jokes if possible, but if not, old ones; guessing games, dominoes, ping-pong; listening to the radio; stepping out together for a family movie; going out at times by pairs, shopping, fishing, to a game.

"2. *Celebrate Special Days.*—Birthdays, anniversaries, holidays offer a wonderful chance for fellowship. Simple things can give such a glow: flowers picked from the garden, autumn leaves, pop corn or a pan of fudge, candles on a birthday cake, little home-made presents.

"3. *Share Experiences.* — Supper time is suggested for this: report something special—beautiful, funny, helpful or some difficult problem. Family togetherness grows as we share the things that come each day.

"4. *Sing Together.*—I can't sing either (PRR) but I love to join in anyway—camp songs, fun songs, Negro spirituals, favorite hymns. Buy enough books to go around with a few extra for people who may drop in—Sunday night for instance. (*New Worship and Song,* 35c.)

"5. *Work Together.*—It's funny, but putting on storm windows, washing dishes, mowing the lawn, planting bulbs in the fall and carrots in the spring—any sort of work done together—can bring rare fellowship. Victory gardens ought to go right on.

"6. *Understand Each Other.*—Perhaps Dad is cross because of business worries, or that income tax return. Mother may be sharp about late hours because she cares so much for Mary and John. Perhaps Mary is irritable because dates are few and far between now. Bill may have something on his mind, too. If we watch, listen, ponder, and care, we can understand and help each other.

"7. *Have People In.*—Not formal dinners, but hamburger fries in the backyard, pop corn and apples on Sunday evening, everybody helping with the dishes; occasionally someone from another race or nation, if possible. All this gives a glow to living and opens the windows of the home to all the world.

"8. *Go to Church Together.*—Revive the old family custom of going to Sunday worship in the church. It will deepen the home life, give courage and strength, quiet jumpy nerves. When you all file in the first Sunday, the minister may faint, but he will recover and rejoice with you.

"9. *Worship Together.* — The author of the book, *Time for Each Other,* recounts how members of families which have not had "grace" at the table for years almost unconsciously bow their heads now that their members are scattered around the globe trying to help hold the globe together. Let's give thanks every day.

"Here are some words that came to our family from the grandfather's cottage. We use them in unison with hands joined around the table: 'For what we are about to receive, dear Lord, make us truly thankful. Grant us thy guidance through the affairs of this day, and at its close—thy peace. Amen.'

"'Tucking in' the children at night with a verse of scripture, a hymn, a prayer, and a chance to talk over the day builds companionship which holds even when the children grow up and scatter.

"10. *Give Sacrificially.* — A rice bowl for China, a can with an appealing paper band pasted on by one of the children, garments for Greece, books for Pleasant Hill, dessert-less meals so that we may give for the empty, hungry hands over there—this is a sacrament."

* * *

AN OUTING.

We didn't have much food for a picnic supper but Saturday afternoon before Easter was so beautiful here in the mountains that we decided our potato salad, pork and beans, peanut butter and banana sandwiches, iced tea and graham crackers might taste better in the out-door world.

Rebecca's orange juice was taken along so that she could feel a part of the family group. It was her first trip in her car-seat, and she loved it.

We rode about the city a bit to see the pink and white beauty of dogwoods and the flaming glory of azaleas. Everywhere tulips raised their proud heads in all of the Easter colors. Finally we headed out of the city on the highway to Knoxville, Tennessee, along the French Broad River. We found a lovely spot where the shoals of the river caused the roaring water to compete with the peaceful quiet of the mountain which bordered the other side of the road. There we ate our supper, every crumb of it!

Daddy decided that the family should climb up the little path a way to see if more plants for our wildflower spot on the home lawn could be found. He carried small Rebecca slowly and carefully while the rest of the family scrambled ahead of them. We did find three lovely "Jack-in-the-Pulpits" and some "Indian Paint Brush." All of them like our lawn and are living!

We had such fun that I hope we can repeat it during National Family Life Week.

A PLACE OF HIS OWN.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"Here is the health record book we've been making at school, Miss Malory."

From a small chest of drawers in the corner of the living room, Kent Waldron brought an attractive handmade booklet for me to see. I was visiting with Kent and his mother in their tiny apartment in one of the new, hastily-built housing projects of our city. The two had been frequent visitors at the Barnard Library where I am children's librarian. On this evening they had stayed until closing time and invited me to come home with them for dinner.

"This is a good book, Kent," I commented, as I looked over the neatly-lettered pages stapled together in a bright paper cover. "I don't wonder that you take good care of it."

Kent looked at his mother and smiled. "It was always getting lost when I first brought it home," he told me. "Whenever I wanted to put in a check mark to show that I had brushed my teeth, I had to hunt for my book. Mother helped me fix a place in which to keep it."

"Our family has been used to having more space than we have in this three-room apartment," Mrs. Waldron explained. "We had a big house, and Kent had a room of his

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

NATIONAL COUNCIL MEETING.

The Fifth National Council of the Pilgrim Fellowship will meet at Doane College, Crete, Nebraska, June 27 to July 2, 1946. Doane is about twenty-five miles from Lincoln, Neb., and has one of the loveliest of our college campuses. The college has given exclusive use of its facilities during this meeting. Through the hospitality of Doane, the costs have been kept low—between $1.50 and $2.00 per day for room and board.

If a travel pool arrangement can be worked out, the cost of transportation will be kept at a minimum. The Southern Convention quota for delegates to this meeting is: four young people and one adult. Let's try to have our full quota there.

* * *

HIGHLIGHTS OF DOANE MEETING.

The Central Committee for the planning of the Doane meeting met in Cleveland, January 25-27. Some of the highlights of the forthcoming Fifth National Council meeting of the Pilgrim Fellowship are as follows:

Ruth Isabel Seabury to be the speaker at the closing Communion Service.

Special "Town Meeting" on Saturday evening discussing the Current Issues facing American youth.

Special "World Fellowship Night" program.

All Youth Church Service, Sunday morning at the Crete Congregational Church.

Special feature: an exhibit of all our State Pilgrim Fellowships at work.

Displays and demonstrations of the newest and best materials, visual aids, etc.

Fun and good fellowship daily during the recreation period—swimming in the pool, games, folk dancing, etc.

These and other speakers and programs will go into the making of the Doane meeting a real inspiration for the young people attending.

* * *

AN UPWARD SWING.

There are definite signs of an upward swing in missionary giving by the Pilgrim Fellowship groups. It seems that you young people throughout the nation have caught the courageous spirit of our denomination's Post-War Emergency Program. Many of the State Pilgrim Fellowships report the largest goals and the most sacrificial giving in their history. For example, Iowa has a $4,000.00 goal, which includes a plan of sacrificial giving. Connecticult has a new goal of $2,000.00. Maine has given $1,306.22, which includes the CWVR. Others are doing equally as well. We are all in it. Let's do our part.

* * *

HELP WANTED.

The following paragraph is taken from the March issue of the Pilgrim Fellowship *Newsletter*:

"We need a number of churches in your state that will be willing to use *United in Purpose,* the new study guide for the Pilgrim Fellowship Statement of Purpose, and, particularly, to make a report to us based on the last session of the guide. This is a study of the importance and place of Christian beliefs in the Pilgrim Fellowship and raises the question of whether or not, as has been suggested, a Statement of Belief should be prefixed to the Statement of Purpose. Reports sent in will be helpful to the National Personal Action commission in a further discussion of this matter. The study guide is available from our office at 5c per copy. Will you please pass the word along?"

The office mentioned above is: The Division of Christian Education, Young People's Work, 19 South LaSalle Street, Chicago, 3, Illinois.

FOR THE CHILDREN.

(Continued from page 10.)

own. When we moved here, it took a great deal of planning to find room for the most necessary things—for our food supplies and clothing.

"One day," she went on, "I saw Kent's school things lying on the couch and was about to tell him to put them away, when it suddenly came to me that he had no place to put them! That evening his daddy and I looked over the apartment to see if we could manage to make a little more storage space in any of the rooms. That one corner of the living room offered the only possibility. As you can see, we needed something small. We were fortunate in finding that little chest of drawers, unfinished, at one of the stores.

"You can tell Miss Mallory what we did when Daddy brought it home, Kent."

"Mother showed me how to paint it myself," the boy said happily. "Daddy keeps his papers in the top drawer, Mother's sewing things are in the next one, and the lower drawers are for me."

"Kent wasn't the only one who had nowhere to keep his things," Mrs. Waldron added. "Now each of us has a place of his own."

"I am glad to see how you are solving the problem of living normally in crowded quarters," I told my new friend.

"I think the mothers of each generation have their own problems to solve," Mrs. Waldron answered. "In the early days of this community, pioneer mothers faced the problems of isolated living without complaint. I think we should try to do as well under reversed conditions."

As I walked home that evening, I thought how much it would mean to all the children in our crowded industrial areas if every mother tried as hard as Mrs. Waldron to give her child a chance for individual development by providing a "place of his own."

MISSIONARY OFFERINGS.

(Continued from page 8.)

Leaksville, Luray, Va.	30.65
Mr. D. G. Craven, Franklinville, N. C.	5.00
Apple's Chapel:	
Ladies' Aid $10.00	
Christian Endeavor 10.00	
Sunday School 10.00	
Church 130.60	
	160.69
Seagrove, N. C.	10.00
Burton's Grove, Wakefield, Va.	3.25
Amelia, Clayton, N. C.	7.11
Lebanon, Semora, N. C.	34.65
Albemarle, N. C.	65.00
Mt. Olivet (R), Elkton, Va.	30.00
Timber Ridge, Gore, Va.	10.80
Concord, Timberville, Va.	10.45
Mt. Zion, Mebane, N. C.	3.00
Fuller's Chapel	20.00
Needham's Grove, Steeds, N. C.	8.42
Hank's Chapel, Pittsboro, N. C.	25.22
Mt. Pleasant, Cameron, N. C.	27.50
Total	$ 933.54
Total for the week	$ 4,578.72
Previously acknowledged	18,056.43
Total since Sept. 1, 1945	$22,635.15

Gratefully,

MATTIE COX PARKER,
Secretary.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

LEARNING TO LIVE TOGETHER.

Lesson VI—May 12, 1946.

Memory Selection: *By this shall all men know that ye are my disciples, if ye have love one to another.*—John 13:35.

Lesson: Matthew 18:15-22; Mark 3: 13, 14; 10:35-45; Luke 22:24-30.

Devotional Reading: Romans 12: 3-18.

A Difficult, But Important Lesson.

Our topic is "Learning to Live Together." It is a very important lesson, one of the most important. For is it not true that most of the world's problems stem from the inability of people to live together harmoniously? That is why homes are broken and divorce is rampant, why there is strife between capital and labor, why there are church divisions, and why there are wars and rumors of war. If the world could learn to live together, most of the problems of the world would be solved. And because the world is becoming increasingly brought closer together it becomes all the more imperative that we learn how to live together.

Our Way and Jesus' Way.

Look at Jesus' way of dealing with personal differences, affronts and wrongs. "If thy brother offend thee (or sin against thee) go and show him his fault between thee and him alone." Here is a fellow who has wronged me. All right, I will go to him and in a frank but friendly and sincere and humble way tell him that I feel as if he has wronged me, or sinned against me. There is nothing to be lost and there is much to be gained. Jesus says, "If he hear thee, thou hast gained thy brother." A great many personal differences could be adjusted if we told our grievances to the one who has wronged us, instead of telling it to the world.

But suppose he hears us not, what then? Well, said Jesus, "Try again. Take with you this time one or two more folks, h o n e s t, sympathetic, friendly, well-meaning folks, and talk the thing over in their presence." Whereas the fellow might not listen to you alone, he will respond to the wise and winsome counsel of others, and again I have won my brother.

The fellow might be obstinate, and untractable. Do not give him up yet. Tell the matter to the church. Bring it out into the open only as a last resort. And then if he refuses still to hear you, let him be unto thee as a Gentile and the publican. The church is the final court of appeal. If he refuses to hear the church, have nothing further to do with him. But even at that we are not to hate him or to plot revenge. Use admonitions first and always, and excommunication only last.

Well, we do not do it Jesus' way. As Dean Brown writes, "The more common way is to tell all the neighbors, or the boarding house, or the newspapers." We become angry, harbor malice, plot revenge. But come to think of it, Jesus' way is the only way that ultimately will work.

Forgiveness Plus.

"How oft shall my brother sin against me, and I forgive him? until seven times? Peter though that he was going the second and the third mile and then some more when he said "seven." Jesus said, "Until seventy time seven." He did not mean literally four hundred and forty-nine times. He meant that magnanimity is not calculating, that there is no place for arithmetic in the grace of forgiveness, or as Dr. Jowett poetically says, "Forgive to a number where the scaling power of arithmetic retires with wearied wing."

Seeking the Best Places.

James and John, perhaps thinking that Jesus would establish an earthly kingdom, got in their early bid for the first places. They wanted one to sit on the right hand and the other on the left hand, one to be Secretary of State and the other to be Secretary of the Treasury, so to speak. It was human and natural, and as fresh as today's newspaper. Most of us are looking for the soft seats and the chief places. We would like to have the best salary with the least work. But it is not according to the divine plan or principle. Merit and honor come as the rewards of achievement and service. He that is the servant of all is the greatest of all. In the divine order of things and the scale of divine values, things are bought and paid for in terms of character and sacrifice and service. They cannot be irresponsibly given, even by the Master of all. They come as the result of the working of the law of cause and effect, of sowing and reaping.

A Family Squabble.

"When the ten heard it, they began to be moved with indignation concerning James and John." When they found out that James and John had done the thing "on the sneak" they got hot under the collar, and minced no words about the matter. This was perhaps because the "sons of thunder" had beat them to it first. They just hadn't thought of that. And the fact that they had not thought of it perhaps made them angry in itself.

The Son of God As Servant.

"For the Son of Man (and He was also the Son of God) also came not to be ministered unto, but to minister, and to give his life a ransom for many." In one sense God is a Sovereign, but in another sense He is also a Servant. The highest conception of the Messiah in the Old Testament was not that of the mighty King or Man of War, but the conception of Isaiah as "the Suffering Servant." Paul in his great words in Philippians 2, says that Christ Jesus not only became a man and was made in the likeness of man, but that he took upon himself the "form of a servant." He was, of course the Lord of life, but that was because He was the servant of all. And John saw this, for on the last night he says that "Jesus knowing that He came from the Father and goeth unto the Father, took a towel and girded himself and washed the disciples' feet." He was among them as one that served. It is the divine plan that power be put at the service of others, that service is the standard of greatness.

We are poor judges of great and small. The little service which we can render may be all that is required to complete the circle of some greater work.—*Bishop Westcott.*

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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A MISSION FOR ALL OF US.

(Continued from page 7.)

is vital for us not merely to inform those who are ignorant of our country's life and ideals, but to correct many distortions and suppressions to which the citizens of numerous nations are subjected.

The contribution any one group, any one agency, any one government can make to this task is puny when it is measured against the staggering immensity of the problem. This is a task to which every civilized man must dedicate himself and every civilized man is not a man too-many.

The first task of my Everyman is to support our participation in the founding of the United Nations Educational, Scientific and Cultural Organizations—UNESCO—which is to be a part of the United Nation's Organization. UNESCO is a part of my responsibility in the State Department. I should like to quote briefly from the draft constitution of UNESCO.

I quote: ". . . since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed; peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, . . . peace must therefore be founded, if it is not fail, upon the intellectual and moral solidarity of mankind.

"For these reasons, the States parties to this Constitution, believing in full and equal opportunities for education for all, . . . are greedy and determined to develop and to increase the means of communication between their peoples and to employ these means for the purposes of mutual understanding and a truer and more perfect knowledge of each other's lives."

The hopes of millions of people—unspoken hopes for the most part—may presently be centered in UNESCO. That hope will spring from their faith that ordinary men and women everywhere want to understand each other, want to know the best of each other's work and thought; and that out of such understanding will come peace and growth.

Largely at the urging of the American Delegation, the preliminary conference meeting in London last November agreed that UNESCO should stimulate the use of the mass media of education—radio, the press, and motion pictures—rather than concentrate on achieving cooperation among scientists, scholars, and technical experts, which has been the tradition of predecessor organizations.

A second task for my civilized man stems from an Executive order last Summer in which President Truman called upon the State Department to formulate a peacetime program under which we could present abroad what he called a "full and fair picture of American life and of the aims and policies of the United States Government."

Such a program has now been worked out under my direction in the State Department. This program is designed to help replace with knowledge and understanding the ignorance and suspicion that now exist throughout the world about the United States. The budget proposed to Congress for this program amounts to about one-fifth of one per cent of the budget proposed by the Army and Navy for achieving peace through force of arms and the threat of force. It is a new enterprise for the American Government in peacetime.

Our country was a world pioneer in proclaiming the right of the individual to liberty, in the Declaration of Independence. You will recall a phrase in the first line of that document—the ancestor of my program of today in the State Department—"a decent respect to the opinion of mankind." The authors of the Declaration were addressing themselves to people everywhere, not just to those in the Colonies.

Thirteen years later the Constitution went a long step further. It proclaimed the absolute sovereignty of the people as a whole over all government and all officials. These two principles—liberty for the individual, sovereignty for all the people—form our most sacred heritage.

In these most decisive moments of world ferment, other nations are in various stages of reaching for attainment of those two principles. All stages are represented from serfdom and bondage in some areas to liberty and democracy in others. But today the peoples of the world wield greater power by far than ever before. As all of us know, 170 years of American example are at least partially responsible for this rise in power of the peoples of the world. Perhaps all of us can agree on one sure, long-range prediction: the power of the people will continue to rise.

In the case of those areas in which the people have little or no apparent voice, the world's best hope for peace lies in their rising to power. That is why it is vital to our interest that the peoples of other nations—and not merely their rulers—acquire an understanding of the United States. With understanding of us, we can hope that almost all peoples will join with us as willing friends and allies. This is important to our trade and commerce in peacetime. It is vital to our security in time of crisis. It is more effective as well as cheaper to win allies through understanding rather than through fear of our economic power and our military force.

My associates and I have gone about designing our program by asking ourselves the following questions: What services are needed? Are they being furnished without government participation? How can we legitimately assist private agencies to do the job better? What gaps remain to be filled?

First of all, information officers are needed abroad in the foreign countries—Americans working under the direction of our Ambassadors. Such officers can deal directly with the people of any nation by providing information through any important medium, just as our Ambassadors deal with government heads and officials and as our commercial attaches deal with commercial and financial interests.

Along with these information officers, American libraries are needed, stocked with books, magazines, and documents that portray American life. These libraries are not only needed but they are tremendously popular.

Exhibits are needed, too, showing in pictures, charts, and in other ways the life of the American people. Like the libraries, they attract people by the hundreds of thousands.

Documentary films and newsreels, scored in foreign languages and exhibited non-theatrically, portray various aspects of American life—its educational system, its agriculture, its public-health work, its election procedures.

American press services send spot news to many countries but in most cases in abbreviated form. In fact, the papers abroad are so small they will only pay for and can only use condensations. Yet, there is a pressing need for foreign editors to have before them the full texts of, or full excerpts of, official United States documents, as well as speeches by members of Congress, American editorial opinion and the like. Unless the United States Government assumes the responsibility for providing this documentary material, the top officials, editors and broadcasters of other countries do not get it, nor do the members of parliamentary bodies. A

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The second Sunday in May is Mother's Day. We sometimes wonder how many children who have living mothers ever give Mother's Day any serious thought.

A child has no greater friend on earth than a good mother. A child may wander away and disregard its mother's teaching, but that dear mother will still love her child. The writer, when a young man, many years ago spent the night in a friend's home. The good mother was a saintly woman. She had several fine boys and girls and we had spent a very pleasant evening in the home. When the time came to retire she said, "We will have a little worship service before we retire."

The children all gathered around her while she read the scripture lesson. Then we all got on our knees and she led the prayer.

She had a son who had left home sometime before, and she did not know where he was. We will never forget how, that evening, she so earnestly prayed and tenderly prayed and pleaded with God to return him to her. That motherly love and tenderness of heart was still held out to that wayward son.

That has been fifty years ago but that prayer still lingers in my soul. The memory of that mother and her prayer will abide in my heart as long as I live.

We read a story some years ago that a daughter who became unruly and left home and mother. She took the downward road of life and touched the bottom in sin and shame, but her mother had faith to believe that God one day would guide her back home. On bended knees each night she would ask God to guide this wayward daughter back to the home again.

She would light a candle and set it in the window each night, so if she came in sight of the home the light would let her know she still had a welcome. Some years later, on one stormy night, there was a knock at the door. The mother opened it and there stood the wayward daughter. The mother's prayer was answered.

When the writer finished school and engaged in the public school work in his home county, mother would write us and in her letters she would often say, "Charlie, I am praying for you." To know that my mother was praying for me, that she was holding me up before a throne of mercy has been an incentive to keep me in the right faith through life. The writer's mother has passed to her reward years ago, but if she were living today, we would get lots of joy in presenting her some gift on Mother's Day to make her happy.

The main thought we want to get across to those who read this letter is this: "If your mother is living, remember her on Mother's Day." Your gift need not be a costly one. Just a gift to let her know that you remember her will make her happy. Don't forget Mother on Mother's Day.

Our Mothers.

O magical word, may it never die from the lips that love to speak it,
Nor melt away from the trusting hearts, that even would break to keep it,
Was there ever a name that lived like thine! Will there ever be another?
The angels have reared in heaven, a shrine to the holy name of Mother.

—Author unknown.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 2, 1946.

Amount brought forward		$4,018.11
Sunday School Monthly Offerings.		
Eastern Va. Conference:		
Norfolk, First		35.01
N. C. & Va. Conference:		
Greensboro, First		32.05
Western N. C. Conference:		
Flint Hill (M) .....$	5.00	
Randleman	20.22	
		25.22
Va. Valley Conference:		
Beulah .....$	2.50	
Newport	13.37	
		15.87
Total for week		$ 108.15
Total for year		$4,126.26
Ala. Conference:		
South Corinth		$ 6.00

THE AMERICAN FAMILY.

(Continued from page 9.)

people as we love those who are nearest and dearest to us in the family, but we can reveal the good will that flows from love and thus bind men and women in social oneness.

More fundamental than such necessities as proper economic environment, proper education, proper health is the question of faith. It is not only the duty of a father and a mother to rear a family so that the race may be perpetuated; it is the duty likewise to rear a family in such faith that the moral law is obeyed and the children become co-workers with God. For the Christian, complete commitment to the Christ as the Way, the Truth and the Life, revealed in the love and service of each other in the family, is the way to a home that reveals on earth the spirit that rules above.

FITNESS FOR FREEDOM LEARNED THROUGH FAMILY.

By RALPH W. GWINN,

Congressman, 27th District, New York State, and Vice-President, International Council of Religious Education.

Every family must start afresh every time a child is born to teach him fitness for freedom, for self-government and in the defense of freedom. The child is unfit for freedom unless disciplined in religion. Without religion he lacks the necessary sense of duty to be a good citizen. Without a sense of duty he will not do right, he will not treat his neighbors as himself.

When he fails in the exercise of self-government, the compulsory State is substituted for self-government and it compels him to do what a mere man-made State thinks is right. Such a State takes away from him. by force of taxes, means by which he may exercise to the fullest extent his powers of freedom. Either the child will be disciplined and free or undisciplined and dominated by others.

Every family should realize therefore that it is in a mortal conflict between two opposing ideas, whether in war or peace. One is, the exercise of self-government under God's laws, or suffering defeat in this, submission to the discipline of the compulsory State, without God.

The central concern must therefore be an uninterrupted, unremitting education and discipline of every child and every adult through all the educational processes in our religious disciplines. If there is an interruption, a delay or indifference, there results a loss of freedom, a loss of faith in God and His Commandments, and the substitute mentioned.

That substitute is a faith in the promises of false gods. Then the ordinary blessings of life, which every family wants for its children, even the material things such as food, jobs, health and houses become lost through the false promises of the compulsory State.

Under God's promises, if we obey His commandments, all those things will surely be added to us. But all this depends on the teaching of the truth; our primary family function.

We are not looking into a hole, and listening to the sound of gravel on a coffin. We are with a woman in the garden of Joseph of Arimathea. And the Lord she seeks in a grave calls her by name. Jesus saith unto her, "Mary." She turned herself and saith unto Him, "Master."—*Selected.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Book Reviews

UNDERSTANDING MARRIAGE AND THE FAMILY. Edited by Ray V. Sowers and John W. Mullen. Eugene Hugh Publishers, Inc.

This compilation is the second volumet published by the American Family Magazine Book Foundation. Within the pages of *Understanding Marriage and the Family* will be found a variety of phases of American home life.

Although much smaller in size than Volume I, the book is not lacking in any way. It is in a sense, dedicated to the dean of educators in the field of marriage and family relationships, Ernest R. Groves. Dr. Groves is professor of sociology at the University of North Carolina and Southerners may indeed be proud that such a distinguished New Englander came into our midst.

Following a Foreword by Robert B. House and the Introduction by Howard W. Odum, both of the University of North Carolina, there are fifteen chapters ranging from "Social Change" to "Sterilization Without Unsexing." Contributors are: Joseph K. Folsom, Ada Hart Arlitt, John S. Bradway, L. Foster Wood, Catherine Groves, Edgar Schmiedeler, M. Louise Ramsey, Donald S. Klaiss, W. Clark Ellzey, Nadina R. Kavinoky, E. C. Hamblen, Robert Latou Dickinson, Sidney E. Goldstein, Ernest W. Burgess, Ray V. Sowers. Among these writers are teachers, physicians, sociologists and ministers. One or more names will strike a responsive note with all. The reviewer was especially interested in the chapter entitled, "An Approach to Marriage Education on the High School Level," by M. Louise Ramsey, with whom she studied.

Parents and ministers should read this type of work not only for general information but for concrete help in their own lives. Family life today travels a rocky road and no one is competent to travel alone. And here we have the wisdom of not one, but fifteen experts.

The technical and scientific terms have been reduced to a minimum. There is good, easy reading in the volume. Such a wide range of subjects will find eager seekers after one or more answers.

Dr. House writes of the emotional ties that involve any study or work on marriage and the family. He continues, "What I have rejoiced in as a friend and observer of this work has been in its quiet, middle-of-the-road, emotional calm which, in my opinion, is the only way to lay the ground for scientific study and fruitful results in conduct and satisfaction in any program seeking to prepare the student for life."

Understanding Marriage and the Family would make an excellent wedding gift or bring happiness to prospective parents. It might bring wisdom to anyone of us.

Orders should be placed with *The American Family Magazine,* 135 W. Jackson Blvd., Chicago, 4, Ill.

J. J. H.

A MISSION FOR ALL OF US.

(Continued from page 13.)

few lines, taken out of context, form the basis of their speeches and editorials.

Still another vital need for the benefit of the United States is direct shortwave radio broadcasting of news and background material. This is particularly important today to the many areas which receive nothing at all or very little directly from the United States in any other form. Such shortwave radio stations could be conducted privately only at a considerable financial loss. Thus, whether privately or publicly operated, the Government must participate in their cost. Congress must shortly decide what form Government financial participation will take. Recommendations are now being developed for consideration by Congress.

Finally, there is a program for the exchange of persons—students, professors, technicians and distinguished persons. Some 10,000 foreign students will study in the United States this year, the great majority of them paying their own way. I hope that figure will be doubled by next year. Of all the elements of the program I have outlined for the long pull I am most hopeful about this one.

Groups such as your own, made up of individuals who through their work have acquired real knowledge of the needs and hungers of the peoples of other countries, can contribute much to an understanding of the proposed program. Close contact with the field of foreign missions has brought you face to face with problems similar to those facing our whole nation now in maintaining relations with the rest of the world that will build an enduring peace. This same contact gives you unusual insight concerning the importance — the essential nature — of an adequate Government program of information and cultural exchanges. It is a program to benefit all Americans through helping the people of the world to know the United States as it really is.

In doing this, the State Department program carries on the tradition built up during almost the entire span of our national life by American missionaries throughout the world. But it does more than carry on a tradition. It helps to fill a national—yes, a world-wide—need, directly related to the cause of peace. This program can affect the lives of all of us here this evening, and of our wives and children. It can affect the destiny of the nations of the world as they try to build an organization to perpetuate peace and to make peace a dynamic, living force in the hearts of men. That is why I have come here this evening, to ask your cooperation and understanding in this great and essential task.

RESOLUTION

In these times, when the family is in danger from many undermining influences, the National Clergymen's Advisory Council of the Planned Parenthood Federation of America asserts its belief that the problems of family life and well-being require thoughtful concern and vigorous action of religious leaders everywhere.

With the Federal Council of the Churches of Christ in America, the Council joins in declaring that "the future quality of the population and the carrying on of every good cause make it necessary that people of good health, mental and physical, and of good principles, should have their full quota of children." At the same time, the Federal Council emphasizes the elementary importance of planned babies for the health, security, and well-being of each family, regardless of economic status. It believes that planned parenthood is one expression of the religious principle that affirms the infinite worth of a human being. It believes it to be a true expression of respect for human personality to plan the coming of children, thereby insuring the health of the mother, providing adequate education for the family and making possible within the family a comradeship based on love and leisure.

Believing this, the Council has an obligation to state its conviction on a matter pertinent to planned parenthood, as follows:

WHEREAS, minority religious opposition to the planning of parenthood, through the use of medically approved methods of birth control, frequently prevents boards of hospitals, nursing and welfare agencies from recognizing this essential service, and

WHEREAS, lack of favorable policies by such boards keeps millions of married couples from obtaining proper guidance in the planning of families from those very sources in the community which should be expected first to assist them, and

WHEREAS, under such circumstances, many couples are compelled without professional guidance to seek the aid of drug stores and other purely commercial outlets for assistance in planning their families, often with undesirable and deleterious results, and

WHEREAS, failure of community services to provide proper counselling and service in planning parenthood at all times constitutes a peril to health and the general welfare, be it therefore

RESOLVED, that Protestant and Jewish clergymen, throughout the country, believing in the right of each child to be born well and wanted by its parents, be requested to exercise a fundamental democratic right and seek the inclusion of planned parenthood services in hospitals and other agencies where this service should be given, and be it further

RESOLVED, that favorable policies be sought to permit professional staff members in other health and welfare agencies to make maximum use of these services a community health resource.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, MAY 9, 1946. NUMBER 19.

Sunday May 12 -- Mother's Day -- God Bless Our Mothers

Elon College Library 3X

The Best Gift of All

By MEANNA CHESERTON-MANGLE.

When you were very little, remember how you used to run to Mother every time you fell and bruised your knee or stubbed your toe? Now, of course, you don't go crying to Mother for every little scratch. Instead—you head for the medicine chest to get yourself a band-aid. But no matter how grown-up we feel, no matter how well we can take care of ourselves, most of us still go running to Mom, when we really have something troubling us—some problem, some decision to make.

Once a year, we try to do something very special to show our mothers just how grateful we are for all they do for us. We set aside a special day, and call it Mother's Day. And we scrimp and save all we can from our allowance—even "deprive" ourselves of a few fudge sundaes—to buy something nice for Mom, something to tell her how we feel.

But mothers are funny people. Of course, they love gifts—just as everybody else does—candy and flowers and all sorts of pretty trinkets. But gifts don't mean as much to them as certain other things we can't buy at all. All the mothers in the world have pretty much the same ideas about what they want most from their children.

The best way to describe these ideas is to just think for a minute about what all mothers do, and what they stand for. First of all, Mother is the great peace-maker. She is the one who keeps the family together. If there are any quarrels or differences among brothers and sisters, it's usually Mom who steps in and makes peace. When Dad comes home at night tired and grumpy, she is the one who calms him. She shows us how to consider others, to understand one another and live together in harmony.

Most of all, Mother shows us the meaning of love. What could be more unselfish than mother's love! This is her most precious gift to us. And it is something she wants us to carry out into the world. She wants us to live up to the ideal that is dearest to her heart—"love thy neighbor." In our everyday life—at school, on the playground, at Sunday school, on the street—she wants us to practice fair play toward all, and to treat others as we ourselves want to be treated.

This is the best Mother's Day gift of all—following the example our mothers set for us—living up to the hopes and dreams for her children that every mother in the world has in her heart.

NEWS AND VIEWS

Shallow Ford, Sanford, N. C., has secured a parsonage for its pastor, Rev. R. T. Grissom.

Rev. Joe A. French is assisting Rev. Collie Seymour in evangelistic services at Lannett, Ala., during this week.

Orchids to Rev. and Mrs. O. D. Poythress who celebrated their twenty-eighth wedding anniversary at the Waverly Convention.

Mr. P. H. Ricketts, superintendent of the Sunday School at Third Avenue, Danville, reports an average attendance of six hundred.

Dr. Frank H. Lewis is the guest preacher for this week at High Point, according to an announcement by the pastor, Rev. G. C. Crutchfield.

Dr. Walter Marshall Horton of Oberlin College is appearing this week on the second annual lecture series sponsored by the School of Religion of Howard University and the Washington, D. C., Federation of Churches.

The tenth anniversary of the ministry of Dr. John P. Jockinsent at St. Petersburg, Fla., was held on April 28. Six hundred and twenty-five members have been received during the decade. Dr. Douglas Horton was the anniversary speaker.

Acceding to the vote of the church in a large and enthusiastic meeting, Dr. C. Rexford Raymond withdrew his resignation as pastor of the Circular Church, Charleston, and accepted a call to be the pastor "indefinitely."

A note from Dr. Warren H. Dennison brings the announcement that Dr. Archie H. Hook, popular and successful pastor for the last twelve years of our church at Troy, Ohio, has been given a call to become Superintendent and Minister of the Washington State Conference.

MOTHER'S CLUB.

The Mother's Club of the Richmond Church is sponsored by the Women's Fellowship. After a year of informal gatherings the club was organized in June of 1945, and has been holding regular monthly meetings. The real purpose of this organization is educationl, however, it purposes to serve and promote closer relationships of the mothers. This is primarily a study group, to train our mothers to read and present to the group material on various topics.

In our study group we have discussed such topics as: The Child Learns About God, Good Habits, Obedience, to Play, to Read and Appreciate the Arts, Unselfishness, Self-Confidence, and Good Citizenship. Some of these discussions were led by mothers in the study group; others were presented by outside speakers.

One of our most important projects undertaken this year has been the establishment of a supervised nursery during the church hour. This nursery is proving a great help to mothers who wish to attend the morning service. This nursery is conducted by ladies of the church, volunteers and friends who, seeing the need for a nursery, have developed a great interest in it. All activities of the children in the nursery are supervised.

Blessed are the mothers of the earth, for they have combined the practical and the spiritual into one workable way of human life. They have darned little stockings, mended little dresses, washed little faces, and have pointed little eyes to the stars, and little souls to eternal things. — William L. Stidger.

The Mother's Club had the nursery completely re-decorated this year, making it clean and attractive to the children. The Club secured victrola records, books, interesting toys, paste, color books, crayolas and scissors. The incidental expenses of the nursery are taken care of through silver offerings taken at the monthly meetings of the club which are held in the homes of the members. Light refreshments are usually served by the hostess and during that time the mothers exchange ideas on child rearing and their problems.

We plan to have a "Father's Night" at our June meeting.

We have found this program to be most helpful in coping with the problems of our young children. We hope other churches will find it equally as helpful.

MRS. JAMES A. RAWLS.

REPORT OF NOMINATING COMMITTEE TO THE SOUTHERN CONVENTION.

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Publication—J. A. French, W. J. Andes, S. C. Harrell, Mrs. O. H. Paris, Geo. D. Colclough.

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Heralds of His Passion

A Convention Address

By Rev. Joe A. French.

Evangelism is the method by which the Gospel is proclaimed and is at the very heart of Christianity. The gospel and evangelism go hand in hand and neither can exist without the other. Evangelism is the act of both proclaiming and living the gospel. As Dr. Douglas Horton pointedly says, "Evangelism is the art of allowing oneself to be used as a channel by which the Holy Spirit communicates Himself to others."

Over against the awfulness of sin and its bitter fruits stands the angel announcement of hope, "and thou shalt call his name Jesus, for he shall save his people from their sins."

And such was Jesus' yearning for the sinful that the New Testament records many instances of his being "moved with compassion" as he looked upon needy humanity. His first great passion was for the souls of men, for he said, "The Son of man is come to seek and to save that which was lost." Such was his compassion that no one, whether stooped in sin to the extent of the woman with five husbands or respected and honored as the rich young man who had broken none of the commandments, ever sought him without the outpouring of love and mercy that would make him to know the joy of a new life in God. Born in a cattle stall, spending his life in a burning passionate ministry of love for men, he died on a cross praying for those who had planned and executed his death.

Dr. E. Stanley Jones tells of preaching in the City Road Chapel in London where John Wesley had stood in his powerful ministry and of his recalling the heart-warming experience of Wesley. Then Dr. Jones says we must continue the "succession of the burning heart." It was many centuries ago that two men had this heart-warming experience on the Emmaus road and since that day there has been a continual succession of those of the burning heart which has inspired men to allow themselves to be the channel through which the Holy Spirit speaks the good news to the unsaved. Those who enter into this succession come to understand the passion of our Lord for the unsaved and this is a prerequisite for all who would be evangelists. Jesus stood above Jerusalem and wept over the city because so many people were sinning and giving no attention to his call to repentance. Pastor, have you stood above the city or the countryside where your church is located and experienced such a surging of the heart that you have wept for the lost? Have you become a herald of our Lord's passion because you have entered into the fellowship of his suffering love for lost humanity. A heart of love on fire for the souls of men is the only kind of passion that will redeem the lost and transform your parish.

That same passion which our Lord had for the lost soul, he expects us to have. Jesus said, "As my Father hath sent me, even so send I you." "Go preach the gospel to every creature." These and other commands of our Lord make plain to us the *imperative* that is laid upon every believer in Christ. This *imperative* is reserved for followers of Christ. At this point there are no intruders. In every other field of endeavor there is competition, but here Christ has left the entire responsibility to those who profess his name. If we fail he has no other plan. This bearing of witness to others is his final instruction to his followers.

O Mothers of the Human Race,
Whose milk is universal bread,
As all-sustaining as the grace
Of the heart's universal red,
Will you not feed us with the food
Of love for all the human brood?

But we must not, we cannot fail, when it all depends upon us. With a sense of urgency we must take up the challenge. Dr. Charles L. Goodsell was want to call every believer a herald of the passion. The Scripture speaks of the boldness of the early followers of Jesus as if it were an unusual quality and the apostle says that "with all boldness as always so now Christ shall be magnified in my body whether by life or by death." It required boldness to proclaim the gospel in face of the threats to the early evangelists, but everywhere "they took knowledge of them that they had been with Jesus." Paul bore in his body the marks of the Lord Jesus. And he could say, "this one thing I do." The divine imperative was upon his soul.

The church of Christ is waiting today for the leadership of a ministry whose hearts have been strangely warmed and are thus ready to lead out in witness bearing for the Lord Christ. Churches and laymen will go no further than they are led but they will usually go the limit in following a leader under the divine imperative. It is so easy to follow conventional customs and prepare all kinds of snappy programs, much easier than forging ahead in holy boldness for Christ and the gospel. In writing to Timothy, Paul speaks of "the glorious gospel committed to my trust." What of the gospel committed to you, is your life a channel through which it is delivered, with all the love of Christ, to dying men?

While it is the duty of the ministry to assume leadership in evangelism, it is by no means the sole responsibility of the ministry, for both the ministry of Jesus and the practice of the New Testament church indicate clearly that the work of evangelism is the responsibility of every believer in Christ. The winning of men to Christ was the subject of instruction of our risen Lord and the only commands save for the tarrying of the risen Lord had to do with winning others to faith in himself. On four occasions the risen Chrst gave instruction that the gospel should be proclaimed to the purpose of winning decisions for the Christian life, and in every case the instruction is definitely a command to bear personal testimony to Christ and the gospel to the end of making disciples or pupils. The third and fifth disciples were won to Christ by personal evangelism and the gospels are full of instances where personal witnessing won followers for Christ. The New Testament church was built up largely by personal evangelism. Even on the day of Pentecost the indication is that it was the personal witness of believers who won the the 3,000 to Christ; they made public profession under the preaching of Peter. The preaching of Peter was the drawing of the net for those to whom the gospel had been proclaimed in personal testimony.

Jesus' own ministry is the most convincing example of the effectiveness of personal work. The record gives no indication of any revival conducted by Jesus or of any organization formed by him. He began and continued his work among individuals winning them to the great principles of his Kingdom. He made his last convert while on the cross within a few minutes of his death. Jesus did not use any particular method but he was led by a divine passion for souls.

The world is not commanded to come to the church, but when we begin to go in obedience to the divine command and witness to the world the world will begin to come to the

(Continued on page 7.)

THE PUBLISHING TASK OF THE CHURCH.

Report of the Editor to the Southern Convention.

Editorial work may be considered, first, as personal amusement. There is the delightful privilege of getting mail from various sources and carrying multiple correspondence. There is the editorial prerogative of running the blue pencil through split infinitives, misplaced prepositions, mixed metaphors and incomplete sentences. Ah, what sheer joy! One becomes monarch of all he surveys and is able to consign vast sections of material to the nether regions.

The work of the editor may be considered also as that of an amanuensis. Correspondence is not always delightful. Foolish questions must be given civil answers. Critics, some of whom have the method if not the wisdom of Socrates, must be, or should be answered. Moreover, correspondence initiated with faith and gusto by the editor does not evoke a prompt answer in every instance.

"Prepare ye the way of the Lord." The message of the Lord may come, as of old, by the highway of Christian publication. The hills of literary hyperbole must be made low and the valleys of mal-statement and misstatement must be exalted. Crooked and misleading statements must be made straight. In so doing, "the glory of the Lord shall be revealed."

"And the spirit said unto me, write." The spirit spoke thus unto John and he wrote Revelation, that remarkable document of apocaliptic insight with its indomitable faith in the eternal triumph of righteousness. . . . The spirit said unto St. Paul, "Write," and he wrote profoundly, eloquently, furiously. He redeemed the time by writing and his literary labors redeemed his spoken word from oblivion and gave us one third of the New Testament.

How impoverished our world would be without writing! Thank God, we live in a literate world, a world of writing and reading. "Write, write," is the message of the spirit today. We have only to use the perfected tools of civilization. For thousands of years people have been struggling to improve language. Primitive languages are slow and tedious. Some are so bad that men cannot use them without gestures, pantomime, and even singing. It has been alleged that certain Bantu dialects cannot be understood after sundown, for the listener must see the speaker and all his expressive movements in order to know what he is saying. But each permanent advance has brought a new economy. The spoken and written word has been reduced to a universally recognized science. Contemporary language and writing lend themselves to accurate statement and rapid reading.

The spirit saith unto the modern church, "Write." Religious journalism is the responsibility of the church. Even as the minister must depend upon the intelligent and sympathetic cooperation of his parishoners for success, even so the religious editor must depend on similar cooperation on the part of his reading constituency. Many of our religious journals suffer in comparison with the commercial journals our readers are likely to receive in the same mail. It is therefore incumbent upon our church to begin at the beginning and encourage the teaching of journalism techniques in our church colleges, and encourage the training of young religious workers in journalism as part of their preparation for service in the denomination.

An alert constituency can help not only by careful reading and constructive suggestions, but also by rushing noteworthy items to the press and by discovering, introducing and encouraging new writers of merit or promise. . . . The ministry and laity may assist by securing new subscribers. Acres of subscribing diamonds lie buried in our pastoral fields. There are a few who will not subscribe, to whom you could not give the paper. But with due allowance for all those who do not appreciate good religious literature, there remains yet 10,000 who have not yet bowed to Baal, those who might be built up mightily in the faith through the life and light giving ministry of "The Christian Sun." Be it remembered, however, that the paper must be presented by the ministers and lay representatives. "Ye have not because ye ask not" may be as true of subscriptions as it is of prayer.

The witness of our church paper should be magnified, multiplied and intensified. Listen to this criticism given by a teacher of journalism: "The social evils intensify but the church press continues on its way, deep in concern for denominational problems while the world burns." This reminds one of the statement by the Rev. Ansley C. Morre of Mobile, Ala., pastor of the Government Street Presbyterian Church, in an article of the winter issue of "Religion and Life":

"Let us observe in passing that one of the most difficult tasks imaginable is that of organizing a Presbyterian church for social action. You can stand a Presbyterian church or the Presbyterian church on its collective ear by suggesting the changing of a single word in its Standards, but you can talk yourself hoarse about poverty, disease, hunger, racial injustice, and alcoholism, and the average Presbyterian church remains calm and composed. Most Presbyterian churches are like that New York woman who protested to the city government about the noise in front of her house when they were digging the tunnel for a new subway. When asked why she objected to the noise, she replied, 'It has stopped my canary from singing!' Presbyterians look after their own canaries and bother little about social problems." If that is true of the Presbyterian church, what of our own?

Professor R. E. Wolseley of the Medill School of Journalism, Evanston, Ill., made this frank and devastating criticism of a typical denomination: "Southern Baptists seem to be interested in almost nothing but their own little doings. Only a few of their publications go beyond such matters as personal news, fund raising, and articles and editorials on such safe subjects as anti-

Catholicism and the liquor traffic." What an indictment! Could the same accusations be made of our church and its publication?

How desperately we need to amplify our witness and increase our coverage of essential news! We must studiously endeavor to avoid narrowness of content. Obviously we must broaden our concepts of morality, help people to understand worlds other than the ones in which they live, and make Christian thinking articulate in a world of moral confusion. Need it be said that our secular counterparts, by their sensational and therefore biased presentation of the news, leave an editing and publishing vacuum which must be filled by the church press. The distorted view of the current scene portrayed by the secular press makes this correctional function increasingly imperative.

The words of the Lord as recorded in Isaiah 41: 14-16 are apropos. "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel, behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." Here is a big order for a worm! He must conquer the hills and mountains of difficulty. Truth must have sharp teeth in order to thresh out the philosophical, sociological as well as the theological wheat from the chaff. The pure kernels of truth are found in this way only. The church press must get its teeth into the current mass of propaganda and engage constantly in this threshing process.

Looking back across the biennium, the eidtor would make these observations. An effort has been made to achieve a modicum of unity in each individual issue and a variety in successive issues. He has endeavored to learn the techniques of journalism as rapidly as limited opportunity, divided energy and cumbersome cerebrial activity would permit. None of us are satisfied with our church paper. The provincial look and content of the paper humiliate us. Our speech and amateur techniques betray us. We stand condemned before the printed page for our sloveliness. And yet, who would be without the weekly visit of "The Christian Sun"? There are the facts from the field by Fletcher, leaves learning by Leon, the heart of the lesson by Hardy, and Lee's lesson from the lexicon. No week would be complete without a recitation of the vicissitudes of the College, the lamentations of the Orphanage, the profiles of the pastors, essays by the seer of Suffolk, and the latest exploits of little Oliver—bless his heart! No one knows just what is coming out, not even the editor, until the issue makes its appearance. The soliloquy, with apologies to Aaron, has been heard more than once: "I put in editorial gold, and lo—this calf!"

Make no mistake about it. Church history has been recorded! The vacuum and coverage for the biennium has been enormous. This continuous process, this "ad infinitum" Chronicles, this continuing Acts of the modern apostles and of the holy spirit is an indispensable part of our corporate witness and now becomes the Christian heritage of the ages.

The editorial stipend is a godsend. While it is neither necessary nor possible to make a financial report in detail, the following expenses are involved: postage, telegraph and long-distance telephone calls, stenographic help, upkeep of typewriter, trip to and membership dues in the Associated Church Press, endless shuttling back and forth to the office of publication, subscription to publications and news gathering agencies, etc.

We have this treasure in earthen vessels, the ministry of the written word. Though imperfect, it has unlimited possibilities and is a potent instrument for carrying out the injunction of our Lord: "Feed my sheep." At one Sunday school Easter celebration a small boy was awarded a printing press for perfect recitation of Bible chapters. He learned that the church and the press have a natural affinity. Today he is a top-flight journalist. From the days of the monastic copyroom to the days of religious colportage activities, the church has achieved a great heritage. Now, it becomes our continuing opportunity and dreadful responsibility to siphon the truths of God into the minds of men.

The labor of many hands, heads and hearts have gone into the making of our beloved publication, for all of which we are grateful. The unwritten gospel according to you may be recorded in succeeding issues, to the glory of God.

Against all narrow definitions of religious journalism we must set ourselves resolutely. "The Christian Sun" is simply a propaganda sheet! I deny the allegation and defy the "allegator!" It is true that every event affecting human beings is subject to variant views and interpretation. Every news story is slanted. All news, beyond bare statistics, is editorialized. No two human beings ever do, or even can, see any event exactly alike, nor report it the same way, nor agree precisely as to the import of any occurrence in relation to every other. But to claim that every church publication is therefore a propaganda sheet is sheer blasphemy. The church press has had its martyrs as well as its errors. The first century religious journalists had to resort to apocaliptic writings. The future will have its trials as well as its triumphs. Not propaganda, but the Gospel, is our stock in trade. The broad pattern suggested by St. Paul may be our motto: "Whatsoever things are true, honest, just, pure, lovely and of good report . . . think (and write, would he not say?) on these things."

Who can measure the influence of our religious periodicals? "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." They are able to take the seminary to the remotest church, and bring the mission field to every home, hearth and heart. Thank God for our noble heritage. May strength, grace and wisdom be supplied for the publishing task of tomorrow.

R. L. H.

Don't let us be afraid of talking too much about God and not enough about economics. The best economist in the long run, will be the man whose thought begins with the greatness of God and with the stern compulsion laid upon every man, unless he be a God-defying fool, to seek to do the Eternal Will in this world of time.—Selected.

CONTRIBUTIONS

SUFFOLK LETTER.

Since October, 1932, the writer has been accorded the privilege of making contributions to THE SUN under the caption, "Suffolk Letter." It is generally known to readers of the paper that the late Dr. W. W. Staley instituted the type and the name of the "Letter" and wrote under the same for nearly fifty years. At my request, the Nominating Committee of the Southern Convention released me from being an official contributor to the paper. Therefore, this is my concluding official contribution for the present. Dr. John G. Truitt has been elected the official correspondent for Suffolk, and, by his consent and request, I may, from time to time, "pinch hit" for him when he is absent or too busy. I hereby extend my thanks to the Convention for the privilege, and to the many readers who have so kindly expressed their commendation and appreciation, and, to the others, who dissented and criticized what I have written. I have furnished the material without charge to the Convention.

Inasmuch as the Convention met in Waverly during this week, it seems that it might be the most up-to-date topic for this article. At any rate, a few comments may be of interest to readers of THE SUN. The Convention is undergoing many changes. A great change in organization was made two years ago, at the historic Reidsville session. It was soon discovered that the changes made, at that time, were not entirely satisfactory, and another effort was made this year to complete the transition to the new order of things. The revision of the Convention *Manual* was completed on the last day of the recent session. This part of the Convention program seems to have been done with satisfaction to all concerned; at least, it was done in a parliamentary way, in keeping with the laws of the Convention. That in itself indicates progress and cooperation. The details of the Convention will be presented by others and we simply wish to emphasize the high point of the Convention program, namely, the commissioning service on Wednesday evening.

It was the climax of the Convention session. A great crowd, far beyond the capacity of the church, gathered to witness the service. Never before had three missionaries been commissioned in the presence of the Convention, to go to a foreign field. Many young people were there and that occasion will mean much for them in the years to come. Every part of the service was impressive, and it lifted the spiritual state of the delegates and visitors to a high level. The Convention session on the following day, was seasoned by the spiritual experience of that evening. What a difference is made in a church group when they are challenged by some great spiritual task. A Convention is often disturbed by debate and discussion over trivial things that are not worth the time consumed, or the energy displayed. Such things lead to division and confusion. But when a great challenge is made,when some great work is presented, when some great consecration is effected upon a sacred altar, people are interested and brought together in a happy fellowship.

Such was the experience when the new missionaries to China—Rev. and Mrs. R. L. Jackson and Miss Frances Whitaker — were commissioned last Wednesday evening. Spiritual life always moves under that law. The devil likes to inject dissension into a church meeting. But he moves out and flees from a warm-hearted, and a heart warming missionary meeting.

I began this series of "Letters" nearly fourteen years ago with a warm heart for my church and its institutions. I lay aside this type of work tonight with a warmer heart for the entire brotherhood. I shall miss sending these weekly messages to you —the readers of the paper. I hope they have not been written in vain. May God bless you every one.

I. W. JOHNSON.

THE CONVENTION COMMISSIONS.

On Wednesday evening, May 1, 1946, the Waverly Church was packed to its farthest corners and its church yard and Sunday school rooms were crowded when the town people joined church members and Convention delegates to witness the commissioning service of the Rev. and Mrs. Richard L. Jackson and Miss Frances Whitaker. These young people were commissioned to represent the Southern Convention of Congregational Christian Churches in Shaowu, China.

Coming halfway in the Convention program it found the largest number of people present. In addition to the local people, many of our denomination came from nearby towns and cities to participate in this service. The young people of the Pilgrim Fellowship had journeyed, too, and had the commissionees as their guests at a banquet prior to the service.

This was the first time the Southern Convention had undertaken so pretentious a missionary program. Delegates to the Convention who had heard the Rev. George Shepherd speak at Reidsville, N. C., two years before, well remembered his call for young people from our area to go to China. The Jacksons answered the call.

Sending forth missionaries is a task always freighted with emotion. But rarely does the missionary-elect have the opportunity of being sent from the church and denominational area in which he labored. Mr. and Mrs. Jackson were known to all in the town and Convention and loved for their social spirit, courage, and Christian devotion.

Miss Whitaker, born in China, stood as a stranger in our midst. It was her first trip to the South. The daughter of missionary parents in China, she came to the States to complete her education and take nurse's training. Having completed her work she is anxious to return "home."

As the congregation assembled there were many reminders of the Jacksons' services in the Waverly Church. Under their leadership it had been re-decorated, an electric organ added, and beautiful brass altar appointments. And so gathered in love among so large a cloud of witnesses they were commissioned.

The service was led by Dr. F. C. Lester, Superintendent of the Southern Convention. After the processional, call to worship and invocation, the choir, robed during the Jacksons' stay, sang an anthem. The Rev. J. E. McCauley, present pastor of the Waverly Church, read Luke 10:1-9, Matt. 5:14-16; 28:18-20. The evening prayer was given by the Rev. R. A. Whitten, secretary of the Southern Convention.

At this point, Dr. Lester called on Mrs. Mattie Cox Parker, Convention treasurer, to read a list of churches and church organizations which had contributed and the amounts. The total for Sunday schools, organizations and churches was $1,006.48. She then read the amount given by the Woman Board of Missions as a Thank Offering, which was $3,038.86. Mrs. Parker also listed a miscellaneous offering of $125.20 and individual gifts of $59.00. Those present were then

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News of Elon College

By President L. E. Smith.

THE SOUTHERN CONVENTION.

The thirty-seventh biennial session of the Southern Convention of Congregational Christian Churches was held at Waverly, Va., April 30-May 2 and a very good session it was.

Doubtless many will express their opinions; however, I would like to record some of my own impressions.

The members and friends of the Waverly Church did a good job of entertaining. It was a big undertaking but they entertained the Convention in a most agreeable and satisfactory manner. The entire Convention is indebted to the pastor and his wife, the Rev. and Mrs. J. E. McCauley, and their good people, and for one I wish to express publicly my appreciation.

The Convention was well attended. Not all delegates or alternates came, but there were many visitors. The program was of a high order and was well executed. Parts of it gave evidence of a prodigious amount of work. The Revision Committee must have spent hours and hours preparing its report and there is no telling how much time was required to ascertain and assemble the facts presented in the Strategy Committee's report. These facts should be of value as we face the continuing task of building the church. The report gives us an idea where our strength is and a conception of our weaknesses. At any rate, the report points to a good foundation on which to build for the future.

The commissioning of the Jacksons and Miss Whitaker as our Convention's missionaries to Shaowu, China, was the high moment in our program. Superintendent Lester did an unusually fine job in formulating the plan and carrying it through to a glorious finish. Attendance at the service was certainly inspiration. The first floor of the entire building including the social hall was filled to overflowing. The offering for the evening was over $700.00. This, together with the Woman's Board's Thank Offering and contributions from churches, Sunday schools and individuals totaled more than $10,000, the amount allotted for the first year's expenses. This is a magnificent achievement. Not many of us thought it could be done, but it was. May God help us to see that the necessary funds for the support of this undertaking are secured from year to year. We can only keep our religion by giving it to others.

As we plan the program for the future sessions of our Convention, there are certain things that we should remember: first, that ours is a deliberative body and ample time should be given for discussion of vital topics concerning which there are differences of opinion. Program committees sometimes give presiding officers difficult tasks; second, that ours is a free democratic church and that too much power voted the Convention office will not be conducive to either the peace or the progress of the church as a whole; third, that the Christian Church is supposed to follow Biblical plans and the guidance of the Spirit in the material support of the Church and her enterprises and institutions as they are in matters pertaining to salvation and worship. If our people were all tithers, there would be no lack of money for the needs of any program or purpose that the church wished to carry out; and fourth, that we do have a serious lack of ministers, pastors and evangelists in our church; and that the church is exhorted "to pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." A few moments, and but a few moments, of meditation, prayer and waiting upon God as we assemble together to the end that He would lay hands upon our sons and daughters and call them into the ministry of His church might result in great blessings.

FIFTH SUNDAY OFFERINGS.

A good percentage of the churches and Sunday schools in the Southern Convention are cooperating with the Convention's plan to give quarterly support to the college through Sunday school and church offerings. Such offerings are received on fifth Sundays. If all our Sunday schools and churches would cooperate, the college would receive more generous support. We have done very well so far this year. We are now approaching the time for commencement. Additional funds will be required. Generous contributions would be most welcome. We have other added expense at this particular time. It is the college's responsibility to prepare the grounds and make available all modern conveniences for the prefabricated houses allotted the college by the government. The first allotment was for thirty units. The second allotment is for thirty-seven units, making a total of sixty-seven units. The cost to the college will be quite an item. Every dollar received helps tremendously. I know that our Sunday schools, churches and friends will want to have a part in this worthy undertaking. We appreciate your assistance.

Previously reported	$3,558.84
Churches.	
N. C. & Va. Conference:	
Asheville	$ 22.00
Monticello	10.00
Sunday Schools.	
Eastern Va. Conference:	
Union (South.)	6.55
N. C. & Va. Conference:	
Long's Chapel	3.99
Western N. C. Conference:	
Pleasant Hill	18.75
Total	$ 61.29
Grand total	$3,620.13

HERALDS OF HIS PASSION.

(Continued from page 3.)

church. The great commission does not say come to church and hear the gospel but rather, "Go and preach the gospel." The sinner is not commanded to come to church but there are many commands for the church, the body of Christ, to take the gospel to the sinner. Again the Lord never commanded us to pray for a harvest but for laborers to gather the harvest. The harvest waits only for reapers to gather it in. Too many Christians would substitute the word "send" for "go" in the great commission and thus evade personal responsibility but Jesus does not excuse anyone from his service. Some people would "bring the world to Christ;" but that is not the command. Jesus told us to do the very opposite, to take Christ to the world, "Ye shall be witnesses unto me . . . to every creature.

The church has never won any great victories merely by being rich in worldly goods. Nor has it lost any great battles merely by scarcity of material resources. It will, however, lose the greatest opportunity of this present age if it does not rise up and proclaim the gospel that is able to save to the uttermost. For the task of saving men neither riches nor elaborate programs nor elegant church houses will suffice. Only the riches in Christ Jesus will suffice. God give us preachers and laymen who have burned into their hearts and souls the divine imperative and who feel that "woe is me if I preach not the glorious gospel committed to my care."

THANK YOU VERY MUCH.

Since we began to plan for the support of the Shaowu Mission, it has been my fond hope that when we commissioned the first of the missionaries we would have enough money to sustain the Mission for a year. The amount was $10,000.00.

In recent years the people of the Southern Convention have made an annual contribution to foreign missions of about $14,000. The Shaowu Project is new. Nothing we have been doing is to be left undone because we take this single spot on the other side of the world for our special care. We are to increase our giving by $10,000 annually. This, I believe, is both a "substantial and courageous increase."

But my heart has been set on that accomplishment. I believed our people would give to it, and give it willingly.

When the commissioning took place on the evening of May 1 it was my high privilege to say to the candidates: "We have in hand for your support $10,037.20, and there is more on the way. You go to China, and we will give the needed money."

Only a small part of the money was my gift. It came from you who read this paper, and some of your friends. Dozens of churches and hundreds of individuals gave something. The added total was the needed amount.

I am very, very grateful to everyone who had any share whatsoever in this our first contribution to the Shaowu Mission. Thank you very much!

F. C. Lester.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 2, 1946.

Sunday Schools.

Union (South.), Franklin, Va.	$ 15.80
Elm Ave., Portsmouth, Va.	25.00
Long's Chapel, Mebane, N. C.	10.20
Durham, N. C.	15.25
Pleasant Hill, Liberty, N. C.	40.00
Total	$ 106.25

Individuals and Churches.

Happy Home, Ruffin, N. C.	$ 8.81
Asheville, N. C.	28.00
Mt. Gilead, Louisburg, N. C.	22.00
Henderson, N. C.	50.00
Union (Surry), Spring Grove, Va.	31.30
Newport News, Va.	302.00
Lynchburg, Va.	25.54
Mt. Carmel, Franklinton, N. C.	12.00
Monticello, Browns Summit, N. C.	10.00
Rosemont, Norfolk, Va.	500.00
Total	$ 989.65

Shaowu Specials.

Waverly, Va.	$ 40.00
Damascus, Sunbury, N. C.	10.00
Wood's Chapel, Quicksburg, Va.	5.47
First, Reidsville, N. C.	212.00
Little Creek, Norfolk, Va.	4.00
Happy Home, Ruffin, N. C.	35.25
Oak Grove, Sunbury, N. C.	14.45
Sanford, N. C.	102.00
Berea, Elon College, N. C.	32.00
Asheville, N. C.	50.00
Henderson, N. C.	8.32
Mr. R. O. Rothgeb, Luray, Va.	5.00
Carolina, Burlington, N. C.	10.00
Newport News, Va.	500.00
Long's Chapel, Mebane, N. C.	19.25
Pleasant Grove, Halifax, Va.	25.00
Pleasant Hill, Liberty, N. C.	40.00
First, Greensboro, N. C.	259.97
Hope Mills, N. C.	13.55
Holland, Va.	150.00
Oakland, Suffolk, Va.	100.00
Winston-Salem, N. C.	35.00
Pfafftown, N. C.	26.26
Richmond, Va.	10.00
Suffolk, Va.	130.00
Rosemont, Norfolk, Va.	299.35
Dendron, Va.	15.40
South Norfolk, Va.	200.00
Elon College, N. C.	50.00
Winchester, Va.	600.00
First, Portsmouth, Va.	100.00
Liberty (Vance), Henderson, N. C.	205.00
Bay View, Norfolk, Va.	80.00
Shelton Memorial, Portsmouth, Va.	100.00
Franklin, Va.	110.00
Centerville, Disputanta, Va.	3.00
Mebane, N. C.	13.00
Windsor, Va.	50.00
Ingram, Va.	41.00
Dry Run, Seven Fountains, Va.	6.30
Bethlehem, Broadway, Va.	22.00
Mayland, Broadway, Va.	15.00
Palmyra, Edinburg, Va.	4.25
Wissler's Chapel, New Market, Va.	3.50
Mt. Lebanon, Shenandoah, Va.	11.65
New Hope, Harrisonburg, Va.	14.00
Newport, Shenandoah, Va.	33.60
Isle of Wight, Va.	35.00
Second, Norfolk, Va.	50.00
Burton's Grove, Wakefield, Va. (Young People)	4.00
Antioch, Harrisonburg, Va.	50.00
Cypress Chapel, Va.	53.30
Elk Spur, Fancy Gap, Va.	10.00
Rocky Ford, Fancy Gap, Va.	10.00
"A Friend"	480.00
Union (Va.), Virgilina, Va.	15.00
Rev. and Mrs. Charles L. Storrs, Philadelphia, Pa.	120.00
Dr. and Mrs. F. C. Lester, Elon College, N. C.	100.00
First, Burlington, N. C. (Young People's Department)	60.11
Loose Collection at Convention (Waverly, Va.)	305.06
First, Reidsville, N. C. (For support of missionary)	300.00
Total	$ 5,407.04
Total for the week	$ 6,502.94
Previously acknowledged	22,635.15
Total since Sept. 1, 1945	$29,138.09

This is not all the money received to date, but is all that we have had time to enter on the boks. The remainder will be reported next week. Thank you very much.

Mattie Cox Parker,
Secretary.

WELCOME TO SHAOWU, CHINA.

By Rev. Charles L. Storrs.*

It is heartening to see the church filled to overflowing on an occasion such as this. Besides those whom our eyes see, like the writer of Hebrews, I should like to assure you there is another and greater cloud of witnesses intently watching and deeply concerned in what we are doing here. I would divide them into four groups of ministering angels:

I. First, there are the beauties of the God of nature to welcome you at Shaowu. If you have loved the tiny violets eyeing you from the grasses of the Spring here, you will find them there. The wild azalea will flame for you from the mountainside—"mountain fire" is one of the Chinese names for it. The nodding buttercup will greet you in the early summer. The forests of graceful bamboo will wave for you as they climb into the deeper green of the evergreens. Stacks of ripened rice will parade for you in autumn's sun-filled days. If here your heart has sung, "This is my Father's world," there you will find yourself humming, "Here, too, my Father's world."

II. Second, there is the host of those who have gone before. We can easily sense their presence and their rejoicing in what we are doing tonight. The early fruits of those pioneering days of sacrifice and faith-filled adventure, how appealing they are! It was just seventy years ago the first missionaries were able to establish residence at Shaowu. Tonight's commissioning service is an anniversary of that event. It is more, it joins the sacrifices and hopes and

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*Mr. Storrs, thirty-nine years a missionary to Shaowu, delivered this message before the Southern Convention in session at Waverly, Va., at the commissioning of Rev. and Mrs. Richard L. Jackson and Miss Frances L. Whitaker, R. N., on May 1, 1946.

A Fearful Thing

Message to the Southern Convention

By Rev. R. L. Jackson.

I would like to call your attention to two contrasting verses of Scripture, one of the paradoxes of the Christian faith. The first verse is one well known to us from the 139 Psalm: "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold." The second is from Hebrews, also known to most of us, "It is a fearful thing to fall into the hands of the living God."

How much in opposition these two verses appear to be. How can the hand of God at once be a place of refuge and protection, and at the same time a fearful and awful thing. Can something be black and white at the same time. Can it be both hot and cold?

Present-day Christianity has stressed the refuge and help of God. We know God's help to be a fact. In my ministry here in the Southern Convention, I saw the hand of God at work, giving courage, faith and hope to those in need. God's right hand does hold us. One of my favorite portions of Scripture is from that 139th Psalm:

"Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there. If I make my bed in hell, Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall guide me."

"And dwell in the uttermost parts of sea"—that verse means more to me now than ever before, because that is where we will go, and I believe that I will find the Psalmist's words to be true, even there his hand will lead and guide me. People of all ages have found shelter from the vicissitudes and exigencies of life, in the hands of God.

How, then can the writer of Hebrews say: "It is a fearful thing to fall into the hands of the living God"?

It is a fearful thing, first of all, because the hand of God shows us up for what we really are—vain, proud, but pitifully inadequate people—mere particles of dust in a universe so vast that our minds cannot begin to comprehend it. Sometimes I like to look up at the stars on a clear night, and, in my mind's eye, leave this little planet we call the World. I think of the thousands of bodies we call stars, which are reallly great suns, many of them thousands of times larger than our own sun. It helps me to get a new perspective, and a new sense of the grandeur and the power of God, who created this vast and complicated universe. Yet, as I contemplate the great expanse of the universe, I feel so pitifully small and inadequate, just a drop of water in the mighty ocean. "What is man that God is mindful of him?"

Even so, to fall into the hands of the living God is a fearful thing because it deflates the human ego. When we consider the greatness of God, we feel so small and weak. When we consider the love that God lavishes upon us, especially as we see it revealed in the cross of Jesus Christ, we realize that our lives are self-centered and barren, that, in spite of our protestations, we do not really know how to love either God or our fellow men. That's why the author of Hebrews says it is such a fearful thing to fall into the hands of the living God, and then he adds that we who have received the knowledge and call of God should do so with fear and trembling, because such a great responsibility is ours. Our own inadequacies and human frailties show up in such sharp contrast with God's love, his righteousness, and his power.

But, in still another way, it is a fearful thing to fall into the hands of the living God. Those upon whom God had placed his hand have such a tremendous responsibility. They are no longer their own to do with their lives as they please. In China, it formerly was the custom for the oldest son to carry on the home and tradition of the family. Other sons could do with their lives as they pleased, but not the older son. He had the family name and honor to keep up; his was the responsibility for looking after the ancestral shrines and worship, the family property, and for providing an heir to carry forward the family tradition and name which was entrusted to him.

In a very real sense, we who are Christians, fall under a similar compunction. The Almighty God, the Ruler of the Universe, has entrusted us with the carrying on of His work. We are the eldest sons. Other people who have not felt the call come and go as they please—they can use their lives and resources for their own purposes, but not for us. The hand of God has been laid upon us. We are no longer our own, but God's. Our wills must be subordinated to His. Do you see why it is a fearful thing to fall into the hands of the living God. The responsibility is terrifying. Suppose you were entrusted today with the secret of the atomic bomb. Suppose that on a sheet of paper in your pocket, there was the formula for this amazing process. The future of all mankind would be in your power. How would you feel?

That's the way we Christians ought to feel at all times. God has given us the secret to the universe in Jesus Christ. He has given us the formula and the power for transforming this sinful, suffering world into the Kingdom of God. More than that, He has Himself, laid His hand upon us and called us to be His ambassadors and workers. It is a fearful thing to fall into the hands of the living God, because so much is required of us.

Some of you might say, "Oh, yes, God calls ministers and missionaries, but He doesn't call laymen." If you've ever thought that, or have ever said it to anyone, please don't ever do so again. If there is one thing the whole Bible teaches, it is that God called a *people* to be His servants, first the Jews, and then the Christian Church. His work cannot be done by one or two alone, but through a community of people called and dedicated to the task.

Today, I feel that the hand of God has been laid upon this Southern Convention, as we take upon ourselves the responsibility for Shaowu, China. The call to help Shaowu is not just like ordinary decisions, such as, "Shall I buy a new hat for Easter, or will last year's one do?" The call to the people of the Southern Convention to share the work of Christ in Shaowu is the hand of God, challenging us, as He has challenged men throughout the centuries, to go forth and serve in the name of Jesus Christ. In a real sense you, too, have fallen into the hands of the living God. You share with us this sense of mission—of destiny.

During the past few months, as we have struggled to learn Chinese, we have often felt the responsibility that was ours. Time and again, it came to us that we were no longer our own. We continually remembered that you were sacrificing yourselves to provide money that we could learn the language and go out as your representatives to China. We have said time and again, "Suppose we can't learn

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FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

I know that all of you were thrilled when your delegates returned from the Southern Convention meeting and told you about the Commissioning Service for Richard and Dorothy Jackson and Miss Frances Whitaker. It was a wonderful service! The sum of money which we hoped to raise to send to China with them was raised! You boys and girls who did without other things during Holy Week to fill your cards full of dimes must be very happy now to know that your dimes helped to make possible the $10,000, and will go out to China to work for you there.

Richard and Dorothy visited our Asheville Church and spoke before we came here. They won the hearts of our members here as I am sure they will win the affection of the Chinese over there. Everyone here was anxious to know whether we had reached our goal and if Dorothy and Richard were well! We shall continue to help them with our gifts of money but also with our thoughts and prayers. Their great task will be to help build a better, more Christian China. Our task, though it doesn't seem so thrilling at times, is just as important; we must help build a better, more Christian America. In days like these when we hear of the discord, strikes, race hatreds, which are trying to defeat the good that we are trying to do; I keep saying to myself a line from one of our Negro Spirituals: "Walk together children and don't you get weary!" The Jacksons will need to think these words in their new field of service just as we must keep on thinking them in America.

Recently I went to a women's fellowship luncheon here in Asheville. The Women's Missionary Union of Asheville sponsored it. All present were thrilled by the experiences of Dr. Nettie Grier who has spent fifty years in China as a missionary doctor for the Presbyterian church. Her husband, who was an evangelistic missionary, shared twenty-five of those years with her before he died.

Dr. Grier told of a little Chinese lad who became a Christian. He was so anxious that his parents come to the church and hear about Christ that he went right home and pleaded with them to come. They told him that he would be all right after a few days when he got over the things that "those foreign devils had told him." But the little boy did not forget. He went on a hunger strike and refused to eat or drink until they went to church with him. When the third day came and he had not taken a drop of water or a mouth-full of food, the mother broke down and told her husband that they would have to go or he would die! Dr. Grier said that she had never seen a face like the radiant face of that little lad as he proudly entered the church with his parents. They did not accept Christ immediately, but eventually they, too, became Christian.

Such thrilling experiences await the Jacksons over in China! We hope that they will continue to share their experiences with us through their lovely letters. Walking and working together as Christians should, some day we shall win more of the world for His Kingdom!

A LESSON FOR JOE.

INA GABRIEL RICHMOND.

Issued by the National Kindergarten Association.

A little old lady, carrying a very large bag, walked wearily down the street one warm afternoon. Behind her came three small boys.

"Watch me," whispered one of them. Then he picked up a medium sized stone and rolled it down the walk. It came to a halt a short distance from the old lady's feet.

"Don't do that! You might trip her," said of the boys.

"Auh, just watch me," he said again, and rolled another stone down the walk. This one almost hit her feet.

"Say, Joe," said the third, "that might be somebody's grandma!"

"Shucks!" was the answer, "watch me."

The two smaller boys did watch, and they were troubled, for Joe did really cruel things sometimes. They saw him walk boldly ahead and come up close to the little old lady. She looked down at him with a tired but very sweet smile, and he loked up at her. Her smile made him recall what his companions had said.

"Sure—she might be somebody's grandma," he thought.

"Say," he said to her at last, "could I carry that bag for you?"

"Bless you, Sonny," she answered, "of course you could—for I was just wondering if I could take it much farther. You know it is quite heavy for me, and perhaps it will be too heavy for you."

"Oh, this is nothing for me," said Joe, as he took the big bag and trudged away beside her. "I've carried lots of things heavier than this."

"Well, bless you," she said again. "They are apples that I am taking to my little grandson. He must be about your size."

"Your grandson?" asked Joe.

"Yes," said Grandma. "Take an apple yourself—and give one to each of your little friends," she added as the others came up and looked on in happy surprise.

"We must be almost there," said Grandma finally. "Yes, there is the place.

They stopped before a small white house, and out came a small boy. Right up to her he ran, and throwing his arms about her happily, he cried, "Well, if it isn't Grandma!"

"These boys were very kind to me and helped me, Bobby. Won't you give them some more of your apples?" she asked.

"Of course!" answered Bobby, and as he handed apples to the other boys, he saw that they were all friends of his.

"Well, what d'you know about that!" exclaimed Joe, as they turned away. "And we were going to throw stones at Bobby's own grandma!"

"Not we," said one of the boys, "but *you*."

"Sure, that's right," said Joe. "But you can never tell who you're throwing stones at. What d'you know about that?" said he again, "Bobby's own grandma!"

ROMAN CATHOLIC MARRIAGES.

Report to the Forthcoming General Assembly by the Permanent Committee on Moral and Social Welfare, Presbyterian Church, U. S.

Increasingly evident is the unwisdom of the marriage between Presbyterians and Roman Catholics.

While the Roman Catholic laity accept Presbyterians as fellow-Christians, their priests do not recognize our ministry as valid or our Communion as a part of the Church of Christ. This creates a deep and wide gulf which at once appears in the marriage rite itself.

If a priest of the Roman Catholic Church performs the ceremony, the Presbyterian party to the marriage is required to promise to do nothing to change the faith of the Roman Catholic party; although the Roman Catholic is expected by his church to win the Presbyterian. Also, the Presbyterian is required to sign away the unborn children to an ecclesiastical organization that will forever forbid

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Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

VIRGINIA STATE CHRISTIAN ENDEAVOR MEETING.

The Fifty-Second State Convention of the Christian Endeavor in Virginia will be held at Massanetta Springs July 15-20. All Christian Endeavor Societies are encouraged to send delegates. The registration fee will be $2.00 for those seventeen years or older and $1.00 for those under seventeen. Registration fees should be sent to Mrs. Curtis L. Garner, 106 Madison Street, Lynchburg, Va.

* * *

AWARDS.

Two awards will be made at the above mentioned convention. One will be given to the "Outstanding Christian Youth" of the State. The other will be given to the "Outstanding Christian Friend of Youth."

Every society is urged to study carefully the following rules and send in suggestion. All entries must be postmarked no later than June 30, 1946, and sent to the chairman of the committee, Rev. J. Earl Adkins, 2202 Clover Avenue, Roanoke, 37, Va.

Your nomination for the "Outstanding Christian Youth" should be:

1. Young person — twenty-four years or under.
2. An active member of a Christian Endeavor Society.
3. Member of a local church.
4. Endorsed by the society, by the pastor, and/or the board of the church or by adult counselor.
5. In the choice of the young person who is active, consideration should be given to their Christian Endeavor experience, offices they have held, conferences they have attended, attendance at Sunday school, church and youth activities of the church, participation in church activities and community activities and general cooperation. Christian character and leadership ability.
6. Letter of recommendations stating why this person was chosen should be typewritten, not more than one page (8½ x 11), single spaced, or two pages double spaced.

Your nomination for the "Outstanding Christian Friend of Youth" should be:

1. Outstanding friend of youth—twenty-five years or older.

Society should make the suggestion and have the church board endorse the recommendation.

3. Other rules as outlined in No. 5 above, concerning "Outstanding Christian Youth," are to be considered here.
4. Letter of recommendation stating why this person was chosen should be typewritten, not more than one page (8½ x 11), single spaced, or two pages double spaced.

* * *

SAN FRANCISCO MEETING.

Recent confirmation has been received from the Boston office of the International Society of Christian Endeavor advising that the 1947 Convention will be held in San Francisco, Calif., July 8-13, 1947. Publicity will be released shortly, but Endeavorers may definitely include these dates in their date book. As information is released, Virginia Endeavorers will be advised. Several Virginians are already planning 1947 vacations at San Francisco for these dates and the Convention.—*The Virginia Endeavorgram.*

PRESIDENTIAL ENDORSEMENT.

"The home must be maintained or our democracy will perish," President Harry S. Truman declared in a letter of endorsement of 1946 National Family Week.

"Peace has its responsibilities of equal importance with the victory of arms," he stated. "The observance of National Family Week in church and synagogue this year is of special significance as we return to the pursuits of peace. It will serve a useful purpose in focusing attention upon the American home as a fundamental institution."

"The finding of homes is one of the paramount problems facing our returning veetrans," President Truman pointed out. "I have, therefore, appealed to the churches and synagogues which administered so faithfully to service men and women during the hostilities to continue their efforts now that the fighting is over. Representatives of Catholic, Protestant and Jewish faiths agreed to cooperate in this laudable purpose and a nationwide 'Share the Housing' effort was launched in aid of our veterans."

"I hope this campaign will be given added impetus," he said, "during the observance by our Jewish brethren and Protestant and Catholic Christians of National Family Week. I can think of no more practical exemplification of our faith in that grand old institution, the American home."

ROMAN CATHOLIC MARRIAGES.

(Continued from page 10.)

them to worship with their parent in the Presbyterian Church.

We call upon our members to stand uncompromisingly in this matter, to resist resolutely this unfair demand and refuse to make such a promise, especially in an hour when they are not truly free but are under the emotional compulsion of romantic love. Having acted under that compusion the non-Catholic henceforth lives under a promise which a conscientious Christian will find it increasingly difficult to observe without mental and spiritual strain, threatening the peace and stability of the home.

If, on the other hand, a Presbyterian minister officiates at the marriage, the Roman Catholic party is denied the communion of his church and is considered by that church to be living in sin.

Priding herself upon the rigid enforcement of her law the Roman Catholic Church is relentless in this matter, with the result that there has been, and is, suffering and tragedy in many homes throughout our land.

In view of these facts, the General Assembly counsels Presbyterians to refrain from marriage with Roman Catholics so long as the demands and rulings of that church remain unchanged. This counsel is not given in a spirit of retaliation, even though we believe the demands and rulings mentioned to be harsh and unfair. We do not advance the cause of Christ by returning evil for evil. Positive and constructive action is demanded of us for the spiritual welfare of our people. The Roman Catholic attitude with reference to mixed marriages makes it imposible for a wholesome family religious life to exist and continually requires the Protestant to surrender or compromise his personal convictions. What is even more serious, it involves the signing away of the spiritual birthright of unborn children by denying them the possibility of any religious training in the home other than that prescribed by the Roman Catholic Church. It is far better that no marriage between the parties concerned should be consummated than that these tragic results should follow.—*Presbyterian Outlook.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A FRIEND WHO LEARNED TO BELIEVE.

Lesson VII—May 19, 1946.

Memory Selection: *Blessed are they that have not seen, and yet have believed.*—John 20:29.

Lesson: John 11:7-16, 20:19-29.

Devotional Reading: II Tim. 1:3-12.

The Master's Courage.

"Let us go into Judea again." The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?" Yes he was going thither again. Not because he courted danger, not because he presumed upon God's providence and protection, but because it was in the orbit of the divine plan, because it was in the line of duty. The Master had the finest physical and moral courage. He knew what awaited him at Jerusalem. But he set his face to go to Jerusalem. A man is foolish who deliberately seeks danger or courts it. But a true man will not be deterred from danger in the line of duty. In many instances a divine providence will protect and preserve him in the face of danger. But if not — nevertheless he goes ahead. Better to die for one's ideals than to be traitor to one's duty.

The Love of a Doubter.

"Thomas therefore said, Let us go also, that we may die with him." Thomas was a doubter. He was in a sense also a pessimist. He thought that it was both foolish, and fatal to go to Jerusalem. But his love for and faith in Jesus was stronger than his doubt. He was willing to go on with Jesus, even though it meant death. He followed his heart instead of his head when the show-down came. Well come to think of it, Thomas had something there. He was in line with the Master's demands of discipleship. It is not a sin to doubt, if it is honest doubt, and one who loves will usually find that an experience is more to be desired than an explanation.

What a Man Missed By Not Going to Church.

"But Thomas was not with them when Jesus came." Think what he missed. He missed the assurance that his Lord was alive again from the dead. He missed fellowship with His risen Lord. He missed the uplift of the Spirit, for he was not there when Jesus breathed upon them and said, "Receive the Holy Spirit." He was not there to share the sense of mission when Jesus told his disciples that as the Father had sent him out into the world, just so was he sending them out into the world, to receive a sense of the dignity and the direction of life. He missed all the import and the uplift and the outlook of a great spiritual experience. Men do not know what they miss by staying away from church. A service of worship, even though it may have distinct limitations, stands for, and contributes, that without which men do not and cannot live at their best. The people who stay away from church rob themselves, others, and God. It is a duty to go to church. But it should pass from duty to high privilege.

The Faith of Honest Doubt.

"Except I see the print of the nails in his hands, and put my finger into the print of the nails, and put my hand into his side, I will not believe." In Thomas' case it was not even a case of "seeing is believing," for he demanded the evidence of both sight and touch. He demanded physical evidences for his faith in the Risen Lord. But as Tennyson once wrote—it is something to this effect: "believe me, there dwells more faith in honest doubt than in some creeds." Thomas showed the honesty of his doubt in two ways: he was willing to go with the Master to die with him, and he put himself in the company of those who bore their witness of the very thing which he doubted. His method was a distinct improvement over that of many moderns, who say and sometimes rather boastfully say that they are doubters. Instead of going to the place where they can best have their doubts resolved, they stay away. They stay away because often, I repeat it, because often they are unwilling to have their doubts resolved, they are not willing to follow the consequences of the truth. There is many a man who says that his doubt is keeping him away from Christ or from the church when it is his sins or his shady life. He will not face the evidence honestly, he is afraid of the consequence of believing.

How Jesus Dealt With an Honest Doubter.

"Then saith he to Thomas, Reach hither thy finger and see my hands, and reach hither thy hand and put it into my side." It was exactly what Thomas had demanded as the price of believing. And because it was so vitally important and strategic that the disciples and the apostles should know that their Master was alive again and alive forevermore, Christ met the demands of his honestly-doubting disciple. He was willing to be put to the ultimate test. The method may differ, but the principle is the same. Let a man come to Christ with his honest doubts, let him be willing to follow the light he has and to obey the truth he knows and he will know. Christ does not condemn the doubter if he is honest. He will not break the bruised reed or quench the smoking flax. How eager he is to help all those who are seeking for light, and who would walk in the truth.

Valuable Evidence of the Validity of the Resurrection.

"Thomas answered and said unto him, My Lord and my God." He did not even put forth his hand or touch Jesus with his finger. It was not necessary. And in a significant exclamation he cried out, "My Lord and my God." The one most reluctant to believe became the most enthusiastic believer. If the New Testament can be trusted at all, here is a stimulus to faith, a "shot in the arm" for faint-heartedness. Thomas, the most demanding and the most doubtful of all the disciples, was convinced that his Lord was alive, that he was none other than the Son of God. He knew the meaning of Paul's words written later to the effect that "he was declared to be the Son of God with power, by his resurrection from the dead."

This Matter of Seeing and Believing.

"Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." There were some who had the privilege of seing Jesus in the flesh, of seeing his works and of hearing his words, but they did not believe. There were those who saw all this and who did believe. But there are millions who not having seen, do believe. Sight is not always an aid to faith. Indeed, sometimes it may hinder faith. And blessed are all those today and always, who though they see him not, believe him and love him and serve him.

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—*Selected.*

WELCOME TO SHAOWU, CHINA.

(Continued from page 8.)

promise of those seven decades with these of the new years which we begin to night. We have the Board's promise of seven recruits for a beginning in re-staffing the Shaowu Mission, three of whom we commission and bless tonight.

In a very real and living sense Mrs. Storrs and I can represent this "cloud of witnesses" and their welcome for you three, for we have been their colleagues in the heyday of Shaowu. The years of the financial depression, the early '30's, followed so swiftly by the inroads of the communists, and then the futile war of Japanese aggression resulted in most of the mission staff being transferred to Foochow, to Fenchow in Shansi, to Nankin, to South Africa, to pastorates here in America; the ashes of a few repose in the peaceful little cemetery "foreigners" have established for themselves in Foochow. All these and the churches that supported them, and the Board who stood behind them administratively, tonight, rejoice with us that you three have set your faces for far-off Shaowu.

III. A third group of invisible witnesses is made up of the Christian community. They are the membership of twelve little churches of the Church of Christ in China (note the absence of any denominational tag), led by four ordained men and some six or seven not ordained, all products of our schools and Nanking or Peiping seminaries. They and their families, and the other little groups throughout the six counties of Northwest Fukien that are our special Shaowu responsibility, for more than a decade have been eagerly awaiting the dawn of this day, the return in force of their American colelagues, the reopening of the hospital and the schools. Every annual meeting and occasion of forward planning is followed by letters from the Chinese and sometimes cables, urging the Board to find and send them their missionary colleagues. I cannot begin to describe the welcome they have for you. Beyond all words will be the heartening that will come to them when they learn of tonight and the special offering from so large a group of our Southern Convention churches.

IV. Will it seem fanciful if I add a fourth and last group of "unseen witnesses?" They are the most numerous, the most needy. I mean the unevangelized, the 1,500,000, or more, of those who have not yet heard the gospel message in terms of compelling repentance and discipleship. They also have a welcome for you. They will meet you politely, helpfully and when they learn that you are American and can speak their own national language, they will be more than friendly; they will be enthusiastic. They are beginning to understand that Christianity is not a "foreigner's religion," but something that has to do with right, and more abundant living. Very soon you will forget, and they, too, that any barriers of race or culture separate you. And you will find yourselves sharing and talking with them, and they with you.

Rev. J. W. Decker, D. D., secretary of the International Missionary Council, well said: "Opportunity to serve human need such as comes once in a thousand years is open to missionaries in China."

This is the welcome awaiting you in China. The Master will not fail you.

WELCOME TO SHAOWU.

By Mrs. Charles L. Storrs.

I bring you a welcome from the women and girls of Shaowu. Among those of my age, I count some of my dearest friends in the world. Among their daughters and granddaughters (because many of them marry so young); you will find sisters and friends.

Tonight I would leave with you one thought which I heard expressed by Dr. Francis Wei, President of Huachung University, in speaking of the less than one per cent of the Chinese who are Christians:

Why, you say, that is only a drop in the bucket! Yes, but if we can make it a highly colored drop, what may it not do to the bucket!

A FEARFUL THING.

(Continued from page 9.)

the language, suppose we don't have the health to go, suppose a thousand other things happen." In the past the funds provided for our education have been our own or those provided by our families. This time, you, of the Southern Convention at great cost to yourselves, have made an investment in us, and we pray God that we may come through and do what you expect of us.

It does encourage me to know that in the years ahead, we shall continue to be a part of you, and you a part of us. When Dr. Lester came to us with the challenge of the opportunity to go to China, it was on that basis. I loved the work here in Waverly. Mr. McCauley can tell you that there are no finer people to work with anywhere in the world. I especially enjoyed the fellowship with the other ministers, who in my opinion, are as consecrated and loyal as any I have ever known. We would like to spend the rest of our lives in the Southern Convention, but if, by our going, we can be your ambassadors to Shaowu, then we can serve you and the Chinese both. On that basis we accepted the assignment.

We will go as your representatives, yet we still want to feel, and we want you to feel that we are still a part of you here. Our names are on the roll of this church; we would like to have them stay there. My ministerial standing is in the Eastern Virginia Conference. I would like to keep it there. If you continue to think of us as a part of you, and if Shaowu becomes not some far away place, but just an extension of the Southern Convention, I know that your prayers and support will never fail.

I hope that you will share with me the thought that it is a fearful thing to fall into the hands of the living God. God has called us together, we, out of China, and you here, to do the work in Shaowu. God is depending on us together, to do the task. We must all do our best.

I wish I had time to tell you some of the things I've learned in school about China during the past few months. The old religions out there are breaking down and there must come some new loyalty or else disaster will come in. I hope that China will become Christian instead of Communistic. I wish I could tell you about the many times our country has helped China in the past—that's why they are with us today, and why they're asking our aid and not Russia's. America has proven herself a friend of China many times. Now she needs our help, probably as never before, after nine years of war. I believe that in this period of change and fluidity, the time is ripe for Christian Missions to open a new offensive. If we fail now, we may never have as good an opportunity again. The task is great, but thank God, we have a chance to share in it at this critical time.

It is a fearful thing to have God put His hand upon a man's shoulder and say, "Go out and serve those people." It is a fearful thing to have God challenge the Southern Convention to undertake so great a project. Yet, we are not terrified because we know that God is a living God and that He will never desert those whom He has called, nor permit His cause to be permanently defeated.

As long as we seek to do our best, we are inwardly assured that the words of the Psalmist are true, "His hand shall lead us, and His right hand shall hold us."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The writer had a very enjoyable trip to the Southern Convention which met at our church at Waverly, Va. We are so closely confined at the orphanage that we really enjoy getting out with folks for a few days and shake hands and have a pleasant little chat with friends, renewing old friendships and making new friends. We like folks. We like to mingle with them. We appreciate friends far more than money. We would rather lose money any time than a friend.

One of the joys in this work with little children is the many friends we have made since taking charge of the orphanage. We appreciate them far more than gold.

Before taking up orphanage work we had a position in a county office in my home county for twelve years. During that time we had the opportunity of meeting people from many sections of our country. The many friendships we made and held there have stood in well in this work. Some of the men whose friendship we gained have sent offerings each year for these thirty years to our orphanage. Many are not members of our denomination at all. Some lived in New York. Others live as far west as California. Some are also in Washington, D. C., and many other parts of our country.

The special offerings from these friends have been a wonderful help to us in our building programs and in the purchase of land from time to time.

The Convention has one of the nicest small orphanage plants in North Carolina. It has three beautiful brick buildings for the children, a large dairy barn with a beautiful herd of cattle, a farm of two hundred and seventy-five acres of land well equipped with modern farm machinery. We teach the boys agriculture by actual experience on the farm, trucking and all that pertains to farm life. We teach some of the boys dairying by actual experience under the supervision of a competent dairyman. We have a young boy who has been working in the dairy for several years. When our dairyman is out he can take full charge and go right on with the work in a fine way.

Dairymen are much in demand. When this boy reaches the age limit he will be able to get a job at a good salary when he starts working.

We teach the girls all kinds of domestic work such as house keeping and all that goes with it. Much stress is put on cooking and especially on making a good biscuit. It is a fine art to be able to make a good brown biscuit.

CHAS. D. JOHNSTON,
Superintendent.

REPORT OF MAY 9, 1946.

Amount brought forward		$4,126.26
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Mt. Carmel	$ 7.78	
Plymouth	12.00	
		19.78
Eastern Va. Conference:		
Liberty Spring	$ 1.00	
Newport News	5.00	
Union (South.)	15.80	
		21.80
N. C. & Va. Conference:		
Asheville	$ 21.00	
Durham	33.04	
Happy Home	24.00	
Long's Chapel	11.61	
		89.65
Western N. C. Conference:		
Pleasant Hill	$ 46.40	
Shiloh	10.60	
Zion	50.00	
		107.00
Total for week from Southern Convention S. S. ...		$ 238.23
Total for year from Southern Convention S. S. ...		$4,364.49
Ga. Conference:		
Vanceville		$ 1.00

MISSIONARIES RETURN TO CHINA.

Miss Laura D. Ward, Congregational educationalist, sailed last Saturday, April 27, from New Orleans, La., for Foochow, China, to resume her services under the American Board of Foreign Missions.

Miss Ward was born in Newton Center and educated at Mt. Holyoke College. She will work in Diongloh, a suburb of Foochow, where she is supervisor of Christian work with women and children among Chinese churches in a wide rural area and a teacher in one of the mission high schools.

Miss Ward is from a famous New England missionary family. Her mother was born in Turkey, the daughter of Congregational missionaries. Her father was for years treasurer of the American Board. Her sister, Miss Mary W. Ward, has been a missionary in Turkey for many years. Her brother, Dr. Mark Hopkins Ward, was formerly a medical missionary in Turkey and is now Medical Secretary of the American Board with headquarters in Boston. Two other brothers, now in America, Dr. Edward St. John Ward of Templeton, Mass., and W. E. D. Ward of Lebanon, Mass., have served respectively in Syria and in India as missionaries. In the younger generation Miss Ward has a nephew, Rev. Philip H. Ward, teaching in the Near East School of Theology, Beirut, Syria, and a niece, Mrs. Frances Beach Bingham, on furlough from China.

Laura Ward has lived through more tense moments in China than come in the entire lifetime of the average American at home. Not alone has she seen civil war, bandit up-risings, Communism and Japanese invasions, but she was once on a coastal steamer that was kidnapped by pirates. Her work takes her into isolated areas where she uses primitive methods of travel, eats rice and fish diets and sleeps on bed boards. In the little country churches where she works she has developed an amazing amount of Christian Chinese *lay* leadership. Knowing the fortitude of China's Christians, Miss Ward is eager to get back to her job and help her Chinese friends face the still turbulent days ahead.

Miss Ward is the special missionary representative in China of the Mystic Congregational Church, Medford, Mass. During her recent furlough she has taken special studies at Scarritt College, and at Yale University in Chinese.

Miss Ethel Lovatt, R. N., Congregational missionary nurse from Lubec, Me., sailed Saturday, April 27, from New Orleans, La., for her post in North China under the American Board.

When Miss Lovatt first went to China in 1940 she left the post of Surgical Teaching Supervisor in the Maine General Hospital, Portland, Me. She was stationed at the American Board Tungchow Hospital, North China, not far from Peking. War soon interrupted her career and after a period as a civilian prisoner of war in Weihsien Prison Camp, North China, Miss Lovatt returned to America on the *Gripsholm*.

In May, 1940, Miss Lovatt was commissioned as a career missionary in the Williston Congregational Church, Portland, Me., before the 114th Annual Meeting of the Congregational Christian Conference of Maine.

EASTER EVANGELISM.

Reports of the Easter ingathering of new members continue to mount: Carrol H. Beale (Barrett's, Burton's Grove, Wakefield), 5; J. H. Dollar (Newport News), 24; H. E. Crutchfield (Holy Neck), 14; Carl Dollar (Sanford), 14; M. T. Sorrell (Danville), 100. Total, 157. Previously reported, 222. Grand total, 379.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Associate Editors—S. C. Harrell, Wm. T. Scott, H. Shelton Smith, F. W. Murtfeldt, D. J. Bowden.
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Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

CONVENTION COMMISSIONS.

(Continued from page 6.)

given the opportunity to make their offering. The collection plates were not adequate to hold the money, and two hats were used and brought to the altar and their contents joyfully and gratefully dedicated. The public offering of $762.66 made the total gifts $10,037.20, which is slightly more than is needed to pay for a year's work in the Shaowu Mission. All hearts rejoiced that the monies to be used in spreading the Gospel had been received even before the workers left for the field.

"Go Ye and Teach All Nations" was the subject of the Commissioning Sermon given by the Rev. Mr. Shepherd whose first-hand knowledge of Shaowu and China had first inspired the Convention to send, and the Jacksons to go as missionaries.

There followed the Responsive Reading in which the leader, candidates, and people participated. Godspeed from the Southern Convention was given by four people. First, "Waverly Pastorate Gives Its Pastor," which was given by Mr. Paul Hartz. His talk was tinged with pathos and streaked with humor, but permeated with pride and joy in the decision of their young minister and his wife. Next, Dr. H. S. Hardcastle spoke with conviction on, "The Mission Board Sponsors." The third speaker was Mr. Baxter Twiddy, the newly elected president of the Convention Pilgrim Fellowship, who asked the trio to carry the greetings of our young people in "Youth Greets Youth." And then, the last speaker, Mrs. W. E. Wisseman, who in "Tell the Women of China," emphasized the firm belief of our women in the fatherhood of God and the brotherhood of man. Dr. Lester read a letter from Miss Angie Crew, formerly associated with the Convention office, who is now teaching in Aleppo, Syria, in an American Board School. Miss Crew had written her greetings over a month before, and she was anxious to send godspeed to those going to the Orient where she had once served.

One of the great beauties connected with a commissioning service is the welcome to the land where the appointees are to serve. In this case, the welcome was given by the Rev. and Mrs. Charles L. Storrs, who labored a lifetime in China and gave much to Shaowu. It is in their little house in Shaowu that the Jacksons will make their home. Mr. Storrs spoke with deep feeling and great warmth. Mrs. Storrs gave a brief, hospitable message. To Miss Whitaker, they did not need to give a talk on the things you will find, but rather, said, "Welcome home."

The climax was reached in the Presentation of the Commission and the Prayer of Consecration. Superintendent Lester, a member of the Prudential Committee of the American Board of Commissioners for Foreign Missions, presented their commissions and gave the prayer. As Mr. and Mrs. Jackson and Miss Whitaker knelt at the altar, there was a unanimous feeling of the holiness of the hour and the spiritual good that came to all in those moments.

Following the Commissioning the members of the Waverly Church gave a reception to the new appointees. In addition to local and Convention officials, Mr. Jackson's mother and aunt, Mrs. Jackson's parents and maternal grandmother, were in the receiving line. This social occasion ended a wonderful day.

To complete the mission picture in the Southern Convention, attention was called in the regular sessions to that fact that under the leadership of the Rev. Joe A. French the church at Reidsville is now supporting a missionary in Africa. Two others, a young couple, are preparing themselves to go to Africa. When they do, their care will be provided also by the Reidsville Church. These three also serve under the American Board. When all have gone to the field there will be six abroad teaching and preaching because of the support given them by the Southern Convention. It should be noted that one church is doing exactly the same as the entire Convention, each group supporting three missionaries.

It is also significant that the support of the African missionaries and the Shaowu missionaries is done through "Over and Above" gifts. In addition to this, the regular missionary offerings to home and foreign missions continue. These gifts are indeed gifts of love.

The sending of missionsaries by a church and the Convention are marks of a healthy, on-going denomination.

The workers have given their lives, let us give them our support and our blessing. Godspeed to all!

There is no man however wretched he may be, however steeped in sin, however personally repugnant, whose real welfare we should not be willing to seek, even at the cost of personal sacrifice.—*E. T. Thompson.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

Report of the Committee on Resolutions

TO THE SOUTHERN CONVENTION

RESOLVED that we express our deep appreciation to the entertaining church and pastor for the thorough and efficient way in which the details providing for our entertainment has been set up and executed, for the gracious hospitality of Christian homes where our delegates have been so delightfully entertained, for the splendid quality and beautiful rendering of the special music provided by the choir and organist of the Waverly Church.

RESOLVED that we extend our heartiest thanks to Dr. George W. Shepherd, Hon. Mills E. Godwin, Rev. Charles L. Storrs, Mrs. C. L. Storrs, Dr. H. Shelton Smith, Rev. Peter Young, Dr. D. J. Bowden for the interesting, constructive and inspiring contributions which they have made to the program, and to all leaders and speakers who have helped to make this thirty-seventh regular session of our Convention outstanding.

RESOLVED that we record our grateful appreciation of the faithful and sacrificial services of our retiring Superintendent, Dr. F. C. Lester, during the eight years of his ministry throughout the Convention. Coming into a newly-created office he brought a consecrated spirit, high intelligence and an unusual capacity for hard work. His constant and consistent labors on behalf of the missionary undertakings of our denomination reached a fitting culmination on Wednesday evening in the commissioning of three well-trained young people as our representatives at Shaowu, China. By the wise and devoted leadership given to our churches and his friendly and fraternal counsel to our ministers he has not only laid foundations for the growing importance and service of the Convention office but has added immeasurably to the ongoing of the Kingdom of God. At the side of Dr. Lester has been his lovely and talented help-meet, Mrs. Lester. She has not only given of her time and talent toward the efficiency of the Convention office but has rendered an invaluable service in the preparation of literature and in countless other ways, for all of which we offer profound gratitude.

RESOLVED that we accept with deep regret the retirement of Dr. I. W. Johnson as a contributing editor of "The Christian Sun" and that we express our grateful thanks for his long and faithful service, and for his valued contributions to the life of the Convention and its churches through the medium of the "Suffolk Letter."

RESOLVED that we acknowledge the efficient and faithful services of the Convention Treasurer, Mrs. Mattie Cox Parker, and that we extend to her our gratitude for the diligent and careful manner in which she has administered the finances of the Convention.

Mrs. J. D. STRADER.
Mrs. R. A. WHITTEN,
WILL B. O'NEILL,
Committee.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, MAY 16, 1946. NUMBER 20.

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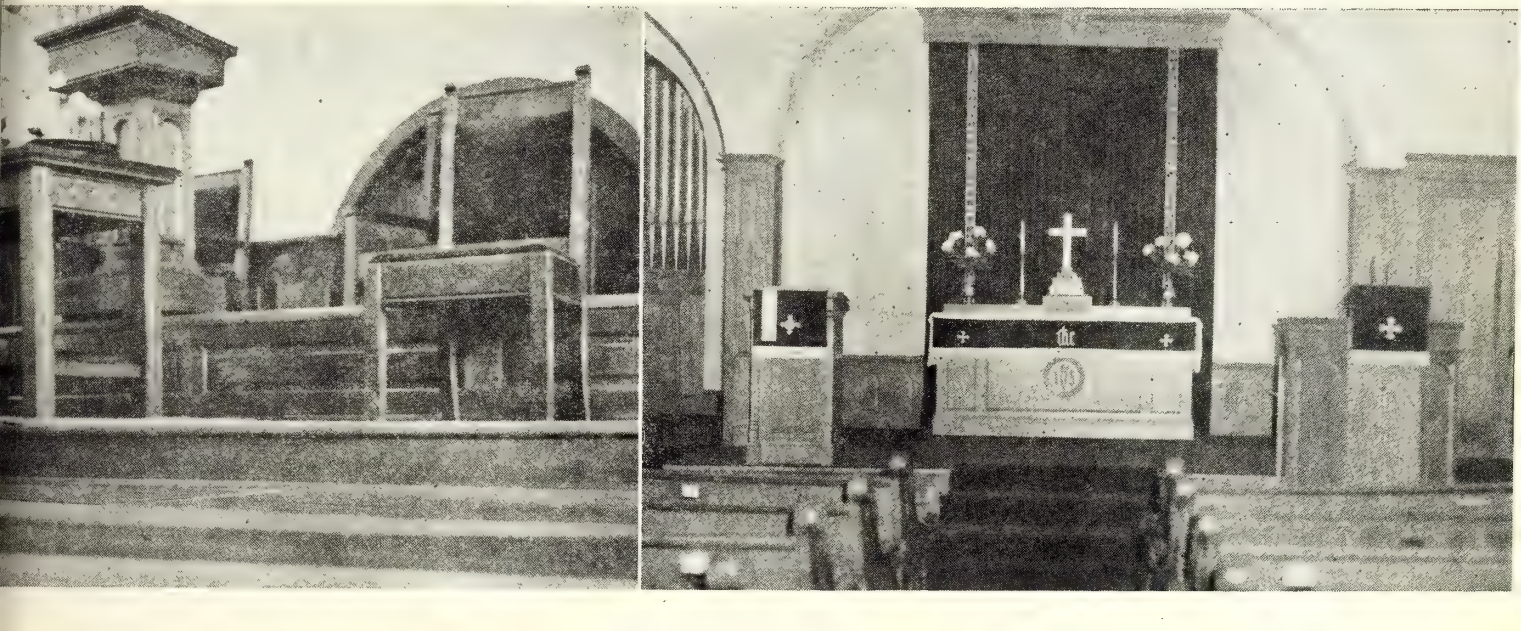
"SURELY THE LORD IS IN THIS PLACE.
THIS IS NONE OTHER THAN THE HOUSE OF GOD
AND THIS IS THE GATE OF HEAVEN."



THE SANCTUARY
HOLLAND, VIRGINIA, CHRISTIAN CHURCH
Before and After Alterations
William Barnes O'Neill, D. D., Minister

NEWS AND VIEWS

Berea, Nansemond, received seven new members on Mother's Day, bringing total received this Spring to seventeen.

Suffolk Church received three new members on Mother's Day—two veterans of World War II on profession of faith and a young lady by letter.

Rev. Allan Gleason has completed his training at Hartford Seminary and after a period of critical illness, has returned to his work in Carroll County.

The Alabama State Conference is meeting Thursday and Friday of this week in Pilgrim Church, Birmingham, Ala. Dr. Jesse H. Dollar will address the Conference, preach at Pilgrim Church on Sunday and visit his relatives in that area.

This week Dr. I. W. Johnson has turned "The Suffolk Letter" over to his successor, Dr. John G. Truitt. The late Dr. W. W. Staley made this "Letter" a feature of THE CHRISTIAN SUN, and Dr. Johnson carried on the work nobly. At his own request his successor was elected at the recent session of the Southern Convention. May his letters be of continuing value to THE CHRISTIAN SUN family.

DR. SCOTT ACCEPTS THE SUPERINTENDENCY.

Franklin, Va.,
May 12, 1946.

Rev. William E. Wisseman, D. D.,
President, Southern Convention,
Greensboro, North Carolina.

My dear Brother Wisseman:

This is to notify you of my acceptance of the office of Superintendent of the Southern Convention of Congregational Christian Churches to which I was elected at the Waverly Convention. I have requested my church to release me from pastoral responsibilities June 20th, that I may go promptly to the Convention's commission.

It has not been easy to decide to leave my Franklin people, and they graciously express reluctance to have me go. I have been happy in my pastorate, but both my church and I have sought to have the Lord's will control our actions in this matter.

I greatly appreciate the honor and trust which the Convention has given me. It will be my earnest purpose to serve our great church to the best of my ability. I covet the prayers and counsel of the entire brotherhood that I may be a good and faithful servant.

It is overwhelming to realize the tremendous opportunities which await fulfilment in our day. Never were opportunities, resources and needs greater. They call for a new dedication and consecration of mind and talent to Jesus Christ and His Church. We all need to draw upon the limitless resources of our Heavenly Father through Christ. If we can and will proceed with Him, I have no fear. It shall be my purpose to seek to know His will, and through understanding and comradeship with the brethren to fulfill His will. Intelligent, Christian action will make our churches great channels through which His good purpose for us and the world may flow.

We are called upon to look to our own quality of life, be certain of its control by the spirit of Jesus Christ, and then proceed with Him toward the spiritual healing of men and nations by our ministries in His name. Let us move forward together. I pledge to you and to the Convention my best Christian efforts.

Sincerely yours,
WM. T. SCOTT.

FLOWERS AND A TRAGEDY.

On the campus of Transylvania University, Lexington, Kentucky, is the grave of Constantine Samuel Rafinesque, born in France about 162 years ago. Rafinesque's name is meaningless, except to a few Americans, yet he gave to the world one of the finest insights into botany.

Rafinesque came to Colonial America as an orphan, and later engaged in business, but the wilds of his adopted country lured him from a business pursuit. He tramped the hills and mountains of more than a dozen States, gathering knowledge of nature so widely used today. Transylvania University appointed him professor of natural sciences, but soon the call of the great outdoors proved too strong. Again he became a student under the blue canopy, crossing the Allegheny Mountains several times on foot, and exploring other regions where no white man had ever set foot.

Refinesque died in poverty in a Philadelphia rooming house, but surrounded by the largest botanical collection ever assembled by one man. His body was saved from the potter's field by a friend, and seventy-five years later Transylvania University removed his remains from Philadelphia to its campus. Rafinesque Hall, Mammoth Cave, Kentucky, Perpetuates his name.

C. B. RIDDLE.

A WISE INVESTMENT.

Every pastor should have the privilege and inspiration of attending the biennial session of the General Council of Congregational Christian Churches which meets at Grinnell College, Iowa, June 18-25, 1946. Assembled there will be national and international Christian leaders. The addresses, seminars, business sessions will be enriching to all. Any pastor who attends this great meeting of our denomination will have a richer ministry as a result. Many of our churches make it possible for their pastors to attend the General Council by paying expenses. It will be a wise and rewarding investment for any church—or group of churches—to send its pastor. An investment of around $100 to $150 would make it possible for a pastor to go. He will bring back in inspiration, in understanding of our church, and in renewed strength much more than the investment in money would indicate. Try it. Make it possible for your pastor to attend the Council meeting. It will pay great dividends in kingdom enrichment and growth.

WM. T. SCOTT.

THE PSYCHOLOGICAL EFFECTS OF ALCOHOL.

Hundreds of investigations have been made as to the psychological results of drinking small and large quantities of alcohol. These investigations have very definitely revealed certain things:

1. Alcohol diminishes the efficiency of subjects in responding relevantly to a test of association, although it increases the number of unsatisfactory responses.

2. This loss of efficiency and judgment is complicated by a more direct effect on reaction time.

3. Physical skill and precision are definitely and adversely affected by comparatively small quantities of alcohol.

That alcohol is a depressant and not a stimulant is clearly indicated by the fact that the higher brain centers controlling voluntary behavior and emotions are first affected while the lower centers controlling the lower functions are last affected.

Organizing the Work of the Local Church

By Rev. Warren H. Denison,
Dayton, Ohio.

Organization is thinking God's thoughts after him. He has organized his world and all life. He has system and order. He works according to plan, method, program. See it written in plant life, animal life, the universe, the human body. There is a vast difference between soldiers and an army, colonies and a nation, singers and a choir. Church organization is practical, reasonable, scriptural. When we decry organization we go contrary to the method of God, Christ, Paul, the best brains of our day and of the business world.

Sometimes we hear the cry: "The church is over-organized." I do not find many such, but I do find hit-and-miss, unrelated, promiscuous organizations that doom a church to inefficiency. Drifting about, like a derelict in the stream of church life they give a false appearance of over-organization, which in reality is a lack of organization.

Church organization is a science, a neglected science. There is too much superficial work, attempts at short-cuts, makeshifts to attract numbers and applause. Thank God for the men who build permanently, solidly, who seek results rather than crowds, build churches rather than reputations, who realize that an oak is more valuable than a mushroom, whose programs reach into the years, who train leaders rather than work on impulse.

Christ, nor Paul suggest *details* of church organization, as changing conditions would demand changed methods. The principles are clear, however.

Church organization is not for the sake of the organization, is not a substitute for faith or spirituality. It is a means to an end, an agency through which power and life may direct itself effectively.

Basic Principles.

1. *Organization should be simple and efficient.*—There should be a unity. The church is a unit, not an aggregation of organizations. It is much more than its dissected parts. The church, like our nation or our watches, derives its strength in a vital cooperative whole.

2. *Should be so organized as to reach all for whom it is responsible:* (a) those of its own constituency; (b) those in the community for whom it is responsible; (c) its share of the world beyond. Then a little closer blueprint is: *For the church's own life:* (a) its spirituality; (b) its training of membership; (c) its stewardship responsibility. *For others:* (a) evangelism; (b) missions; (c) service.

3. *Should be organized so as to reach and develop every member.*—Each member should have a definite related task according to age and ability. *We use so few members!* Not over one out of four have any task for which they are responsible. Every member can do some Kingdom work and every member needs to do some for character is built by activity. Fields are calling and work needs to be done. A church needs a personnel group as much as a factory does. It does not do to say, "He or she won't do anything." That does not give the answer. Some are overworked, and three-fourths of our members are overlooked. There is an eternal law—use or lose. It is not the answer when we put them on an "inactive roll." Every "inactive" roll in a church is a reflection on the church's vision, program, organization, far more than on the persons themselves.

4. *Organize for direct results.*—Keep in close touch with every family; have the church officers represent a large number of families. It is so easy to select several officers from one or two faithful and capable families. Check on the task of each member, hold them accountable, let them know that their work is to be checked. Train your church officers, put some books on their work in their hands. I have held hundreds of Church Officers' Conferences in many states. It is astonishing how few officers have any training on their job, how few know there is any book explaining their work. Make much of the installation of your officers. Have rotation of office. There are no life-jobs in the church. Use men, women, youth. Hold "retreats," schools, institutes for training leaders and officers. Seek to develop some experts in particular departments of church work so that all the officers and speakers in your association or institute are not ministers.

5. *Have a two-fold program in your church.*—(a) An *annual* program planned by the entire officiary and adopted by the church. So that the pulpit and all the departments of the church may be aware of the present year program and make that the major theme, study its prayer life and be fully conscious of it. Many churches have no program. I have asked hundreds of church officers and members, "What is your program this year?" and the silence is tragic.

(b) *A long term blueprint program say for five or ten years.* Outlined, but the details not filled in, but are being added all the time. A program that all the agencies of the church may fully understand that this is our objective in five (?) years: The support of a missionary, the liquidation of our church indebtedness, the building of a new church, addition to our staff, etc. Have a challenging program, a program big enough to let God in somewhere. We have programs in home, business, schools, farm, municipalities.

Many churches, so to speak, still plow with the old wooden mold board, reap with the sickle, thresh with the flail, forgetting that we are in the twentieth century, seemingly unaware of the progress being made in other fields. Church methods and administration should be esteemed not for their ancestry, but for their present usefulness. The work of the church is becoming more complex. Its complexity will continue to increase with the years. But efficiency in commerce, industry, democracy, society, must not surpass the efficiency of the church. The church has exclusive and indispensable contributions to make both to men and society. She has vast resources: membership, spiritual power, talent, finance, equipment, widespread distribution of plants, fellowship, good will. We must mobilize those vast resources to concrete conditions and definite contributions. There is no other group or institution whose chief aim and purpose is to give and continue to give the treasures of life without expectation of material return.

A CONVENTION RESOLUTION.

Resolved, that we regret the physical disability which necessitates the resignation of our historian, Mr. W. E. MacClenny, why by his careful research and historical record has rendered signal service to our denomination over a period of many years; and it is further

Resolved, that we express to him our profound gratitude for the long and distinguished service he has so willingly given to the Southern Convention, with the added wish that he may be granted a return to his former vigor and be spared for many years of continued usefulness.

Mrs. J. D. Strader,
Mrs. R. A. Whitten,
Will B. O'Neill,

THE EDITOR'S MESSAGE

THE PSYCHOLOGY OF CHURCH ADMINISTRATION.

Discouragement is a pernicious thing. It has some of the characteristics of a disease. It becomes chronic. Churches, like individuals, become discouraged. Deeply ingraved pessimism or discouragement is not easily eradicated.

It is therefore true that in the building of a church and congregation, it is not only necessary to deal with physical difficulties such as building and paying debts, but psychological difficulties must be recognized and corrected. The psychological handicap may remain long after the physical or financial problem has disappeared. This makes church work unnecessarily difficult.

Churches, like individuals, may be classed as **introverts** and **extroverts.** The former looks within, the latter without. The introvert is obsessed with himself, his problems, his weaknesses. The extrovert forgets himself in his concern for others. The one is morbid, the other is wholesome.

The average church has had ample reason for discouragement. A full quota of hardships and unfortunate circumstances result in a deeply grained pessimism throughout the congregation. This very real psychological condition is a deterrant to happiness and progress. Like any other demon which infests the body of Christ, it should be eradicated.

How can this be done? How can the introverted church be extroverted? Discouragement outwitted?

First, by a study of the Scriptures.—"And David was greatly distressed . . . but David encouraged himself in the Lord." (I Samuel 30:6.) "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." (Psalm 42:11.)

After contending with the prophets of Baal on Mt. Carmel and being threatened by Jezebel, the prophet Elijah fled to the wilderness. God said unto him, "What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left. And the Lord said unto him, yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. . . . Go, anoint Hazael to be King over Syria." So: get up, get going!

A reverent study of God's Word is the best antidote to pessimism.

Second, by noting all elements of improvement and progress.—Have debts been paid, members received, services held, apportionments paid, salary raised, improvements to property made? One solid achievement may give the necessary ground for optimism.

Third, by a rational study of the human emotions and their influence on life.—It is now obvious that discouragement, like the human appendix, may be the useless survival of an ancient function. If so, an appendectomy is in order. The healthy body lives by faith and not by fear; is an extrovert, not an introvert. Christian people must learn the psychological as well as the physical laws of well being. This is why Jesus emphasized the importance of faith. He could do no mighty works in Nazareth "because of their unbelief." We must rid ourselves of unbelief and discouragement. Else we become a part of the **disease** rather than a part of the **cure.**

Our future as a church is as bright as our faith and as dark as our despair. We must be persistent in our determination to find why and how things may be done, rather than why and how they may not be done. Did not our Lord teach that faith will remove mountains? Let this be our confession: "I believe. Lord, help thou mine unbelief."

A DECADE AND A DECLARATION.

A number of convictions have crystallized during a decade of responsibility as dean and treasurer of Franklinton. During this period the institution has been resuscitated, a program formulated, funds raised, friends made and a host of essential services rendered. The most important contribution has been the gathering, through the year, of ministerial and lay workers into summer conferences and winter institutes where practical problems have been discussed and a new spirit of achievement developed. There is abundant evidence that these people, coming from their tasks to consider their problems under stimulating leadership, have gone back to do many things they otherwise would not have done and to raise the entire standards of their churches. Although incalculable good has been accomplished, the previous pattern has been on a small and inadequate scale. The next decade should be one of rapid growth and expansion.

The demands of the decade are upon us. The year one of atomic energy has blasted our complacency and shocked us into the realization of unsuspected power. Spiritual power adequate for our age must be released and harnessed. Franklinton should be a spiritual power house of high voltage in the Kingdom of God. How can this be accomplished?

First, by a renewed and supreme effort of our Negro constituency. Judgment must begin at the house of God. A program of stewardship must be instituted. Franklinton will remain powerless and poverty-stricken until the conferences institute a sane and adequate program of stewardship. Mark Twain told of a train which stopped moving every time it blew; its steam was dissipated in blowing. Some of our conferences are just so. The financial power of the conference is dissipated in numerous and needless expenses. The conference stops when it blows its horn! All fees (for officers, preachers, entertaining churches, etc.) should be eliminated once and for all. Ministers, delegates and churches

should serve for the glory of God, and not for a fee! Churches should pay their pastors' salaries adequate for their needs and assist, if necessary, in the expenses of their delegates to conferences. In this way, **all** conference funds will be released for conference work. But for gratuitous service and outside help, Franklinton would have had no dean for the past decade, nor would it have a director at the beginning of another decade. Let the leaders of the churches and conferences of the Afro-Convention have done with this ecclesiastical spoils system and inaugurate a new day in Christian stewardship. "Bring ye **all** the tithes into the storehouse, saith the Lord," and do not squander them in countless fees. When this reform is inaugurated, ministers and churches will have a new sense of dignity and achievement. Then the local conferences will be able to match the giving of the Home Boards and other outside agencies. Funds will be available for an adequate program of home and foreign missions and Christian education.

Moreover, our white churches have hardly begun to meet their own responsibility. We need to become cognizant of our spiritual opportunity. Certainly the material property of our people in these days is such as to make possible the financial support necessary for a real program advance in our Negro work—if only we can catch a vision of the spiritual need and opportunity which exist today.

Apropos to the suggestion of the North Carolina and Virginia Conference and the Southern Convention that Race Relations Sunday be utilized as a natural opportunity to make a tangible evidence of interest in race relations by sending a contribution to Franklinton, it is interesting to note that this plan is customary and accepted procedure in other denomination. A Methodist Church in Texas published this announcement in its bulletin: "Race Relations Offering Last Sunday Highest in History of Church. Our church is to be commended for giving $624.11 to the cause of Negro education. This amount will be sent tomorrow to Sam Houston College at Austin, Texas." Think what it would mean if our white churches would evidence the same faith and generosity in contributing to Franklinton! Should Negro education be left to the Methodists?

Albert Schweitzer read the parable of Dives and Lazarus and concluded that Africa was sick and begging for the crumbs of western civilization. So convinced, he promptly offered his life in response to that need. But Africa lies not only beyond, but within America. This imported, domestic Africa cries also for help—not for crumbs, not for criticism, condescension nor paternalism, but for constructive fellowship in realizing the Kingdom of God. Here is the opportunity, not only for one lone missionary to invest a life, but for countless Christian people to share their means, wisdom and influence in the amelioration of a great family of God's children.

Only a movement which can lift the imagination and challenge the loyalty of our entire membership can hope to succeed. What are the elements of hopefulness?

Here is an indigenious group of people with roots deep in the community life. The percentage of farm owners is increasing. This condition tends to greater stability in populated rural areas. Here is exhibit-A in prolific Protestantism, where "The Out-Populating Power of the Christian Stock" takes on more than academic significance! The gradual permeation of the Roman Catholics into rural areas presents a challenge to those who would preserve the values of a liberal and free Protestant faith in this country. Denominational leaders should sense this situation, maintain their established gains, and utilize this great reservoir of Protestant manpower.

Recent developments have created "tension areas" in all places where Negroes live in large numbers. Such areas now dot the map of our country and present an urgent challenge to the Christian forces. They have gone into the armed forces and defense industries. As a group they have been loyal Americans under difficult conditions. They are now seeking to know what place they are to have in the America to which their ancestors were brought against their own wishes and which they have defended with their blood and toil. Every Christian institution where representatives of both races meet in the spirit of Christ becomes an oasis of goodwill in a national desert of misunderstanding.

Where could one find a better place to engage in Christian education? An institution, avowedly denominational in its emphasis, although not narrowly, nor exclusively so. is available as a strategic center of Congregational Christian thought and activity in the South. A theatre of this kind is needed to dramatize the work of our church in a vast area of arid Congregationalism.

Franklinton Christian College, henceforth to be known as The Franklinton Center, begins a new chapter with a full-time director. This essential service, long overdue, makes it possible to do the necessary recruiting for conferences and institutes and multiply the services rendered. The institution is fortunate in securing the able services of Rev. W. M. Lake.

Have we now arrived, attained, or do we press forward still? To what end do we aspire?

There are those yet who desire a boarding school for boys and girls. The Center will serve our need for informal training during the present emergency. But faith and anticipated needs would point to a larger future.

Why not put into the picture of ultimate needs and goals an A-grade, four-year college and a million dollar campaign for improvements and endowment? Can our entire denomination boast of one school of higher learning for Negroes? Franklinton is our national denominational opportunity. While there are those who feel that we can make our greatest contribution to Negro education through non-sectarian schools, our denomination is penalized numerically by this practice, and few other denominations have followed this procedure. Members and resources of the denomination are dissipated unquestionably without essential denominational machinery.

With contributions from white and Negro churches, rural and urban, North and South, East and West, the resources of Franklinton should multiply rapidly. Our standards and resources should be developed to the point that we can qualify for assistance from the Rosenwald Fund and other agencies established and dedicated to the promotion of higher education among Negroes. No other arrangement could have such a strong appeal and render such valuable service in the training of Bible teachers, lay leaders, (Continued on page 10.)

CONTRIBUTIONS

SUFFOLK LETTER.

Hats off to the Christian home. The Christian home is the hope of the country. It is often times a thing of beauty and it is always a joy forever. Most of the people who read these lines are products of Christian homes. Perhaps many who read these lines come from humble homes, perhaps country homes, which does not mean that they may not be beautiful, elegant, spacious. Some, however, remember plainly appointed, ruggedly built, quietly situated country homes; but beautiful they are in their memory.

They are beautiful because of their intrinsic worth. Their busy, toiling mothers took time to teach their children integrity, honor, and industry; their hard working fathers took time to point out to them simple joys and pleasures too often missed elsewhere. And the open fields, the templed woods, the changing seasons, the flowing streams, the shining sun, and the arching skies—changing by day and starry by night—brought them close to God. The Christian mother and father were God's appointed teachers. The surroundings were his labortary. The things the lad learned at his mother's knee he saw the next day in the beautiful world about him. And so it is that the home is God's first unit in the ascending courts that lead at last to his throne. Perhaps we could put it this way: the Home, the Church, the Conference, the Convention, the General Council, the Federal Council of Churches, the World Council of Churches. Perhaps, I say, we *could* put it that way. It seems a little awkward, but it does serve to emphasize the truth that the home is the foundation of our Christian civilization, and the hope of the world, whether we think in terms of Church, State, or Nation, or now the United Nations.

The Christian home is the hope of all noble professions, all legitimate business, all praise-worthy occupaations in our Christian pattern of thinking. That which started me off thinking about the Christian home was the privilege of preaching for Dr. I. W. Johnson at his Oakland Church while he was conducting a funeral in another section of his parish. I came up to the doors of that country church while Sunday school was still in session. Nearly three hundred and fifty men, women and children filled the church and Sunday school rooms. What a thrilling sight it was! They were fathers, mothers, young people, and children from Christian homes. They knew one another, and loved one another. They were the second unit in the "ascending courts" that lead at last to God. Their neighbors were their teachers. And their teachers' lives were open textbooks for their pupils. To most of the people who were present at that service the words *preacher* and *Dr. Johnson* are synonymous. He has been their pastor for forty-eight years! They have known no other. He has been their friend through all these years. He has set for them the highest standards of the Christian ministry. Parents with children in college were born while Dr. Johnson was the pastor of their own fathers and mothers. He has taught them the ways of the Lord. He has preached the Gospel, and shown them how to live it. He has taught them to sing, to play, to work, to worship, and to have sweet fellowship together. And throughout these years he has had the help of a loving, consecrated and talented companion.

I close as I began: Hats off to the Christian home! The home in which children are taught to love father and mother and brother and sister, and to show the spirit of consideration and help toward each other from their earliest recollection is of paramount importance today.

JOHN G. TRUITT.

LET THE CHURCH PROFIT BY MODERN IMPROVEMENTS.

This is a plea to building committees to avail themselves of the ordinary advantages of modern life in planning church edifices, which, of all others, should be attractive and suitable.

Take, for example, the very evident need in most sections of this country, of adequate facilities for the care of outer garments, hats, wet umbrellas, rubbers and "artics." Even if the dictates of fashion and the tradition of St. Paul's preference, constrain the ladies to keep their hats and coats on in church, it would be hard to find a man who really enjoys sitting on his overcoat or doubling it up in an unwieldy bundle to repose upon his lap or to be deposited on the possibly dusty floor beneath his pew. And why should one's best Sunday hat be left to the mercy of one's own feet or one's neighbor's? Nevertheless, you may have to go a long way to find a church with well-appointed coat-rooms. Easy enough to plan for, but nobody seems to think of it. Perhaps we are unconsciously influenced by the days when all churches were cold and "great-coats" were left on to keep the worshippers from freezing; or by the capacious family pews, with doors, where there was extra room for wraps; or—perish the thought—by the half-filled churches we ourselves have known on many a Sabbath.

Then there is the need of a roomy foyer or lobby sufficient in size to accommodate the folks who come late, and those who desire to meet their friends after the service. You will find such a room at the play-house but most congregations have to put up with a make-shift "vestibule" which is frequently as crowded as a subway. And so the greeting and chatting are forced back into the sanctuary with the result that what has been a reverent service seems suddenly transformed into a session of the glad-handers. It is right to welcome friends and strangers. We all believe in "warm-hearted religion." But a fine, large lobby would be a better place in every way than the encumbered aisles.

And there is the lighting. Some of our newer edifices, it is true, have better illumination than the older buildings. Yet, we still sin against our eyes in many a house of worship. The glare of exposed chandeliers, the hypnotic blaze of bright lights up in front, the thoughtlessness which floods the audience but leaves the preacher's face in comparative obscurity may all be found without half-looking.

A simple electrical mechanism common to every theatre will make it possible to graduate the light to suit the needs of the people at any given point in the service without resorting to the distracting clicks and sudden changes which accompany the use of the old-fashioned switches. For day-light illumination there are two main matters to consider: the avoiding of a trying light which the congregation must face and the elmination of streaks of sunlight which, shining through stained glass and falling upon the faces of the unlucky worshippers, render them red, blue, green or rainbow hued.

Perhaps a word may not be out of order concerning the need of having pews that fit the average back. Studies in posture have been made which ought to be as useful to the contrivers of church furniture, as to the manu-

(Continued on page 7.)

News of Elon College

By President L. E. Smith.

ELON COLLEGE COMMENCEMENT 1946.

The fifty-sixth annual commencement of Elon College will be held May 25-27.

Saturday, May 25, will be Class and Alumni Day. The graduating class will give its Class Day exercises at 9:30. The exercises will consist of the usual program for such occasions. The General Alumni Association will meet at 11:00. This service will be in interest of the Elon men and women who participated in World War II. A special feature will be in the form of a memorial for all Elon men who made the supreme sacrifice. Rev. H. E. Crutchfield, a chaplain in the Army during the war, and Dr. J. E. Rawls, Jr., will be the prinsipal speakers. Special music will be furnished by the college choir. Dr. Smith, pastor of the college church, will conduct the service. The business meeting of the Alumni Association will be held at 3:00 P. M., and will consist of reports, appointments of committees, election of officers and plans for the ensuing year. Mr. James Darden, the newly elected alumni secretary, will be presented. He will outline his program for the Association. The alumni banquet will be held in the Society Hall at 7:00 P. M., with Mrs. Della Cotton Scott, '24, as the alumni orator. Mr. G. C. Mann, president of the General Alumni Association, will preside and serve as toastmaster for the occasion. Please secure your tickets or give assurances that you will be present so that adequate preparation may be made.

Sunday, May 26, will be Baccalaureate Day. The baccalaureate service will be held at 11:30 A. M. This will give our Burlington and nearby friends who wish to attend Sunday school at their own churches, an opportunity to share in these special services at the college. The minister for the day will be the Rev. Robert Stanley Lambert, rector of Calvary Episcopal Church, Cincinnati, Ohio. Mr. Lambert is one of the more influential ministers of Cincinnati and is highly recommended by trustee, Dr. H. K. Eversull. The Music Department will present students in a vespers recital at 4:30 P. M. The Elon College Festival Chorus will render "The Requiem," by Faure, Sunday evening at 8:30 under the direction of John Westmoreland with Mr. Moore at the organ and Miss McClenny at the piano.

The 1946 graduating class entered college after the declaration of war against Japan and Germany. Many of the potential graduates of this class were drafted for military service, which means that we are presenting a much smaller class than usual. The class numbers only thirty-five. Now that the war is over, we will begin to build gradually back to the usual number that we graduate annually.

Monday, May 27, will be Commencement Day. The Board of Trustees of the college will meet at 9:30 for the authorization of the conferring of degrees and other routine matters. The exercises will be at 10:30 with Dr. Hornell Hart of Duke University as commencement speaker. Dr. Hart enjoys a wide reputation as an effective speaker on special occasions and is sought by colleges and universities in all sections of the country. Following his address degrees will be conferred on the graduating class and prominent citizens who are to be honored by the college. Certificates will be announced. The president will give a parting word to the graduates and pronounce the benediction. Special music will be furnished by the college choir.

The public in general is invited.

FIFTH SUNDAY OFFPRINGS.

"Time marches on." Contributions, even though not so generous, continue to come to the college. Our Sunday schools and churches are becoming more mindful of our needs, more willing to contribute that the same may be met. Small contributions from individuals do not of themselves mean very much but if all members of our Sunday schools and churches would send even a small contribution to the college, the results would be most gratifying. When we withhold our gifts, we fail to contribute to the progress of the college and deny ourselves of the satisfaction of being of help to one of our most worthy insitutions. The college is grateful for every interested thought and every contribution, however large or small.

Previously reported	$3,620.13
Churches.	
Eastern N. C. Conference:	
Morrisville	2.45
Shallow Well	45.00
Eastern Va. Conference:	
Shelton Memorial	10.00
Richmond, First	50.00
Western N. C. Conference:	
Big Oak	4.82
Sunday Schools.	
Eastern Va. Conference:	
Portsmouth, First	10.36
Western N. C. Conference:	
Spoon's Chapel	1.25
Va. Valley Conference:	
New Hope	7.78
Total	$ 131.66
Grand total	$3,751.79

LET THE CHURCH PROFIT BY MODERN IMPROVEMENTS.

(Continued from page 6.)

facturers of street cars, in stimulating the designing of seats which will encourage people to sit up straight and enable them to be quietly at rest without twisting and turning to find comfortable positions. In too many cases, it may be feared, pews are purchased for style and finish rather than for their conformity to the requirements of the human anatomy.

By regard for these material factors any church, large or small, will be better equipped to perform the ministry of the spirit.

Ernest M. Halliday,
General Secretary, Church Extension Division.

AFTER THIS MANNER PRAY YE.

We, like Jesus' disciples, must learn the ways of prayer. The best way to learn is to pray. We have space here for only a few hints. We borrow from Dr. George Buttrick's booklet, *A Technique of Private Prayer*—

1. "Prayer begins, not in asking, but a silence of the mind. . . . The beginning of prayer is 'recollection—the recollection of the scattered self that it may be offered in silence at the feet of God.'

2. "After silence comes expectancy. We say to ourselves that whatever is in the orbit of Christ's will for us is ours—granted only that we pray and live as well as we can. . . . We do not speak at first—we wait and listen.

3. "Learn to pray audibly. Any teacher will tell us that what is spoken is much clearer than what is merely thought."

4. Now form your particular prayer. For a general prayer, this order of elements is best: thanksgiving, confession, intercession (praying for others), petition (prayer for your own needs).—*Lenten Devotions for Young People.*

A LETTER FROM THE JACKSONS.

362 Elm Street,
New Haven, Conn.,
May 11, 1946.

Dear Friends of the Southern Convention:

Only once in a life-time comes the thrilling experience which was ours on May 1, 1946, when we were commissioned missionaries to Shaowu, China. We are glad many of you could be there to share this glorious experience with us. Let me tell you some of the thoughts which went through my mind at that time.

I thought first of all, of the people of the Waverly Church and community who had worked hard to have the Convention there so that we could be commissioned in our "home" church. Waverly is a small community, and the church does not have the large membership of many of the city churches who ordinarily have the Convention. For these good people to take upon themselves so great a project was indeed a strain. The women worked so hard in preparing the meals and in numerous other ways, I was afraid they would drop on their feet. To them, to the housing, decoration, and other committees, to the choir, the minister and to all who made it possible, we wish to express our sincere thanks.

Then, it gave me a real thrill to hear the words brought by Dr. Shepherd and the Storrs. I remember the years of faithful work they did up there, and I hoped that we might have the strength and ability to carry on the fine things they have begun.

I was especially happy that Dr. Lester presented the commission to us. During the past two years he has planned and worked hard to make this project possible. He had the vision first; now his dream is materializing. From the first time I met him (the night before I preached my trial sermon in Waverly), Dr. Lester has always been an inspiration and great help to me. I'm glad he commissioned us.

When the amounts that each church had contributed for Shaowu were read, totalling $9,200, I could hardly believe my ears. As the names of churches which we knew were read, I tried to picture some of the people. In my mind's eye, I could see the folks in all the churches, large and small, who worked hard and gave generously that the work at Shaowu might be carried on. I suddenly felt a great responsibility to all of you who gave of yourselves and your means to raise these funds, to see that they are used for their intended purpose, and I pledge to you to do all within my power to use these gifts for the promotion of Christ's kingdom in China.

Finally, the thought came to me concerning the difficulties of the task. Dr. Shepherd pointed out that the next few years in China may not be peaceful and easy ones. The task ahead is difficult. Then I thought of other missionaries before us, Robert Morrison, David Livingston, Albert Sweitzer and others. I wondered if they, too, were a bit apprehensive and afraid as they went out into a strange land and into an uncertain future. But I felt the assurance within that even as their God was with them, so He would be with us.

Since the service of commissioning, I am even happier that we are going to China. When, at the close of the service, it was announced that the total amount of $10,000 needed for our first full year's work was on hand, I realized with new meaning, how wonderful it was to have you folks here in the Southern Convention behind us.

We pledge to you that with God's help, we will give our best to the task, and pray that, by our combined efforts, His kingdom may come nearer.

RICHARD AND DOROTHY JACKSON.

THELIN GOES TO CHINA.

"I am glad to be going back to China as I feel I have a job to do, a big one for the church and community during these postwar years just ahead. Any nation like China, after a long drawn out unwanted war of eight years, looking to the future with tremendous possibilities for Christian advance, has needs which require the deeds and spirit of the Good Samaritan on the part of the U. S. and the Christian Church to assist in the reconstruction and building of a nation which shall make for peace and good will in the Far East," said Guy Albin Thelin of Pawtucket, Rhode Island as he left for China as a Congregational teacher and agriculturalist under the American Board of Foreign Missions.

Mr. Thelin leaves behind him in America, for the time being, his wife, Betty Cushman, and two sons, Mark Cushman and Robert Benjamin, who will join him later.

"I look forward to a great advance for the Christian Church in China if the church in America will measure up to the tremendous opportunities for Christian service and evangelism which are to be found in the Far East," continued Mr. Thelin who is a trained agriculturalist as well as a teacher and has served in China since 1924.

"China, where one-fifth of the human race lives, is in the heart of Asia. It seems to me that the Christian Church in its strategic planning during the immediate future ought to center its major activities in China and the Far East. I believe that the future peace of the world will depend upon the extent and progress with which the Christian Church carries forward its work and mission in China."

Mr. Thelin looks forward to reunion with his Chinese friends with whom he has worked for so many years, both in times of peace and in times of war. Foochow Union High School, where Mr. Thelin taught, was twice a refugee institution because of the Japanese invasion which forced it to flee overland into the interior. Mr. Thelin made the long trek with his school.

A South Dakota man, Mr. Thelin has had special agricultural training (Sioux Falls College: B. S. State Agricultural College). He has done government agricultural extension work in this country and has an M. S. from Massachusetts Agricultural College. Mr. Thelin has spoken at a number of our conferences in the Southern Convention.

Never perhaps in history has the Christian Church had placed upon it so heavy responsibility, or before it so golden an opportunity to serve suffering mankind as today. May God give to His Church new life, new vision, new courage, and may He pour His rich blessings upon this beloved Church of ours so that it may be to Him a useful instrument in leading this troubled world into secure and lasting peace.—*Bishop Oldham.*

The Power of Christian Faith

By Grove H. Patterson.*

I have just returned from 17,000-mile trip to and through the Far East. As a newspaperman and an observer, trying to be objective and unprejudiced and not seeking to prove a preconceived theory but to find facts, I looked about.

I have seen something of Japan, of Korea, of China and the Philippine Islands. I came back with two or three conclusions, two or three convictions, indeed, that I never had before. The one I am going to talk about today was not built out of wishful thinking. It was not built out of hope and faith. It was built out of simple observation, out of the experience of men who know, and out of obvious facts. But the facts, it seems to me, have not received the comment, the publicity, that they deserve.

Now, what is this simple conclusion that I have arrived at? Here is the answer. It is my conviction that the missionary movement in the Far East, sponsored and supported by the Christian Churches of the Western World, is now paying heavy dividends. I must confess that personally I have not had as much interest in, and as much enthusiasm for, the cause of missions abroad as I probably should have had.

I have heard the same old question many times: What's the good of sending our money to support missionaries in the foreign field? What good are they doing? I suppose we newspaper people are sometimes a little on the hard-boiled side. I probably have asked those questions myself. But if I wasn't too well sold on missions when I went to Japan and Korea and China, I had at least a healthy curiosity.

Instead of going to the missionaries themselves for the answers, I went to war correspondents, to State Department men, to Army and Navy officers. I also went to the natives. Never once in that long journey did I hear one word of criticism of the missionary movement. Everywhere I heard praise for what the Christian missionaries had done for the people of the Far East.

Now, what do I mean when I say the missionary movement is today paying dividends in Japan, Korea, and the Philippine Islands? Let me speak of Japan first. I mean that the members of the Christian Church are in the leadership and forefront of that amazing program for a new Japan that is being translated into reality by the executive genius of one of the greatest men of our times; indeed, in my opinion, one of the great men in American history, General Douglas MacArthur.

What General MacArthur is doing in Japan is almost too astonishing to comprehend when one first has an opportunity to see it. His directives have been completely devastating to the old Japan. With the stroke of the pen he has done away with Shintoism, that fanatical union of super-patriotism and emperor worship, as a state religion. With a stroke of the pen he has broken the power of the five great families which for generations owned and controlled the giant banks and financial interests and industrial plants of Japan. No more do the houses of Mitsui and Mitsubishi, and the others, own the country.

With a single directive does he cause the school books of Japan to be re-written. More than that, by a single order, he suspends the teaching of Japanese history in the schools of Japan. New textbooks which will not be based upon legend and mythology can be written.

The old cabinet is gone. The old Parliament or Diet is on the way out. A new constitution has been written and General MacArthur has approved it. Personally, I have an idea he wrote it himself. Suddenly, without being told to do it, the Emperor issues an amazing statement. He tells his people that the idea that he is, or ever was, a god, is all wrong. Just an invention, he says, by evil men who sought unearthly power. I laughed when one of my friends said the reason Hirohito says he is not a god is because he has discovered that General MacArthur is!

To the aid of the Christian church in Japan, in fact a missionary movement in itself, has come the deeply influential Young Men's Christian Association. For many years the Y. M. C. A. has been strong in Japan. Modern associations in the American manner have been operating in ten Japanese cities. Despite the heavy damage by bombing, eight of them carry on today. The spirit for service, for rebuilding and expansion on the part of the Japanese secretaries of the "Y" is beautiful to see. Here again in the Y. M. C. A. work are many of the foremost collaborators with General MacArthur in the great cause of bringing to Japan a new political, economic and social system.

What I've said for Japan goes for Korea and China. Indeed, the activities of the missionaries through the years in Korea has, I was told, given the Christian church a power and an influence in that country far disproportionate to its membership.

In China, I saw what I saw in Japan. Church men and church women, products of missionaries from America and Europe, are out in front in a mighty effort to bring China a unified, representative, democratic government. Especially did I hear educated Chinese persons praise the magnificent service of medical missionaries.

I spent an evening with one of the most brilliant Chinese gentlemen I have ever known. He is the editor of one of the popular newspapers in Shanghai—a big newspaper—for Shanghai is a city of four and one-half millions. This Chinese editor is not a Christian, but he was completely generous in his praise of the missionary movement, especially of all that the medical missionaries have done and are doing for his country.

In Shanghai I talked to old China hands, Europeans or Americans who had been out there for most of a lifetime. Many of them were far from orthodox or even liberal Christians in the theological sense. They were men not found in the pews of any of the excellent churches in Shanghai, but without exception they felt the missionaries had done and were doing an extremely useful work for China.

Christians are well up in the leadership of the long and difficult task of giving China a unified government. You may have read fairly recently that two sons of the Generalissimo have been baptized. And he and Mme. Chiang Kai Shek are members of a Christian Church in Shanghai, although they have lived for several years in the temporary capital of Chungking.

Yes, I say again in conclusion, with complete conviction, that the missionary movement is now paying its heaviest dividends. If you have been indifferent to Foreign Missions, go to the Far East and I predict you will be converted.

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*Mr. Patterson, editor of the Toledo, Ohio, "Blade," and former president of the American Society of Newspaper Editors, last winter covered the Orient as a correspondent at the invitation of Gen. Lerch, governor-general of Korea. He traveled extensively in Korea, Japan, China, and the Philippines. The results of his observation of the amazing influence of Christian missions upon the lives of the people are included in this article, prepared for the Froeign Missions Conference of North America.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

NEVER A BORROWER.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

"This is my new drawing set, Miss Mallory. I saved my money for it, and it's all my own. I don't owe anybody a penny for it!"

My young friend, Kent Ferris, had come to my desk in the children's library to show me a drawing set he had just purchased.

"That's a good set, Kent," I replied. "And it's a wonderful feeling to be free from debt."

"That's what Daddy says," Kent told me. "If I had borrowed the money to buy it, the drawing set wouldn't have been really mine until I'd paid back what I'd borrowed."

"Did it take you very long to save the money for it?" I inquired.

"Not very long," Kent answered. "I just went without some other things because I wanted the drawing set more. Now I can use my allowance to buy some of the other things."

After Kent had gone, I thought how wisely his parents had guided him. I know many adults whose monthly salary is not their own because it is all needed to pay their debts.

Some days later, I met Mrs. Ferris at a club meeting and we walked home together.

"Kent came into the library to show me his new drawing set," I told her. "He was happy because he had been able to pay for it himself. You must be giving him good advice on the handling of money."

"I am glad Kent is gaining some understanding of finances," Mrs. Ferris answered. "Last summer he was well on his way to becoming a confirmed borrower.

"I was sitting on the porch one day with my sewing, when the children came out of the house with the weekly allowance money their father had given them.

"'Kent owes me ten cents—Kent owes me ten cents,' little Ellen chanted.

"'Kent owes me a quarter,' announced Stephen.

"'Kent owes me two quarters,' said his older brother, Morton. 'Remember, Kent, you borrowed money from me last week and the week before.'

"Kent pushed his fist into his pocket and a moment later handed Ellen a dime. 'Now I just have forty cents,' he remarked, 'and I'll need every bit of that if we go to the beach Saturday. I can't pay anybody else this week!'

"'All right,' Morton agreed, 'but don't forget to pay me next week.'

"'Don't forget you owe me a quarter, too,' Stephen added.

"The children went off to play, with Kent quite unconcerned that he owed more money than his allowance would cover. Something had to be done to help him to obtain a better viewpoint.

"That evening his father and I held a conference. We decided to say nothing about the matter until the following week.

"When it came time to give Kent his allowance again, his father said to him, 'How much of this money belongs to you?'

"Kent counted the change in the hand held out to him. 'All of it,' he replied. 'My allowance is fifty cents a week.'

"'Then you haven't any debts to pay?'

"'I do owe a little money,' Kent truthfully answered. 'I owe Stephen a quarter, and Morton fifty cents, and I borrowed a dime from Ellen to buy ice cream at the beach.'

"How much do you owe altogether, Son?'

"Kent added his debts mentally. 'It's eighty-five cents, Daddy,' he answered, 'and that's more than my whole allowance!'

"'Then your allowance for this week and part of next isn't your own, is it?'

"'I—I guess it isn't, Daddy,' Kent admitted. 'I've never thought about my allowance that way.'

"'I know you haven't, Son,' his father spoke kindly. 'That's why we're talking about it now. I want you to decide to stop borrowing, so your allowance will be all your own. I advise you to pay each of the other children five cents a week until all of your debts are paid.'

"Kent's eyes brightened. 'Do you mean that I can have thirty-five cents for myself each week and still pay what I owe, Daddy?'

"'When you stop borrowing and begin making *regular* payments on what you owe, you will soon be out of debt,' declared his father.

"'I'm going to start this week, Daddy,' Kent promised, and he kept his word.

"Kent has been a very happy boy," Mrs. Ferris concluded, "since he paid off his debts and stopped borrowing."

EDITORIAL.

(Continued from page 5.)

religious education workers, and ministers. Nothing less is worthy of our heritage.

Contemplate the potential strength of our denomination in the identical area of the Southern Convention and the Afro-Convention! Compared to other State Associations in the General Council, the Southern Convention is twelfth in numerical and financial strength. Add to that the strength of the Afro-Convention and the denominational potential of the area rises and becomes increasingly impressive. Why not recognize our total strength and develop our total church? There is not one argument for Elon College or any other denominational school which does not apply to Franklinton. An ad-interim committee is currently recommending to the General Assembly of the Presbyterian Church, U. S., that it approve "a campaign of $1,000,000 for the improvement and endowment of Stillman Institute." Churchmanship of a high order demands that we develop a progressive and equitable strategy for the total area. Such a strategy would yield rich dividends and lift the denomination to a level of commanding strength and influence.

R. L. H.

KEEP OUT OF THE SWAMP.

Said a country preacher: "Suppose I arranged a picnic for the young people in my church and took them to a very beautiful swamp not very far from town. 'Young folks,' I might say, 'this is one of the loveliest and most interesting swamps I know anything about and I am going to take you for a walk in it but before we enter I must warn you that there are a lot of snakes in the swamp and at least one in every twenty of you will be bitten and die but of course that is just one in twenty and the rest of you may not be bitten at all.' What do you think those young people would say to me? They would say, 'You must think we are a lot of fools; we are not going into that swamp.' That's the way it is with liquor. We know that at least one in twenty will come to disaster if he begins to drink but we keep advising our young people to take a walk through the swamp. It doesn't make sense."

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

NATIONAL COUNCIL OF PILGRIM FELLLOWSHIP TO MEET AT DOANE COLLEGE.

The Fifth National Council of the Pilgrim Fellowship will be held at Doane College, Crete, Nebraska, June 27 to July 2, 1946.

From the Southern Convention we are allowed four young people and one adult as voting delegates and four young people and one adult as non-voting delegates. We hope that each of the five conference Pilgrim Fellowship presidents will be able to attend as they are the ones who can best benefit the most with what they will have obtained from their being at the meeting. If there are others who would like to go and wish further information, please contact me as soon as possible. *June 1st* is the deadline for the submitting of delegates' names to the National Office of Pilgrim Fellowship.

There is a travel pool for the delegates attending the National Council which is ample to cover travel expenses of at least one car. If anyone who may consider going, or anyone else who could help out in this problem of obtaining a car would contact me at once, I would appreciate it very much.

We are interested in seeing that we can fill our quota of delegates for we shall be better prepared to serve the young people in the Southern Convention.

C. BAXTER TWIDDY,
Ch'm'n, P. F. Council,
Southern Convention.

P. O. Box 42,
Elon College, N. C.

PILGRIM FELLOWSHIP ORGANIZED AT NEWPORT CHURCH.

A Pilgrim Fellowship was recently organized at the Newport Congregational Christian Church in the Valley of Virginia Conference, with the following officers: President, Mrs. Paul Louderback; Vice-President, Lorene Louderback; Secretary, May Smith; Treasurer, Paul Louderback; Social Committee, Mrs. Vernon Faltz and Mrs. Evelyn Alger; Program Committee, Mr. and Mrs. James Sullivan; Reporter, Pauline Turner; Ushers, Page Faltz and Leroy Higgs. These officers were installed in an impressive service by the pastor, Rev. R. E. Newton.

We have an enthusiastic group of young people and are looking forward to a good time in work and service to our church.

PAULINE TURNER,
Reporter.

OUR SERVICE TO OTHERS.

(The following appeal comes to you via the Committee for War Victims and Reconstruction. The following paragraphs are taken from the Junior High Pilgrim Fellowship *Newsletter.* The appeal goes out to all Pilgrim Fellowship groups to give, collect and send anything mention below for use overseas.—Ed.)

Good Will Chests.—Use your ingenuity to make a cardboard container or bottle, appropriately tagged. Into it the fellowship may put their gifts of money to help children in other lands. *Each dollar given will do much. It may:* pay for handling and shipping one hundred garments to Europe; provide enough vitamin tablets for a child in India for two and one-half months; buy sulfa treatments for forty-nine children in India; give sixty-eight boys and girls in India a drink of milk; buy nearly thirteen pounds of dried beans for soup for children in France. These are service tasks which need help.

Shoes.—It all started with a bicycle brigade in one town. The boys rode from door to door collecting shoes worthy of repair. They earned money to pay the shoemaker's bill. Then they carefully cleaned and polished each pair before packing them for shipment.

Games and Toys.—Small, soft or easily packed toys may now be sent to children who, because of the war, have been left without a single toy. Sock dolls, stocking cats, jig-saw puzzles, checkerboards, bean bags, puzzles, and paper dolls are a few of the many gifts which American children may make and send.

Share a Shirt. Share a Dress—Probably most of the children in your church, or in your family, have one shirt or dress which they can share with a European child who is in rags. Such gifts must be clean and in good condition.

Sewing Kits.—Mothers in war-torn countries need sewing kits to sew on those buttons that pop off and to mend the tears in their children's clothes. Perhaps the girls in your class would like to begin now to make up sewing kits—needles, thread (white, black, brown), scissors, pins, a thimble and darning cotten (brown and black). Attractive kits may be made of brightly colored felt, cotten or denim cloth.

Soap.—Needed everywhere — bath and laundry soap, soap flakes, homemade soap, and baby soap.

Clothing.—Perhaps Johnny will give a neatly mended sweater, Mary a pair of stockings, and Susie an outgrown snow suit. All of these garments are greatly needed by the Johnnys, Marys, and Susies in war-torn lands. Find out how your church plans to cooperate in the collection drive for clothing. Then ask the boys and girls in your Pilgrim Fellowship: "What can you spare that they can wear?" Encourage each child to write a friendly letter to go with his gift.

Layettes.—Baby clothes—old or new—are suitable. Some of the garments could be made by eleven- and twelve-year-old girls under adult guidance.

Canned Food.—Sent to Europe through UNRRA. All types and varieties of canned goods are needed: vegetables, fruits, meats, juices, fish, soup and baby food. Government regulations change—so write to: Congregational Christian Service Committee, 20 Warren Street, New York, 7, N. Y., for up-to-the-minute directions if you are sending canned goods.

Cooking Utensils.—Pots and pans, knives, forks, and spoons are needed in Europe and in Asia. Small tools, shovels, and pails may be sent. The boys could earn money to secure hammers, screw drivers, etc.

Blankets and Sheets.—In Le Havre, France, last winter, 10,000 people a night slept without a single blanket. Little Holland estimates a present need of 2,000,000 sheets. Here's a chance to make more "weave-it" blankets. Buy or collect left-over yarn locally. Send to Congregational Christian Service Committee, 20 Warren Street, New York, 7, N. Y., for weave-it frames. They are available at 60c each, plus 11c mailing charge or three for $1.75 plus 15c mailing charge. Pilgrim Fellowshipers are still sending attractive, warm blankets.

When to Send—the Sooner the Better!—Send money and gifts to Con-

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

FINDING A NEW SENSE OF VALUES.

(TEMPERANCE LESSON.)

Lesson VIII—May 26, 1946.

Memory Selection: *The kingdom of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Spirit.*—Romans 14:17.

Lesson: Luke 12:18, 24-30; 19:1-10; I Timothy 6:17.

Devotional Reading: Matt. 6:19-33.

Wanted—A New Sense of Values.

Long ago a wise man asked the question, "Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not?" The folks of his time did not have a proper sense of values. They were spending their efforts on things that were not worth the cost. They were giving first-rate loyalties to second rate things.

The same thing was true in Jesus' day. He called attention to the fact that people needed a new sense of values. "What shall it profit a man if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" It is true in our day. All too many people are giving first-rate loyalties to second rate causes. This is true of both men and women. Clubs, lodges, organizations, groups, a thousand and one things often get the first loyalties of people, while the church should have first claim upon their loyalties. Thousands of people spend and are spent for things which are not wrong in themselves, but which do not have any enduring worth in life. People fritter away their lives, and waste their money on things that are not worth what it costs. Wanted—A new sense of values.

Getting and Hoarding.

Here was a man who was rich and becoming richer all the time. His crops were increasing, his barns were bursting, his wealth was multiplying. That was not wrong in itself. That might have been a sign of good business management and sound farming methods. But the fellow had a wrong sense of values. He began to talk to his soul thus: "Soul, thou hast much goods laid up for many years; take thine ease, drink, eat, and be merry." It was not as simple as that. God called him a fool or a foolish one. He did not realize that the soul cannot live on things. He did not realize that wealth involves social obligations. He did not know the kingdom of God is not having and hoarding, but in giving and sharing. He had forgotten that he had brought nothing into the world and it was certain that he could carry nothing out of the world. He was probably a smart man, but there were some things he did not know. He needed a new sense of values.

The Poor Rich Man.

We often pity the poor man. Jesus seemed to think that the rich man ought to be pitied. Come to think of it, he had a hard time. To be sure there were many things that he could buy because he was rich, and there were many things that he could do because he had money. But a man's life does not consist in the abundance of the things he possesses. And there are some other things that are more important than money. One of them for instance is manhood. Now Jesus did not denounce riches. He never said it was sinful to be rich. But he did say it was dangerous. And he said that it was difficult for a rich man to enter into the kingdom of God. Not impossible, but difficult. Riches are deceitful—they develop a false sense of security. Riches are divisive—they often put a barrier between a man and his fellowmen. Riches are dangerous—they often become the end of life and the object of worship. Riches may be deadly—they may kill a man's soul. And this does not necessarily mean riches in a great sum. A man can become covetous over small things as well as concerning great sums. Jesus was always hanging a danger sign out in front of riches. "Go slow," "Take care," "Danger," he was always saying to the people of his day, and of our day. He knew that many a man who started out to get money woud find that money would get him; that many a man would love gold more than he loved God; that many a man would care more for profits than he did for personality. A rich man needs an extra measure of the grace of God.

What Do We Get Out of It?

Peter wanted to know what they were to get out of following Jesus. That is one reason Peter is such a lovable figure, one reason why folks like him—he is so much like us. We want to know "what there is in it for us." But that is not the first question, or the proper spirit in which to consider discipleship. At any rate we will not always get material rewards out of it. But as Jesus said there are rewards, hundred-fold rewards. And the rewards are not only "in this time" but "in the world to come"—eternal life. Those who invest their lives in Christ's service have a gilt-edge investment.

A Rich Man Who Got a New Sense of Values.

The story of Zacchaeus has a great deal of human interest in it. It is the story of a man, a rich man, but a rich man who was unpopular in his home town, and an outcast from his fellow-countrymen. He was a dishonest, grasping, tight-fisted little chap. He evidently was living for himself, and he was probably as little in soul as he was in stature. But one day he met Jesus. Jesus went home with him and had dinner. We do not know what they talked about. It may be that Jesus did not say a word about the work Zacchaeus was doing or the money he was making. But something happened to Zacchaeus. As a result of that experience with Jesus he made an astounding declaration. He covenanted to give one half of his goods to the poor, and he pledged himself to give four-fold in payment of any illegal exaction he had made. We can call it what we will. Jesus had a word for it. He said, "Today is salvation come to this house." We need more of this kind of religion today. We need more folks who are saved like this.

However dark and profitless, however painful and weary existence may have become, life is not done and our Christian character is not won so long as God has anything left for us to suffer, and anything left for us to do.—*F. W. Robertson.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Most people like to do something for unfortunate children. Last year the Kiwanis Club of Burlington took care of all dental work and all glasses fitted for the children here. The members of the Rotary Club individually gave a large contribution at Thanksgiving and all seemed to get a real joy out of the giving.

For sometime, my assistant, Mr. Wagoner, has been cutting the hair for all the small boys. Sometime ago the barbers' association in Burlington got together and proposed to take its turn about, having four men to come to the orphanage one each month to cut the boys hair free of charge. They will come on Wednesday afternoons as the barber shops close on Wednesday afternoons. Four barbers came last Wednesday and cut hair for forty little boys. They seemed to enjoy their visit very much, and got a real joy out of it. The little boys feel very proud of getting their hair cut by a real barber.

We feel that when you do something for a little child that is dependent you cannot help but get a real joy out of it. We think most people feel the same way.

We well remember years ago that a wealthy man gave us seventeen hundred dollars to help buy a tract of land we so much needed and when he placed the check in my hand he took my hand in both of his and with tears in his eyes, and tears trickling down his cheeks he said, "This is the happiest contribution I have ever made. I know you needed this tract of land and I am happy you have gotten it." He was not a member of our church or our denomination. He got a lot of joy out of the giving. The little children appealed to him. It was for them he had made the donation. This was not the only donation this man had made. He gave us three thousand dollars to help us put up a building after that. He wanted to help the orphanage give the little dependent children a good and happy home.

Making hay is the order of the day at the orphanage. We have cut and cured ten acres of alfalfa and are baling it at this time. We have cut eight acres of the finest oat hay that we have ever produced. We are hoping the good Lord will bless us with fair weather until it is cured and stored in the barn.

Our dairy department is doing well. It produced during the month of April 23,771 pounds, or 2,764 gallons, of milk, which is pretty good for thirty milk cows.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 16, 1946.

Sunday School Monthly Offerings.

Amount brought forward		$4,364.49
Eastern N. C. Conference:		
Bethel	$ 16.47	
Beulah	5.20	
Morrisville	3.76	
Wake Chapel	20.42	
		45.85
Eastern Va. Conference:		
Bethlehem, Nans.	$ 12.83	
Mt. Carmel	12.56	
Newport News	10.40	
Christian Temple	10.00	
Old Zion	10.00	
Portsmouth, First	10.25	
Shelton Memorial	20.00	
		86.04
N. C. & Va. Conference:		
Burlington	$ 69.96	
Greensboro, First	31.76	
Ingram	9.20	
New Lebanon	18.52	
		129.44
Western N. C. Conference:		
Hank's Chapel	$ 14.06	
Pleasant Union	7.00	
Shady Grove	9.32	
Spoon's Chapel	4.00	
		34.38
Va. Valley Conference:		
Linville	$ 18.91	
New Hope	4.47	
Winchester	10.76	
		34.14
Total for week from churches		$ 329.85
Total for year from churches		$4,694.34
Ala. Conference:		
Pisgah Sunday School		$ 5.44

ADDITIONAL CLOTHING DONATIONS TO THE CHRISTIAN ORPHANAGE.

Sunday School Class, Reidsville — Mrs. John Dockery, teacher: one box of clothing.

Mrs. J. D. Swink, Norfolk, Va.: one box of clothing.

Young People's Society of Christian Endeavor, Newport News, Va.: one box of clothing.

Underwood Guild, Sanford Congregational Christian Church, Sanford, N. C.: one box of clothing.

Shiloh Women's Missionary Society, Route 1, Ramseur, N. C.: one box of clothing.

Miss Ann Johnson, Holland Church: one coat.

Ingram Christian Church, Ingram, Va.: one box of clothing.

Mrs. Junius Johnson, Pittsboro, N. C.: one box of clothing.

Fidelity Class, Norfolk, Va.: one box of clothing for special child; also Easter candy.

Miss Clarice and Ruth Helen Gunn, Reidsville, N. C.: Easter clothing for special child.

A friend, Burlington, N. C.: two dresses.

Miss Nonie Moore, Burlington, N. C.: one box of clothing.

Hines Chapel Woman's Missionary Society: one box of clothing.

Leaksville Woman's Missionary Society, Luray, Va.: one box of clothing.

Mrs. J. A. Campbell, Burlington, N. C.: one box of clothing.

Rosemont Woman's Missionary Society, Norfolk, Va.: one box of clothing.

Mrs. W. E. Wills, Isle of Wight, Va.: one box of clothing.

Damascus Woman's Missionary Society, Sudbury, N. C.: one box of clothing.

Mrs. P. B. Piland, R. F. D., Suffolk, Va.: one box of clothing.

Mr. and Mrs. L. E. Carlton, Paces, Va.: one box of clothing.

Ramseur Woman's Missionary Society, Ramseur, N. C.: one box of clothing.

Sunday Sschool Class, Mrs. C. E. Heath, Jr., Newport News, Va.: Easter clothing for special child.

Shallow Well, Woman's Missionary Society, Sanford, N. C.: six dresses.

Shelton Church, Portsmouth, Va.: clothing for special child.

Liberty Woman's Missionary Society, Nathalie, Va.: one box of clothing.

Pleasant Grove Woman's Missionary Society: box of clothing.

Mrs. H. R. King, Hines Chapel: two little boys' suits.

Mrs. W. L. Harrell, Suffolk Woman's Missionary Society: box of clothing, etc.

Ladies Aid Society, Albemarle, N. C.: box of clothing.

Ramseur Woman's Missionary Society: additional box of clothing.

Berea Christian Church, Driver, Va.: one Easter outfit for a girl.

A friend, Portsmouth, Va.: three dresses.

Burlington Church, Friendly Service Committee, Mrs. J. H. McEwen, Chairman: fifty-seven books for children, most of which were recently published, for the orphanage library.

Burlington Church: box of clothing.

Miss Ida and Jane Simpson, Burlington, N. C.: two dresses.

Shallow Ford Woman's Missionary Society: Easter clothing for special child, also money for shoes.

Greensboro, First Church, Women's Missionary Society: box of clothing.

Concord Church Women's Missionary Society: box of clothing.

Mrs. R. W. Isley, McLeansville, N. C.: two dresses and one little boy's suit.

Henderson Woman's Missionary Society, Henderson, N. C.: two little boys' suits.

Mrs. George P. Overman Sunday School Class, Norfolk, Va.: Easter dress for special child.

Primary Department, Durham Church: twenty-six pairs of socks; other clothing.

Elon College Woman's Missionary Society, Circle No. 1: two little boys' suits.

Miss Bessie Thomas, Burlington, N. C.: coat, sweater, skirt (new).

Mrs. C. F. Rudd (S. S. Class), Portsmouth, Va.: box for Janet Beers.

Mrs. R. S. Royster, Virgilina, Va.: one quilt.

Mrs. C. W. Parker, Portsmouth, Va.: one man's raincoat.

Mrs. A. N. Allred, High Point, N. C.: box of clothing.

Oak Grove Woman's Missionary Society, Chipley, Ga.: box clothing, pollowslips, tea towels, etc.

Miss Edith Walker, Burlington, N. C.: box clothing, etc.

Mrs. W. O. Phillips, South Norfolk, Va.: one box of clothing.

Mrs. J. E. Harris (S. S. Class), Suffolk, Va.: box of clothing for Celia Wilson.

Woman's Missionary Society, Wakefield, Va.: box of clothing.

(Continued on page 14.)

Book Reviews

PLANNING CHURCH BUILDINGS. The Interdenominational Bureau of Architecture, 297 Fourth Ave., New York, 10, N. Y. $2.00.

Congregations need model their churches no longer after churches of their own limited acquaintance. Happily, the non-academic literature on church architecture is now available for laymen. One of the most recent publications in this field is *planning church buildings*. The scope of church architecture is set forth in prose and pictures. Those who consult this attractive publication may view plans prepared for actual problems in church buildings scattered from Massachusetts to California. The plans and designs will be valuable to church building committees, architects, clergymen, editors, teachers, and all who wish to know how new church buildings and parish houses are actually being planned.

The plans set forth are, for the most part, traditional and varied. It is explained that the "plans are published for suggestive, educational and promotional purposes and not as substitutes for architectural service and plans definitely prepared for specific problems." Sound words of caution are given on the employment of a church architect: "Don't, under any circumstances, if you have a competent architect, tell him how the building is to be designed. Allow him freedom to develop a plan and interior design which he believes is the best possible solution for your particular problem and environment."

The term, "Church Building," as used in this book, includes the entire church plant providing in one theme all the facilities required for worship, religious education, recreation and social work. One plan for a church in a congested city area provides for four bedrooms, two baths and sun porch for the parsonage on the second floor. Plans for church buildings to be erected on spacious, landscaped grounds provide an impressive and attractive view from all directions. There are pictorial suggestions of the "glory of glass."

Concerning the mooted question of the chancel, there is this fine statement. "During the past twenty years many Protestant Churches have claimed the right to use the universal symbolism of Christianity and equipment that may be helpful in worship. The open Bible on the lectern also proclaims religious freedom. The pulpit emphasizes the importance of preaching, the center aisle indicates to clear approach of the worshipper to the altar with no intervening barrier."

Dr. E. M. Conover edited the book and Dr. E. M. Halliday served on the publication committee. Such adequate guidance as may be found in these pages should be reflected in an area of more attractive and adequate church buildings.

R. L. H.

THE ORPHANAGE.

(Continued from page 13.)

A friend: Burlington: one new dress.

Mrs. W. F. Lawrence: package for Dolly Hutchins.

S. S. Class: clothing for Ann Alford.

Ladies Aid, Pittsboro, N. C.: ironing board.

Bethel Young People, Burlington, N. C.: box clothing.

Concord Woman's Missionary Society, Elon College, N. C.: box of clothing.

Mrs. J. H. Tapscott, Burlington, N. C.: box of clothing.

Mrs. Mary Davis, Linville, Va.: box of clothing.

Women's Bible Class, Franklin, Va.: one box of clothing.

Mrs. W. C. Kirkman, Burlington, N. C.: three quilts.

Mrs. G. R. Moffitt, Greensboro, N. C.: one box of clothing.

Mr. E. F. Branch: one quilt.

Ladies' Aid, Chapel Hill: one box of clothing.

Mr. I. F. Bailey, Norfolk, Va.: one box of clothing.

Sunday School Class, Mrs. C. F. Rudd, Portsmouth, Va.: one box of clothing for Janet Beers.

Burlington: one winter coat; one dress.

Winchester Church: Christmas gifts.

Timber Ridge: one box of Christmas gifts.

Burlington Church: Christmas gifts.

Holland, Va., Church: Christmas gifts.

Franklin, Va., Church: Christmas gifts.

Pleasant Ridge Juniors: box of Christmas gifts.

Elon College Young People: fruit for Christmas.

Winchester, Va.: Christmas gifts.

J. H. Johnson, Norfolk, Va.: two suits for a little boy.

Newport News, Va., Church: Christmas box.

Mr. C. H. Darden, Sands and Co., Greensboro, N. C.: fruit for Christmas; Christmas candy and raisins.

Seven Point Hosiery Mill, Burlington, N. C.: box of beautiful stuffed animals for children for Christmas.

Mrs. Roy Stanley, Burlington, N. C.: box of clothing.

Mrs. J. L. Byrd, Suffolk, Va.: box of clothing.

Miss Frances Goswick, Williamsburg, Va.: one box of clothing.

Jr. Christian Endeavor, Shelton Church, Portsmouth, Va.: one box of clothing.

Miss Catherine Liskey, Harrisonburg, Va.: one box of clothing.

Mrs. J. Mark King, Greensboro, N. C.: one pair of slippers.

A friend, Reidsville, N. C.: one electric iron.

Mrs. S. F. Kirkpatrick, Suffolk, Va.: one box of clothing.

Mrs. Jack Norway, Suffolk, Va.: one box of shirts.

Mrs. I. A. Leake, Holland, Va.: two blankets; two quilts; one coat.

Mr. T. A. Lamm, Burlington, N. C.: one box of clothing.

Mrs. Vincent, Gibsonville, N. C.: one box of clothing.

Woman's Auxiliary, Burlington Church: several boxes of Easter clothing.

Mrs. Cyrus Shoffner, Liberty, N. C.: three boxes of clothing; one box of table glasses.

Mt. Carmel Church: Easter dress.

Miss Nellie Mae Holt, Burlington, N. C.: Easter dress.

Mrs. F. E. Butler, Suffolk, Va.: one box of clothing.

Miss Augusta Rhinehart, Edom, Va.: one box of clothing.

Mrs. A. E. Watts, Christian Endeavor Society, South Norfolk, Va.: one box of Easter clothing.

Union, Surry, Dendron, Va.: box of Easter clothing.

Berea Church Woman's Missionary Society, Driver, Nansemond, County, Va.: one box of clothing.

Mrs. A. A. Allred, High Point, N. C.: one box of Easter clothing.

Bethlehem Woman's Missionary Society, Elon College, N. C.: one box of clothing.

Pleasant Ridge Woman's Missionary Societl, Guilford College, N. C.: two new dresses.

Henderson Woman's Missionary Society, Henderson, N. C.: box of Easter clothing.

Mrs. C. F. Rudd Sunday School Closs, Portsmouth, Va.: Easter box for Janet Beers.

Wake Chapel: Easter box of clothing.

Primary Department, So. Norfolk Church, So. Norfolk, Va.: box Easter clothing.

Woman's Missionary Society, Pleasant Ridge Church, Ramseur, N. C.: box of Easter clothing.

Mt. Carmel Woman's Missionary Society: one box of Easter clothing.

Mrs. E. C. Blanchard, Fuquay Springs: one quilt.

Jones-Hays Co., Inc., Franklin, Va.: box of Easter handkerchieves.

Reliable Bible Class, Portsmouth, Va.: Easter box for Helen Cook.

Ladies' Aid Society, Burton's Grove, Wakefield, Va.: one box of Easter clothing.

Mrs. W. C. Nelson, Pleasant Ridge Woman's Mssionary Society, Guilford College, N. C.: one box of Easter clothing.

Mrs. Charles Apel, Elon College, N. C.: boy's suit for Easter.

Woman's Missionary and Young People, Bethel Church, Burlington, N. C.: one box of Easter clothing.

Fidelity Class, Norfolk, Va.: Easter box of clothing; also Christmas box of clothing and gifts.

Woman's Missionary Society, Sophia Church, Sophia, N. C.: one box of Easter clothing.

PILGRIM FELLOWSHIP.

(Continued from page 11.)

gregational Christian Service Committee, 20 Warren Street, New York, 7, N. Y. The money will be turned over to the Committee for War Victims and Reconstruction. Designate your Pilgrim Fellowship group and church so it can be credited to your church.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

In Memoriam

LOFTIS.

Mrs. Sarah C. Loftis, daughter of the late Henry and Porthenia Loftis, was born August 27, 1880, and died in Watt's Hospital after a severe illness, April 18, 1946.

In 1900 she married the late Joe Lee Loftis and to them were born nine children: Mrs. Luther Hall, deceased; Mrs. Bernard Walthall of Portsmouth, Va.; Herbert, Mrs. Fenton Morris, Mary Ella Edmonds of Virgilina, Va.; and Josie of Washington, D. C. Two children died in infancy; and six grandchildren survive. There are also two brothers and one sister, Charlie Loftis of Jeffress, Va., Wise Loftis and Mrs. James Fletcher of Virgilina, Va.

Sister Loftis united with the M. E. Church in 1922.

The funeral was from the home and burial was in the family cemetery on Sunday, April 21. There was one of the largest crowds ever assembled at a funeral in this community. There were an unusual quantity of of flowers of unsurpassed loveliness. There is deep sorrow in the home at her passing, but the comfort is in the firm hope of her eternal rest.

C. E. NEWMAN.

STAYLOR.

WHEREAS, God, in His infinite wisdom and love, has called Mrs. Lillie M. Staylor to her eternal rest; therefore, be it

RESOLVED:

1. That the Woman's Missionary Society of the Suffolk Congregational Christian Church has lost a dear member and a consecrated Christian;
2. That though she bore the heavy burden of suffering for many years, she remained cheerful and kept bright her faith in God whom she loved and served;
3. That we extend our deepest sympathy to her devoted family and pray God s blessing upon them and give them comfort;
4. That a coup of these resolutions be sent to the family, one to "The Christian Sun" for publication and one copy be placed in the minutes of the Society.

Mrs. W. E. MacCLENNY,
Mrs. C. B. DUKE,
Mrs. GEO. I. WELLS,
Committee.

BRAY.

God, in his infinite love and wisdom, saw fit to take from our midst Mrs. Elsie L. Bray, on April 16, 1946, with a heart attack. She was one of the charter members of Liberty Christian Church, a faithful worker and teacher of the Woman's Bible Class of which she will be greatly missed.

She was the daughter of the late J. A. and Sarah Tuck Bray. He, also, was a charter member and deacon of the same church which he served faithfully until death.

Her loyalty, devotion and gnerosity will ever be remembered among her many friends.

She leaves to mourn her parting her husband, W. S. Bray; two brothers, J. H. and B. E. Bray of Nathalie; six sisters, Miss Nannie Dixon, Mrs. Charlie Tuck, Mrs. Henry Tuck and Mrs. Jimmie Whitt of Nathalie, Mrs. Buck Vaughan and Mrs. George Stovall of Virgilinia.

We, the members of her class, do extend to each one of them our heartfelt sympathy, and pray that God may sustain them in this dark hour of bereavement.

"'On that blessed Resurrection morn,
When the Lord shall call his own,
We shall go to our new home, and
We shall know as we are known."

HER S. S. CLASS.

BRAY.

God, in His infinite wisdom, on April 16, 1946, called Mrs. Elsie Bray from this world to wider service in the world above. Whereas she was a devoted wife and kind neighbor, God knows best and does all things well. Not our will, Lord, but thine.

Mrs. Bray was loyal to the church and would gladly take part whenever called on to do so. She looked forward to her pastor's visits. She loved older people dearly and wanted them to take an active part in the work of the church which she loved so much.

Therefore, be it resolved:

1. That Mrs. Bray was a charter member of Liberty Christian Church; served as secretary for seven years; also secretary and treasurer of the missionary society at the time of her death. She was a member of the church choir. She had a God-gifted voice.
2. That Mrs. Bray will be missed in her church, Sunday school, community, and her home, by her faithful duty which she loved to render.
3. That the Missionary Society and community take this as our means of expressing our deep regret at Sister Bray's departure from our midst, that by her being removed from our midst that we have sustained the loss of a most efficient, loyal and devoted member, secretary and treasurer of our missionary society. The community and home have lost a devoted member, and an upright and useful citizen. That we express our most sincere and deep sympathy and condolence to the family of the departed sister and secretary.
4. That a copy of these resolutions be sent to "The Christian Sun," a copy be placed upon the minutes of the church and a copy be sent to the bereaved family.

Mrs. LOUIS RICHARDSON,
Mrs. W. M. YEAMON,
Mrs. C. B. WILKINS,
Committee.

BRAY.

Mrs. Walter Scott Bray (nee Miss Elsie Bray), the daughter of the late Deacon John A. and Sarah Tuck Bray, was born in Halifax County, Va., near Virgilinia, Va., August 8, 1884, and departed this life at her home, Nathalie, Va., April 16, 1946.

On July 1, 1926, she married Walter Scott Bray, who survives her, together with two brothers, John H. and Burnette Bray of Nathalie, Va., and six sisters, Mrs. Pattie Stovall and Mrs. Mary Vaughan of Virgilina, Va., Mrs. Nannie Dixon, Mrs. Elizabeth Whitt, Mrs. C. W. Tuck and Mrs. H. W. Tuck of Nathalie, Va.

The deceased united with Union Christian Church of Virgilina when young, and in 1910 became a charter member of Liberty, a branch from Union, and was foremost in establishing the church, together with the Sunday school and Christian Endeavor Society. She was educated in the schools of Halifax County, and in the State Teacher Training College at Farmville, Va. She taught for a number of years in her County and for two years in the Mission School in Carroll County, Va.

Mrs. Bray was faithful to her every duty. At the time of her death she was teacher of the Ladies' Bible Class. The last conversation with her was concerning the future interest of her church.

The funeral and burial were at Liberty on the afternoon of April 18th. A large crowd of sorrowing loved ones and sympathetic friends attended. Her great number of friends were evidenced not only by the number present but also in the tributes of the many and lovely floral gifts. An earnest worker and faithful servant of her Master after a life of usefulness has gone to receive her reward. There is comfort for loved ones in that she was dutiful till the call came for her to be with her Saviour.

C. E. NEWMAN.

.... TEN WAYS ....

TO BUILD AN ORGANIZATION:

1. Attend all meetings if at all possible.
2. Be on hand before meeting time and become acquainted with other members.
3. Don't let unfavorable weather keep you away.
4. Have an encouraging word for the officers and other members regarding their work.
5. If an office is given you, take it and do your best.
6. Having accepted an appointment on a committee, get busy at once and lend every aid possible to the Chairman and the committee you represent.
7. If asked by the Chairman to give your opinion regarding an important matter, think hard and give of your best thought and consideration. After meeting give further thought and time to the work.
8. Do not be contented to confine your efforts to one activity of the work. Lend your efforts to every activity.
9. Pay your dues promptly when they mature.
10. Never overlook an opportunity to extend an invitation to a business acquaintance to join and participate with you in benefits derived from membership.

TO KILL AN ORGANIZATION:

1. Don't come to the meetings.
2. If you do come, come late.
3. If the weather doesn't suit you don't think of coming.
4. If you do attend a meeting, find fault with the work of the officers and other members.
5. Never accept office, as it is easier to criticize than to do things.
6. Nevertheless, get sore if you are not appointed on a committe; but if you are, do not attend the committee meeting.
7. If asked by the chairman to give your opinion on some important matter, tell him you have nothing to say. After the meeting tell everyone how things ought to be done.
8. Do nothing more than is absolutely necessary, but when other members roll up their sleeves and willingly, unselfishly use their ability to help matters along, howl that the association is run by a clique.
9. Hold back your dues as long as possible, or don't pay at all.
10. Don't bother about getting new members. "Let George do it."

—Chamber of Commerce, Lebanon City and County, Pa.
The Expositor, February, 1946.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

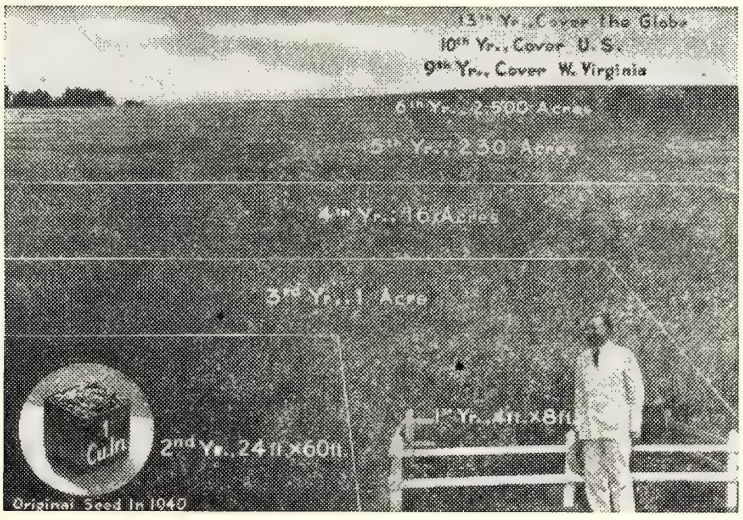
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, MAY 23, 1946. NUMBER 21.

Elon College Library 3X

"Biblical Grain"

ONE CUBIC INCH GROWS TO 2,500 ACRES IN SIX YEARS . . . WOULD COVER GLOBE IN 13 YEARS



Perry Hayden, Tecumseh, Michigan, Quaker miller, standing in front of the first little plat of wheat grown from the cubic inch of grain shown in the insert, with the huge increase in the back-ground. A ten per cent tithe for the church was deducted each year, and the entire balance replanted. The average annual increase of the "Tithed Wheat" far exceeded the state average of Michigan.

Inspired by a sermon in his local Quaker Church in 1940, Perry Hayden, a Quaker miller of Tecumseh, Michigan, set out to illustrate some of the Bible lessons on "Tithing," "Rebirth," and "Returns on what we sow."

Hayden started with a cubic inch of wheat, which he planted in the above patch of 4 ft. by 8 ft. . . . A year later, he harvested the patch; deducted ten per cent of the crop as a tithe to the church, and planted the balance again the following year. . . . The second, third and fourth years he again deducted the tithe and replanted the entire balance of each crop. . . . Last year's crop, which was the fifth, had grown from the original cubic inch to 230 acres and netted 5,555 bushels. The sixth and final year of the demonstration required 2,500 acres of land. If continued for nine years it would require all of the land in West Virginia, and in ten years it would cover the whole United States. It is estimated that the thirteenth year would cover the whole globe—all start ing with a cubic inch of wheat, a little faith, and God's promises.

Land for the first five years, was furnished by Henry Ford, but last fall's planting was so large that no single tract of land in Michigan could handle it, so the seed was parceled out to about 250 farmers throughout the country, who have planted the genuine "Biblical Wheat" and will give the tithe to more than 150 different churches representing all faiths.

NEWS AND VIEWS

God bless our rural ministers and rural churches.

Our church at Winston-Salem has secured new Pilgrim Hymnals.

Saturday, Sunday and Monday are Commencement days at Elon College.

Dr. H. S. Hardcastle was a visitor at the office of publication last week. We were glad to see him.

After spending fifty-four days in the hospital, Mrs. G. H. Veazey returned to her home May 3, and is regaining her health.

The Eastern Virginia Ministerial Association met on Monday, last, at Holy Neck Church for a business meeting and fish-fry.

The American Christian Asham, under the direction of E. Stanley Jones, will be held at Lynchburg College, August 17-27.

Illness in the home of our Children's Page editor accounts for the absence of her usual articles. We wish for the sick a speed recovery.

Defiance College Commencement will be held June 1-3. President McGiffert of the Chicago Theological Seminary will give the Commencement Day address.

The North Carolina Pastors' School and Rural Church Institute will be held at Greensboro College, June 3-7. For information, write Dr. J. M. Ormand at Duke University.

Rev. Joe A. French, chairman, has called a meeting of the Board of Publications to be held at Elon College Monday afternoon. A preliminary meeting was held last Monday.

Rev. Victor Murchison has announced his resignation as assistant pastor of the Suffolk Christian Church in order to accept a call to the Friends Church in Winston-Salem on September 1.

The honorary degree of Doctor of Divinity will be conferred upon Dr. Geo. S. Reamey, editor of the *Virginia Methodist Advocate*, at Randolph-Macon College's commencement exercises on June 3.

Rev. R. L. House will give the Memorial Day sermon Sunday at his home church, Pope's Chapel. In his absence, the Richmond pulpit will be filled by Rev. Joseph H. Loughran of Washington, D. C.

officers were elected for next year: B. H. Watkins, president; Peter Young, vice-president; J. G. Truitt, secretary; O. D. Poythress, treasurer. The ministers' wives were present to share this delightful occasion.

The Rev. Frank J. Wright has just arrived as pastor of the First Congregational Christian Church of Springfield, Ohio. Mr. Wright just closed a successful pastorate at Sparta, Wisconsin. He was formerly pastor of the First Walnut Hills Church of Dayton, Ohio.

The South Westerlo-Medway, N. Y., pastorate has called Rev. and Mrs. Arthur Higgins of Maine as their pastor, succeeding the late Rev. Archie Webb. Mr. Higgins will graduate from Yale Divinity School and be ordained May 24. Mrs. Higgins is also an ordained minister.

Dr. Warren H. Denison, Dayton, Ohio, is in constant demand by the churches throughout the United States for his services as a specialist in church problems of administration, stewardship and church finance. He has engagements at the present in New York, Iowa, Colorado, Ohio, Minnesota and Virginia.

Dr. Archie H. Hook, pastor at Troy, Ohio, for the past twelve years, has accepted a call to become Superintendent of the Washington State Congregational Christian Conference, succeeding the Rev. Claton S. Rice, who is retiring. Thus the last two pastors of the Troy Church have become State Superintendents — Drs. James H. Lightbourne of Rhode Island and Dr. Hook of Washington.

Rev. J. L. Neese brought his closing message to the congregation at Bay View, Norfolk, on Friday evening, May 10, thus bringing to a close two weeks of evangelistic services. His messages were inspiring and spiritually helpful and resulted in about forty-five re-dedications and the addition of four adult members to the fellowship of the church—three by profession of faith and one by transfer of letter. During the meeting 1,323 chapters of Scripture were read and forty-one hourse and fifteen minutes spent in definite prayer for the services, by those who attended.

RURAL LIFE SUNDAY TO BE OBSERVED MAY 26.

The meaning of Christianity for rural life will be emphasized in thousands of rural and city churches of the nation on Sunday, May 26, in observance of Rural Life Sunday. Theme for this year's observance will be: "Trustees of God's Bounty."

First observed in 1929, at the suggestion of the International Association of Agricultural Missions, Rural Life Sunday programs now are held in most of the 70,000 town and country churches of Protestantism, either on Rogation Sunday, the fifth after Easter, or some other Sunday during the spring. According to the folder for this year's observance, purpose of the day is stated as follows:

"Rural Life Sunday is a day set apart for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seed, the fruits of the soil, and the cultivators of the earth, and for the consideration of justice for agriculture and the spiritual values of rural life."

RURAL ELECTRIFICATION AND MAIN STREET.

Farmers have been the prime beneficiaries of the REA program. No one can question the great social and economic advances brought to the farm by electric power. . . .

Our Government, through REA, has invested upward of $450,000,000 to bring light and power to 1,400,000 rural users. And the rural people who have been aided by the program have spent at least an equal amount for house wiring, for electric appliances and equipment, for plumbing and for farmstead renovations. . . .

Electricty has proved to be a money-making tool for the farmer. He has used it not only to lighten his own labors but to increase his farm revenue. Therefore, in addition to the direct investment of large sums of money for labor, supplies, appliances, and equipment, rural electrification has had an important secondary effect on Main Street's prosperity.

If this country is to experience any great future exodus from rural to urban areas, the migration is least likely to occur from farms and farm areas which have been aided by electricity.—*Claude R. Wickard.*

Some Advantages of Circuits

By Thomas Alfred Tripp,
Director of Town and County Department of the Congregational Christian Churches.

Multiple parishes in rural areas are as normal as single-church pastorates. Church organization in town and country may be described by a formula like Abe Lincoln's statement about the desirable length for a man's legs when he said, "Both legs should reach the ground." So with the rural parish; it should meet the need.

Throughout the history of the rural church movement the fallacy has existed that yoked fields or circuits were no better than necessary evils. On the contrary, such parish arrangements may be very beneficial. Certainly, they are frequently made necessary by enlarging farm units, sparse population, depleted country areas and small churches too weak to stand alone.

A well-trained, well-paid Protestant ministry is too expensive for many rural communities. Through a yoked field or circuit, several rural churches may be able to cooperate in supporting a pastor and program which no one of them can afford alone. A rural pastor with an area too small or with too few people for his energy and talents has an inadequate job for his own growth as a leader.

Furthermore, no church has the moral right to the full time of a pastor, even if it can afford to pay him, when neighboring weak churches are leaderless. Through a circuit vigorous rural ministers can serve small churches and still develop full use of their powers. Strong churches can help the weak and weak churches can unite for mutual strength.

Another advantage of circuits is their implications for the discovery of the modern community. Many pastors with the urban philosophy of one-church-per-pastor pattern miss this point. If a pastor has a three-church circuit, for instance, he does not have three separate jobs, as some rural pastors are inclined to believe. He has *one* job composed of the work of three neighborhoods lying along a valley, in a section of a trade zone, in the corner of a county or some other inter-related area. The element of unity making the circuit a single job inherent in the sociological relatedness of the several neighborhoods of the parish and in the common planning dealing with all the needs in contigious areas of similar problems. This concept involves some degree of cooperation among the several churches of the circuit, however informal that cooperation may be.

Circuits not having sociological unity should not be organized. Circuits crossing other parishes or connecting unrelated neighborhoods are awkward arrangements. Such unnatural arrangements are usually wasteful instruments of sectarianism and denominational competition.

Again, a concern of rural ministers serving circuits is the problem of their Sunday schools which they never see when they must preach at two or more churches on Sunday morning, alternating with the Sunday school hour in each case. This situation may be a blessing in disguise, however. Few pastors make the best use of the church school hour when he can attend every session. How much better it would be if every pastor met his religious educational leaders for planning and training during the week than to merely pass off his educational duties by aimlessly visiting the school on Sunday morning or, worse, teaching the leaderless class for which he should have enlisted a teacher in the first place? Perchance, if the pastor has a circuit and can never see his Sunday schools, he will be reminded of the desirability of selecting leaders carefully and meeting them regularly to give them help that will multiply his ministry severalfold while he is preaching at the other end of the circuit.

Such are some values of circuits. Should not rural church leaders lay hold on the fact that town and country communities can often be more effectively served through cooperation between churches which may strengthen themselves and each other by having the same pastor and common programs? It is hoped that rural ministers may become sufficiently rural-minded to adapt churchmanship to rural needs rather than to force urban parish organization upon town and country people. Multiple parishes will succeed if adequate thought is given to their organization and to improving the work of the modern "circuit-riding."

A CANTICLE TO THE LAND.

By William G. Law,
Pastor of Edgewater Methodist Church, Minneapolis, Minnesota.

What does the land know of the fretful impatience of men?

The land lies quiet; the mother of all life, yet quiet as if life and time had no meaning; quiet beneath the driving clouds, the wandering winds, the endless procession of the seasons, quiet beneath the hand of God.

The land lies quiet with its allies, the sun, wind and rain; lying patient and empty beneath the sky, mantled with snow; then warming under the sun, clothing itself with green, welcoming the birds, feeling the corn leap on the warm nights; then clothed with color such as men cannot contrive, color running riot over the swelling breast of the earth, a harmony of color so intense and complete that men cry out at the sight of it; and then relapsing into the quiet, the waiting, of winter.

So lies the land under the brooding years. So lie the praries, the oceans of grasslands under the endless convoys of clouds across the earth's rim, conversing in whispers with the breeze, whispering in emptiness of truths long forgotten.

So lie the wheatlands, under the flaming sunsets and wide blue sky, the wheat reaching to the far sky, the wind running this way and that across it like ghostly herds, the powder blue of the buttes above the gold and green, and the blue of distant mountains on the rim of the earth.

So lie the woodlands, raising mighty monarchs to the sky, raising them only to feel them fall again, and raising others to feel them fall too, to help nourish the fertility of the land.

So lie the mountains, whose allies are the biting winds and the grandeur of the storms.

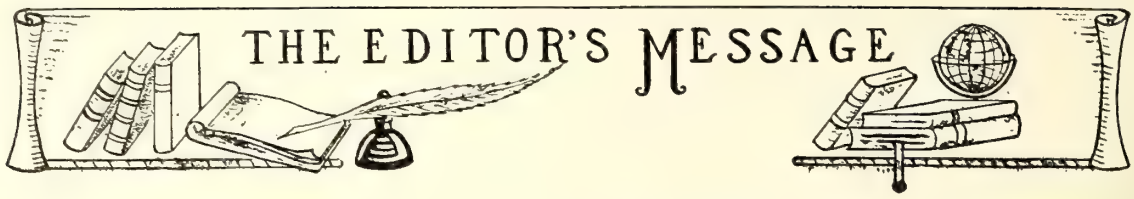
And when man comes to love the land and share its bounty, he and the land can labor together, and the hand of God helps them; for the land loves hearthstones and yields abundance; and when man has gone, as man must always go, no scars remain.

But when man comes to fret and misuse the land, to strip away the fertility gained of eons of leaves under the slow rake of time, then the land turns her back upon him, and he slinks away leaving only shame and desolation.

And when man comes in bitterness and hate to tear great wounds in the yielding earth, and to poison those wounds with steel and cordite, then the land feels the endless sorrow of God, and hastens to wash away the wounds with cooling rain, and covers them with the soft green of the grass, and receives into her arms the bodies of the sons of men, and lies quiet with her allies, the sun, wind, and rain.

. . .

For what does the land know of the fretful impatience of men?



RURAL MISSIONS.

We have many lessons to learn from the mission field. We realize that the missionary forces are in the vanguard of church union. Questions which are taboo in many of our American pulpits may be discussed freely on the mission field. Home missions should now profit increasingly by the discoveries and achievements of foreign missions. The reflex action of missions should register most vividly in the rural parish.

The old idea has been described as follows. "There was a tendency among evangelists to think of Christian duty in terms of weekly sermons. Some of the oldest churches were the deadest. Christianity was not attracting the young people as it should."

The modern approach is reflected in the decision of the missionaries "that if they were to serve these half million poorly clothed, poorly fed, debt-depressed farmers, as Christ would serve them, they must help them in all of life. This they bravely set out to do with the church at the center of the undertaking."

Much work of this kind has been done in China. The idea of a parish or an area is taking the place of a preaching point. Reports of rural parishes show that the work includes evangelism, religious education, recreation, livelihood, and self-support or church finance. Members learn to think of the church not only as a place to get something, but as a center in which and from which they can give something.

When trained agriculturalists go out to teach better methods of farming, they create a sense of the stewardship of God's gifts, and they instill the feeling that agriculture is cooperating with God in the use of his gifts to feed men. They teach that health involves food supply, sanitary housing, and cooking, as well as medical care. They demonstrate that the Christian home includes more than a house and sanitation; it involves health and growth and child care, Christian nurture, affection, and cooperation. And all their teaching is drawn together by the knowledge that they are helping the whole community to lift itself up from darkness to become a part of Christ's Kingdom.

The free interplay of personnel, methods and achievements from the rural fields at home and abroad will do much toward strengthening of this basic area of the Kingdom of God.

RURAL OPPORTUNITIES.

Christ spoke of those who "having eyes, see not." Now we have a way of saying one can't see the city for the buildings nor the woods for the trees.

Who is able to comprehend the wonder and beauty of rural life? How greatly life on the farm might be enhanced by a fuller appreciation of its significance! Edward K. Ziegler had this in mind when he wrote: "There is something almost sacramental about country life. All the processes of agriculture are inextricably tied up with religion." How? The dependable, indestructable order of the seasons, the methodical working out of God's laws, are clear reminders of God's constant presence. Most of the farmer's work is a demonstration of faith—his plowing, pruning and grafting of fruit trees and the cultivating week after week of his garden plots. There is also the symbolic meaning of food. Even the communion service and other religious celebrations take simple elements of man's diet and make them into symbols of the highest spiritual value. Thus the food-sharing process is returned to its accustomed place with an enriched meaning.

E. B. Browning put the matter boldly but succinctly in her "Aurora Leigh":

> "Earth's crammed with heaven,
> And every common bush afire with God;
> And only he who sees takes off his shoes;
> The rest sit round it and pluck blackberries."

GRAZING FOR RURAL LIFE SUNDAY.

What are the possibilities of a Rural Life Sunday Program? What has been done, is being done, or may be done for a fresh and effective observance of this important festival? How can the rural minister make Sunday, May 26, a significant day in his parish?

Rather than have several small observances in the individual churches of his parish, a Methodist minister has planned one all-day parish service at one church. The principal of the township schools, the vocational agriculture teacher and the Future Farmers of America have been invited to attend in a body. Following the dinner fellowship, the congregation will dedicate a five-acre plot for a Lord's Acre Plan.

The rural-urban exchange of pulpits on a conference or area basis promotes wholesome knowledge and good-will and makes it possible for the city congregation to hear a rural pastor in a regular worship service without penalizing his country churches. Farm bureau leaders, country agricultural extension agents, soil conservation experts, and teachers in state schools of agriculture are sources from which practical and inspirational speakers may be secured. A wealth of Biblical material, hymns and current literature may be used in re-emphasizing the importance of the rural church and rural society.

R. L. H.

A Prayer: O God, who hast made the earth holy and invested it with thy life, bless the plowman and the plow; give life to the seed and vigor to the soil, send the strength of the rain and the warmth of thy sun. Bless all those who work with thee in the growing of the food and fabric of life. And as we labor in the midst of thy earth, may we replace more than we take out, regarding all the normal things of life as expressions of thine eternal being. Through thy Son, our Savior, Amen.

ELON COLLEGE L... N. C.

An Adequate Program for the Rural Church

By HENRY ALLAN GLEASON, JR.

Sunday School every week, preaching once a month, an anuual revival, and an occasional "all-day meeting" conducted in a small unpainted, one-room building often in poor repair—that is the total religious program of probably the largest number of churches in the rural South. Many more fall short of even this meager standard, and few approach a full, well-rounded program. Even in the best the program for the young people is generally inadequate and unchallenging, and any real attempt to meet the special needs of the men of the congregation is such a rarity as to have news value. Moreover, the teaching and preaching is too generally formalized and utterly unrelated to the problems of the hearers. As a result it fails to make any significant impact on either individuals or the community. The spirit is quenched under a mass of traditional patterns of behavior and a restricted program.

The failure to meet the needs of the rural constituency may be seen in every department of the church life. Perhaps it is most obvious in the Sunday school. In the first place the equipment the schools have to work with is not adapted to rural conditions. Neither our denominational literature nor the more popular commercial literature faces the problems of rural Christians. Nor does the International Council seem to have country churches in mind in the lesson selection. Teacher training is almost non-existent. Some untrained teachers do excellent jobs as far as they go, but few are able to apply the lesson to local problems. Therefore the Sunday school lessons have little effect on the every-day life of the scholar.

In theory a revival is an extra effort at evangelism. (Extra because evangelism *should* be a part of the whole church program!) Yet the average revival has become so formalized as to be foreign to true evangelism. It is a pattern that must be repeated every summer as regularly, and often as perfunctorily, as Sunday school comes every Sunday. Rural people are feeling the impact of new problems of deep significance, and many of them are yearning both for some word of hope and some real help. A great many of them would be keenly receptive of evangelistic efforts if we were able to show clearly the bearing of the Gospel message on their problems in the way they see them. But most people can listen to an evangelistic sermon cast into the same mold as those they have heard all their lives without realizing that the salvation promised has any connection with the problems they are facing.

That such inadequate church ministration exists is not for the most part because the people are content with what they have, nor because they are unwilling to work for something better, but almost solely because the interest of American Protestant churchmanship has been focused elsewhere. The majority of rural churches of America are failing to meet the needs of their communities because the leadership of the churches is neither interestd in nor cognizant of the peculiar problems of the rural church. The presence of a number of strong rural churches with an aggressive, effective program and message is testimony to the possibilities. There is no inherent predisposition to ineffectiveness in the rural church as an institution nor is the Gospel less relevant in the countryside than elsewhere. Even in small, isolated, or marginal rural communities an adequate, evangelical church program is seldom beyond the range of possibility.

The great need of the rural church may be summed up in one thing: the need of a vital interest in the rural church and the communities it serves. Such interest is needed not only among those who are working in or with rural churches, but also throughout the American Church and its auxiliaries. As an example, no seminary in America is now equipped to train men for the rural ministry, in spite of the tremendous need for trained leadership in the rural church—leadership, that is, which appreciates the special problems and resources of rural communities. It is seen also in the neglect or adventitious treatment of rural problems in our Conferences and Convention, and our whole denominational program.

Bound up with this general neglect is the need of more experimentation with the development of rural church programs and materials and wider publicity for the results. It is almost self-evident that what constitutes a suitable program for an urban church of a thousand members with a full-time pastor and several assistants will not be applicable in a rural church of a hundred sharing their pastor with a group of neighboring churches. All too long have we drawn the conclusion that an adequate program is impossible in a small yoked church. Nevertheless the small church is in a position in many ways more favorable than the large if we judge adequacy of program not by its elaboration but by the extent of participation and the impact on the participants. Our thinking in matters of church program has been oriented almost solely toward urban churches.

Similarly there is need for deep searching into the problems of a changing rural society and the application of the Christian Gospel to its needs. We need more rural theologians, and more consciousness of rural problems among those who presently mold the thought of the churches. The soil needs to be brought more into the thinking of the church on stewardship; tenantry and farm prices need to enter our thinking in Christian ethics; the yearnings of country people for a better life must become the concern of the whole church. In short, we must speak of the Gospel of Christ in the language of the present day rural South, that it may answer the questions of the people in the language in which they ask.

FOR THOSE WHO DIED.

A MEDITATION FOR MEMORIAL DAY.

God of the Dead and of the Living, we come unto Thee in gratitude for those who died that others might live.

For those who on many distant fields of battle gave their lives for their country and their homes and for all who were to come after them—

For sailors who in the service of commerce found in the restless ocean their last long sleep—

For statesmen who gave of life and health to build a better world—

For martyrs who sold their bodies for their soul's desire—

For the mother who traded her life for that of her child—

For the physician who purchased in his death the knowledge to make our lives secure—

For these, O God of the Ages, we bring our words of memory and of praise.

Seal thou our gratitude in our new consecration to the unfinished cause for which they gave "the last full measure of devotion."

—*P. R. Hayward.*

CONTRIBUTIONS

SUFFOLK LETTER.

Churches should keep accurately and prize greatly their church records. I have been looking over the beautiful leather-bound ledger in which the minutes of the Suffolk Christian Church were kept from the time of the organization of the church in 1860. The minutes begin with records of pre-organization meetings in 1859. They are beautifully written in a large well-bound book. This book is kept in the iron safe in the church. It covers the pastorates of the founder, William Brock Wellons, D. D., Revs. J. T. Whitley and W. T. Walker. It records the minutes of the November, 1882, meeting in which Dr. Staley was elected by ballot as pastor for the "ensuing year." It closes with the minutes of the February 28, 1883, meeting, an official record covering twenty-three among most important years in the history of the church.

There are many very interesting lines in these minutes. "November 18, 1865. Quartely Conference convened. Members present: W. B. Wellons, pastor, Thos. J. Kilby, Jas. A. Norfleet, Ira Holloway, James Pugh, Willis S. Riddick, Thos. S. Kilby, Geo. W. Bonnewell, James Nurney, Columbus Jones, Eugene C. Holloway and Jesse T. Whitley. Appointed Jesse T. Whitley, Standing Secretary. Appointed Jesse T. Whitley, Collector and Treasurer. Appointed Eugene Halloway, Sexton. The pastor and deacons were requested to act as a Standing Committee. Adopted the recommendation of the Annual Conference in reference to the assessment of the members of the church, and appointed Thos. J. Kilby, R. C. Wells, James A. Norfleet, Willis S. Riddick and Ira Holloway, the assessing committee. Thos. J. Kilby, delegate to the Annual Conference, reported that Rev. W. B. Wellons had been secured as pastor of this church at $100 per year. Agreed to pay the sexton $2 per month—estimating the expenses of the church for pastoral services, lights, and sexton's pay at $150. Conference adjourned. W. B. Wellons, chairman. Jesse T. Whitley, Secretary."

Eighty years ago today, on this same spot of ground, in another of the conferences of the church I read, "The pastor reported that Sister ...., one of the members of the church, had been guilty of dancing publicly. She, having expressed her regret for the occurrence, and promising the pastor that the offense should not be repeated, the vote was taken, and it was unanimously decided to forgive her." Written into records are the names and amounts of contributions made by the members. Also the organization of the first Sunday school, and a record of its success. Relationship to the Annual Conference, to sister churches, are expressed in those early records. They make interesting reading, and are beautifully written.

Suffolk is one of the "young" churches. Pope's Chapel, our editor's church, is nearly seventy years older. O'Kelly's Chapel is sixty years older. Holy Neck is nearly twice as old as Suffolk. Among the churches established in the 1700's are: Cypress Chapel, Holy Neck, Barrett's, in the Eastern Virginia Conference; Graham in the North Carolina and Virginia Conference; and Damascus in the Eastern North Carolina Conference. But the whole point of this writing is to urge all churches to keep accurately, and safely, their records.

JOHN G. TRUITT.

VALLEY NEWS.

We are happy over the progress made at Timber Ridge. This week we will have new paper for the walls inside the building, the grounds will be cleaned, the tables in the grove will be repaired in preparation for the Memorial services there the 16th of June. We have the assurance from Congressman Jennings Randolph, of the Second Congressional District of West Virginia, that he will be with us. His subject will be, "Can World Peace Be Achieved?"

The parsonage is being constructed as fast as material can be obtained. The walls are up to the first floor, the basement is completed, with enough brick now to continue for several feet more. The building will be solid brick for two stories.

Plans are being formulated to have Memorial windows soon, and, last but not least, we are soon to have Westminster chimes put in the building. This is, we feel, a distinct asset to the community.

The Mother's Day services at Mt. Olivet (R) was well attended this year. With more than one hundred and three in the Sunday school that morning, we had more than seventy members of the Junior Order of American Mechanics to come in, in a body, just before the worship services began. This organization was from Elkton, Va. With additional members who came in for the worship services we had around two hundred present.

ROY D. COULTER.

ANNUAL SCHOOL FOR MINISTERS.

The seventeenth annual Virginia Summer school for rural ministers will be held at the Virginia Polytechnic Institute, Blacksburg, July 15-19, under the auspices of VPI and the rural church department of the Virginia Council of Churches.

Designed to acquaint ministers with the total rural life situation in order that they can better adapt their preaching and the church program to the existing needs and conditions in rural communities, the five-day institute will be devoted to lectures, and discussions of rural social and economic problems affecting the country church and its administrative program.

Among the instructors and lecturers engaged for the Summer school are: Dr. John R. Hutcheson, VPI president; Dr. Rockwell C. Smith of Garrett Biblical Institute, Evanston, Ill.; Dr. Howard B. Beers, rural sociologist, of the University of Kentucky; L. B. Dietrick, director of Virginia Agricultural Extension Service; Arthur W. James, State Commissioner of Public Welfare; Lyman Carrier, State soil conservationist; J. S. Wills, State director of Farm Security Administration; Dr. W. E. Garnett, rural sociologist at VPI; H. W. Sanders, head of VPI vocational educational department; P. H. DeHart, assistant director of production and marketing administration, and the Rev. Henry Lee Robinson, Jr., executive-secretary of Virginia Council of Churches.

CONTEST FOR RURAL MINISTERS.

Cash prizes will be awarded for the three best sermons delivered this year by ministers in rural church parishes of Virginia prior to November 15. The project is sponsored by the Rural Church Department of the Virginia Council of Churches.

Designed to encourage better sermons appropriate to rural life, the contest is open to any minister in the State, and sermons must be submitted to the Richmond office of the council, 1444 East Main St., by November 15.

Cash awards of $25, $15, and $10 will be given for the first, second and third winning sermons, respectively.

REPORT TO THE SOUTHERN CONVENTION ON THE RURAL CHURCH.

In 1940 a committee was named to make a study of the Rural Church. This item received a place on the Convention program in 1942. Since that time more concern has been given to the work and importance of the church in rural areas. All the larger denominations are giving increased attention to the work of the rural church and the problems of rural life in general.

In the past four years, the rural church has suffered a decline in leadership. In many cases key workers were either drafted or moved to war industrial centers. Chaplains were needed for the armed forces, and churches were left without pastoral service.

Today, many rural churches have discovered that they cannot successfully survive without a minister and a better trained leadership. We must strengthen and promote the life of the rural church if the Convention is to advance. If this is not done our churches in urban centers will be weakened because they are not reproducing themselves. They depend upon rural churches for a great number of their recruits. At present it appears that the population movement is from the rural to urbanized centers. Nevertheless, because of the dependency of our country on agriculture, there will be a definite need for the church in the open country. Churches must learn to consolidate and cooperate for greater efficiency.

Since the lack of lay leadership is so keenly felt, it is necessary to have training classes for officers, teachers and leaders. The teaching force is constantly changing. Therefore, the church must make provision for a supply of new workers. Competent young people should be discovered and trained for the task. Each rural church should have a pastor or be grouped with other churches in a pastorate. This would enable the minister to help train young people as leaders in the church.

There are powers of leadership in every community. Many doubt their own abilities. They need a tactful guide to show them the path of self-development. A carefully planned laymen's conference for the men of the church would be very profitable for rural sections.

It is just as important for the minister of the rural church to be on his job seven days each week as it is for the urban minister. He is dealing with a different situation. There are opportunities in the country that cannot be found in the city. There are fine young people who need to be encouraged to go to college, and others who need advice in regard to a vocation. There are numbers of other people who need personal counseling. Their lives are being stunned spiritually. Their visions are narrow. They must discover themselves and realize their possibilities. They must be given something to do for the church and for community development. A new day is at hand for the rural church.

We recommend:

1. That the churches group themselves so that a resident minister may be on the field, giving full time service to the community. In each case there should be a parsonage and a living salary provided.

2. That a systematic survey be made of the parish with a view to determine church relationships and religious needs of every family.

3. That rural ministers realize the dignity of their task and its importance and that they attend some conference or institute which deals with rural church work. Churches they serve should pay the expense of such a school.

4. That training classes, Daily Vacation Bible Schools, Mission Study Classes, and the like, be conducted in each local church.

5. That a definite program, setting goals for the year's work, be adopted annually by the church and held before the attention of the people. Community service should be a definite part of the church work.

6. That there be a close cooperation with State and County inter-denominational religious agencies, welfare and agricultural agencies, 4-H Clubs and Scouts for community development.

7. That "The Lord's Acre Plan" be commended as a method of securing additional financial aid for the church.

8. That ministers write for copies of *Rural Affairs News Letter,* issued by the Committee on Rural Affairs of the North Carolina Council of Churches, Rev. Garland R. Stafford, Chairman, Box 35, Taylorsville, N. C.

Respectfully submitted,
S. E. Madren, *Chairman,*
R. E. Newton,
T. Fred Wright,
Mrs. Roland Isley,
W. J. Andes,
A. G. Ritchie,
Miss Frankye Marshall,
Committee.

"God can use an ignorant man, but He doesn't use his ignorance."

SEVENTY-FIVE DUKE UNIVERSITY STUDENTS WILL AID 200 RURAL CHURCHES.

During this its twentieth year, almost 200 rural churches will benefit from the James B. Duke Indenture of Trust which established the Duke Endowment Foundation. According to the provisos of the Indenture, seventy students of the Duke Divinity School will be assigned to rural pastorates, there to assist country preachers in their work of teaching, preaching, pastoral visitation, conducting Vacation Schools and Training Courses, organization and guiding children in youth activities, and holding Camp and Caravan Conferences.

Since the plan was inaugurated in 1926 the demand for student pastors has exceeded the supply. To date more than 9,000 persons have been received into the church through the combined services of these men. In addition, 2,600 vacation schools have been conducted in which 117,000 children have been enrolled. In these schools approximately 13,000 instructors have conducted courses. Also during the last two decades, 1,800 training courses have been offered by the student pastors in which 30,000 young people and adults have been enrolled. Along with the work of these summer schools, the Duke Divinity students have preached many thousands of sermons, conducted many hundreds of conferences and surveys, revised programs of worship and education to better the service of the church to the rural community, and materially aided the pastors with whom they have worked.

THE PLAGUE OF INFLATION.

Chin's monetary difficulties have been so much spoken of that some people may be growing tired of them, but they constitute such an important problem for the "reconversion" of the colleges that we cannot forget them. Just now there are four different types of currency in use in China, not including the large amounts of U. S. bills there. These four types are: (1) Chinese National Currency written CN$, this is the legal money of the Chinese National Government; (2) Central Reserve Bank currency which was issued by the Puppet Central Government set-up in Nanking by the Japanese, and written CRB$. CRB notes circulate in Central and South China and are now in the process of being retired at the rate of 200 CRB to 1 CN; (3) Federal Reserve Bank currency called FRB issued by the semi-autonomous puppet regime in North

(Continued on page 10.)

Missions
The World for Christ

CHRISTIAN EDUCATION IN WEST CHINA.

The postwar job facing the West China Union University is a breath-taking one. It will soon again be the only university under Christian auspices in the entire West of China, a vast region with a population of about one hundred million people. At this time when the outstanding results of Christian Education are becoming increasingly obvious to government leaders and to private citizens, this University must assume a responsibility for the training of leaders which constitutes one of the greatest obligations and opportunities facing the Christian world today.

West China University is the major medical-health educational centre for Western China. Its Medical School holds a significant and honored place in medical education and its large hospitals minister to great numbers of people. Its School of Dentistry was the first dental educational institution in the whole of China. It is now the "yardstick" in dental education and practice, and has been asked by the government to undertake extensive new functions in the training of dental teachers, specialists, and public health personnel in addition to doubling its dental registration and increasing its research activities. It is beginning to train subsidiary workers in the dental field, hygienists, technicians, etc., and plays a major part in the planning and organization of the nationwide program of the National Dental Health Board.

West China's School of Pharmacy, again a pioneer institution, is similarly entrusted by the government with increasing responsibilities in the reconstruction program. The training program in Nursing includes the establishment, in the near future, of a university-grade course to meet the demand for the highest type of education in this field.

The College of Arts exerts a wide influence throughout the country through the activities of its well organized departments and its Cultural Research Institute. Its Fine Arts Department, for example will soon again be the only agency in the West for the mediation of Western culture and Christian ideals through the avenues of music and art.

The College of Science, through its keen and enthusiastic departments and research organizations is facing a bigger job than ever before in its training program and in its contributions to China's reconstruction.

Look up the map of China. Put your finger on the city of Chengtu, the capitol of Szechuan Province. You have better keep an eye on that spot. Things are happening there.

MISSIONARY OFFERINGS.
WEEK ENDING MAY 9, 1946.

Sunday Schools.

Liberty (Va.), Nathalie, Va.	$ 4.34
Bethlehem (Nans.), Suffolk, Va.	3.40
Flint Hill (M), Biscoe, N. C.	3.82
Mt. Gilead, Louisburg, N. C.	5.00
First, Greensboro, N. C.	27.00
Pleasant Ridge, Ramseur, N. C.	14.66
New Hope, Harrisonburg, Va.	5.98
Winchester, Va.	9.23
Bethel, Elkton, Va.	6.32
Spoon's Chapel, Asheboro, N. C.	3.00
Newport News, Va.	35.50
First, Portsmouth, Va.	11.70
Wake Chapel, Fuquay Springs, N. C.	73.27
Shallow Well, Jonesboro, N. C.	44.00
Linville, Va.	11.24
Hank's Chapel, Pittsboro, N. C.	7.63
Total	$ 266.09

Individuals and Churches.

Mt. Carmel, Walters, Va.	$ 47.82
Morrisville, N. C.	1.52
New Lebanon, Reidsville, N. C.	52.00
Holy Neck, Holland, Va.	60.00
Union (N. C.), Burlington, N. C.	33.65
Mr. R. H. Gourley, Sanitorium, N. C.	2.00
First, Richmond, Va.	50.00
Turner's Chapel, Sanford, N. C.	10.00
Shady Grove, Troy, N. C.	2.00
Smithwood, Liberty, N. C.	4.53
Franklin, Va.	210.00
Hines Chapel, McLeansville, N. C.	70.00
Elon College, N. C.	266.00
Shelton Memorial, Portsmouth, Va.	34.00
Spring Hill, Waverly, Va.	10.00
Union Grove, Asheboro, N. C.	5.60
Bay View, Norfolk, Va.	31.00
Bethlehem (Nans.), Suffolk, Va.	50.00
Total	$ 940.12

Shaowu Specials.

Big Oak, Eagle Springs, N. C.	$ 15.70
Bethlehem (Nans.), Suffolk, Va.	25.39
Morrisville, N. C.	9.15
Pleasant Ridge, Guilford College, N. C.	27.00
New Hope, Louisburg, N. C.	16.03
Holy Neck, Holland, Va.	75.00
Martha's Chapel, Apex, N. C.	12.87
Pleasant Grove, Halifax, Va. (Additional)	11.60
Haw River, N. C.	33.46
Eure, N. C.	25.00
New Elam, New Hill, N. C.	15.00
Asheboro, N. C.	100.00
Bethel, Elkton, Va.	30.00
Turner's Chapel, Sanford, N. C.	21.00
Additional Offering from the Southern Convention	100.00
Liberty, N. C.	16.00
Shady Grove, Troy, N. C.	1.55
Smithwood, Liberty, N. C.	6.50
Erskine Memorial, Tryon, N. C.	80.15
Auburn, Raleigh, N. C.	7.94
Mt. Olivet (G), Dyke, Va.	23.90
Shallow Well, Jonesboro, N. C.	23.85
Bethlehem, Broadway, Va. (Additional)	9.67
Bethel Missionary Society, Elkton, Va.	13.00
Erskine Memorial Women's Society, Tryon, N. C.	25.00
First, Burlington S. S., Burlington, N. C. (Regular special)	73.11
Total	$ 797.87
Total for week	$ 2,004.08
Previously acknowledged	29,138.09
Total since Sept. 1, 1945	$31,142.17

WEEK ENDING MAY 16, 1946.

Sunday Schools.

Liberty (Vance), Henderson, N. C.	$ 31.63

Individuals and Churches.

Barrett's, Sedley, Va.	$ 5.00
Bennett, N. C.	21.57
Total	$ 26.57

Shaowu Specials.

Centerville, Disputanta, Va.	$ 10.00
Wentworth, Raleigh, N. C.	22.49
Total	$ 32.49
Total for week	$ 90.69
Previously acknowledged	31,142.17
Total since Sept. 1, 1945	$31,232.86

Gratefully,
MATTIE COX PARKER,
Secretary.

RURAL EDUCATION IN INDIA.

Professor Edgar M. Flint of Rochester, New York, educational missionary, recently sailed back to his post in American College, Madura, India. Mr. Flint, who is Professor of Chemistry, was born in Canada and has been teaching Indian youth for nearly twenty-five years. Before first going out to India in 1912, he was a Research Chemist in the United States Department of Agriculture.

Young Indians from many castes, Hindus, Christians, Brahmins and Muslims, live and study together in American College, which was founded by the American Board in 1842, but now works under an independent

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News of Elon College

By PRESIDENT L. E. SMITH.

A REPORT TO THE CONVENTION.

President Smith presented the following report to the Southern Convention in recent biennial session in Waverly, Va.:

"In an effort to improve the quality of our military personnel for the war, the United States Government commandeered a number of our schools, colleges, and universities to implement its training program. Practically every one of the millions inducted in the armed forces of our country received special training in one field or another to a limited or an extended degree.

"To further improve the literacy of our people, the Government through legislative enactment is providing for the re-education or the education of all discharged veterans. As a result, all of our college campuses are being crowded with veterans and civilians. The Government through legal actions during and since the war has popularized education.

"Elon College sought to do its share during the war and is seeking to do its share in the post-war period. During the war 250 Air Corps trainees were assigned Elon College for training. At present we have 208 veterans enrolled in our student body which gives the college a current enrollment of 536 and a total enrollment of 678 for the current year which is in excess of any annual enrollment for the past fifteen years.

The Plant.

"During the past biennium we have been unable to improve our physical equipment to any appreciable degree. Our dormitories are below standard. The power plant is almost beyond use. The dining room was burned and we have been unable to replace it. We must erect a new gymnasium if we are to meet state requirements.

Campaigns.

"To secure the necessary funds for improvement to our physical equipment and to provide additional funds for endowment to meet minimum requirements, the Million Dollar Campaign has been authorized. Prior to the authorization of this campaign, a campaign to raise $100,000 for the Staley - Atkinson - Newman Memorial Foundation for Christian Education was authorized. The several conferences constituting this Convention approved this effort and voted requesting local churches to raise a definite amount for this purpose. The $100,000 was allocated to the churches on the basis of ten times their conference apportionments for the college as of 1943. Twenty - two of our churches have accepted their suggested apportionments and have raised all or part of the same.

"It is essential that we complete this campaign that our endowment may meet minimum requirements and that we may enlarge our Christian Education faculty and better serve our church constituency.

"This $100,000, when raised, is to be a part of the Million Dollar Campaign. Some of our pastors and laymen have assisted in this campaign and have helped to make these achievements possible.

"Prices are mounting and indications are that they will continue to mount. It is evident that the million dollars now being raised will not meet our building and endowment requirements. Instead of $1,000,000 we should be campaigning to raise at least $3,000,000. We have delayed this necessary program for the stabilization and advancement of our college far too long. The immediate years ahead will offer inviting opportunities which we can ill-afford to neglect. There is a question, however, as to the eventual complete success of our undertaking with our present personnel, attitude and lack of organization. It sounds good to say that we will conduct the campaign, but we just aren't doing it. I raise the question of the advisability of either employing adequate personnel or securing an expert agency to assist in the conduct of the campaign beginning in September.

Current Needs.

"In our efforts to provide necessary equipment and sufficient endowment, we must not overlook immediate current needs. The records will show that prior to 1930 this Convention in biennial session provided for the raising of $50,000 a year by the college that its current budget might be met. Since 1930 no such provision has been made or asked for. The college's only askings of the Convention have been to apportion a total of $12,500 to our conferences for the current requirements of the college. This apportionment has been made for the last fifteen years certainly. Since that time the cost of operating the college has materially advanced. Apportionments for other Convention causes have been greatly increased either officially or voluntarily. Would it not be advisable for this Convention to add the modest sum of $2,500 to the present apportionment for the college; that is, for the Convention by vote to apportion to the conferences for the college $15,000 instead of $12,500? The college has received from Sunday schools and churches during the biennium $20,897.50.

For Our Veterans.

"At present we have 208 discharged veterans enrolled in the college, all of whom have been approved by the Veterans Administration and are in college under the G. I. Bill of Rights. The Government pays tuition, fees, books and other necessary expenses not to exceed $500 per student for any one college year. We are finding it difficult to provide room for all who want to come to Elon. In February the Government allotted Elon thirty units, prefabricated houses, for married veterans. These were reserved in a very short while. Accordingly, the college applied for additional units. We were informed Saturday, April 27, that Elon College had been awarded thirty-seven additional units for veterans. This sounds good, and it is good, but foundations for these houses must be prepared, streets graded, and sidewalks laid. In addition, they must be furnished. All of this will cost quite a sum. We shall need financial assistance. The college has been able to balance its budget but it does not have a sufficient surplus to meet these demands."

FIFTH SUNDAY OFFERINGS.

When our Sunday schools and churches make a contribution to the college, they automatically increase their interest in their institution. Every church and Sunday school is in a position to make telling contributions to the college. They have young people in their organizations who are either ready to enter college or are planning to enter. The proper information about their college and a word of encouragement would perhaps induce them to go to their own college. Then, too, the churches are in a position to make financial contributions which are necessary if the college is to continue its service to the church and to society. There are other ways in which our Sunday schools and churches may give support to the college, but the above are the main sources. We look to our own church

(Continued on page 14.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

UNSUSPECTED TEACHERS.

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

Children differ one from another even in the same family. One may be timid, another aggressive; one perhaps too talkative, while another needs to be urged to express himself. All must be taught, but some require additional assistance. Much help may be gained through play—through little home entertainments with the mother, father, and grandparents for audience, and throught games especially adapted to each individual need of the members of the family. Many times the children themselves suggest these agencies of growth, thinking only of the pleasure they will receive, but one and all they are teachers.

One day Tommy Simonds set up a "broadcasting station" and wanted his family to come to his "studio." The "studio" was a corner of his playroom. The "microphone" was an oatmeal box which he had fastened to the handle of the cellar broom. It was held by each of the children in turn when they "broadcasted."

Tommy started the show by announcing : "Oatmeal is the cereal we eat every morning. Most of us like it, but one of us would rather have a whole-wheat breakfast food. The children of the family cannot understand why we cannot have oatmeal one day and whole-wheat the next day. Then nobody would get tired of either cereal."

Mrs. Simonds found her son's "b r o a d c a s t" quite illuminating. Though she said nothing, she decided the suggestion was worth following.

This entertainment was helpful to each child in a different way. Mary, who was a timid child, recited a poem, and because it was "all a part of the show," she forgot her fear. Alan, who was apt to allow his voice to become much too loud, was told by his brother that when speaking into a microphone his tone should be clear but not loud; and because he wanted a part in the fun, he toned his voice down, and seemed to enjoy it.

In our home, the two little daughters frequently gave tableaux for their parents and great-aunt and uncle, who sat in chairs one behind the other to represent a public hall. One child would step out in front of the screen, tell or recite a story or poem, and then pull aside the screen to show the other child acting the tableau. Sometimes, however, their dolls would be the "actors" in the tableau.

In another home, the boys fixed up a box affair for a stage and began very simple marionette shows. Their skill in devising and conducting this fun increased steadily, and in time their marionette shows became the joy of the whole neighborhood.

All of these shows were teachers, for children learn by doing. Often they will do such things of their own initiative, but a suggestion occasionally showing how things might be done—and then "hands off"—has its value, too.

A mother noticed at the table one day that her children were acquiring unconventional ways of eating, so she began a game. The children were delighted; they called it, "How we eat." It consisted of questions and answers. The mother would ask, "How do we hold our fork when we are cutting our meat?" One child would be chosen to show the correct way. And then another would show how to hold the knife. "Now everyone may cut and eat a piece of meat," the mother would say. This helped to overcome odd ways of clutching the fork and of holding it upright, and the children gradually l e a r n e d, through play, to use their knives and forkes correctly.

Other questions followed. "How do we hold our spoons?" How quietly can we eat soup?" "Where do we place the spoon when we have finished —in the cup or in the saucer?" "How do we place the fork and knife when we have finished with them?" After the questions were asked and answered, each answer was put into practice.

Questions like, "How do we eat corn on the cob?", "How do we eat bacon?" and "How do we eat a slice of bread?" were also given. One day the mother announced, "Our dessert today is one that we eat slowly, taking small mouthfuls. We may eat it from the tip of the spoon if we wish. What do you think it is?" This was ice cream, which the children were quite apt to eat quickly, taking large mouthfuls in order to get a second helping before it was gone.

Lessons taught through play are enjoyed and usually remembered. Instead of constant correction, a harmonious atmosphere is maintained—and this always affords dependable help.

"THE PLOW."

"In former times the Church kept a regular round of Days and Feasts marking the chief seasons of the country year. *Plough Monday* was the day in early January when the plough was blessed by the priest for its task of ploughing the earth. At *Rogationtide* God's blessing was asked in field and farm, in orchard and garden, on the sowing of the seed. At *Lammas*, at the begining of August, the first loaf made from newly gathered corn was offered in God's House by those who baked it. And at the *Harvest Thanking*, the crown of the agricultural year, workers in the field, gardens, orchards and homesteads and the general body of parishoners, brought their offerings to the Church, and praised God for all His blessings.

"These Feasts were not simply picturesque ceremonies, with no meaning behind them. They bore witness to man's faith in God as the God of Nature and the giver of all good things; and as the Creator, intimately concerned with the welfare of all that He has created. They were also expressions of a healthy community life, in which all classes of men, women and children in the countryside joined together, alike for work and worship. They took their place in a pattern of life of which God was the center. And when God is really the center of life's pattern, everything else falls into its place."—*From Bishop of Chichester's 1944 Rogationtide Pastoral.*

THE PLAGUE OF INFLATION.

(Continued from page 7.)

China. This currency is now fixed at 5 to 1 on CN; (4) "Manchoukuo" currency circulates in Manchuria. This currency may be taken in at 1 to 1 on CN, though the rate has not yet been officially fixed.

All of these currencies are badly inflated. In the course of time they will all be displaced and CN will be the medium that will c i r c u l a t e throughout the whole country. Then the government will have to deflate that currency before the situation will really smooth out. The most recent reports received here indicate an exchange rate of CN $2,020 per U. S. dollar.

Of course salaries and expenses have gone up as the inflation has increased. That's why the business office in Chengtu has such piles of big denomination bills when pay day comes around.

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

REIDSVILLE YOUNG PEOPLE.

The young people of the First Christian Church, Reidsville, N. C., presented on Sunday night, April 21, a program of real interest to the entire congregation. The theme of the presentation was "Easter Vesper Meditations." In the service they presented the idea of how the disciples and all who knew the Lord must have felt when the news of the resurrection became widely known. The characters spoke in the first person and this made the program more interesting. Those taking part in the presentation were: Narrator, Barbara Ann McKinney; Easter Poem, Bonnie Walker; Mary, the Mother of Jesus, Ruth Walker; Peter, John Briggs; Pianist, Charlotte Moricle. The entire young people's group took part in the song service.

* * *

BOOKS BRING ADVENTURE.

The Association of the Junior Leagues of America, Inc., The Waldorf-Astoria Hotel, New York, 22, N. Y., has issued two series of recordings containing twenty-six adaptations dramatized and transcribed. Series I, entitled, "One World," contains thirteen programs of fifteen minutes each which seek to show to children the One World of which they are a part. It shows the likenesses of people and thus seeks to break down intolerant walls of prejudice and ignorance. Series II deals with "North American Regions," and contains thirteen programs of fifteen minutes each, whose aim is to bring via the airways a wider comprehension and a deeper understanding of the land in which we live and of the people who, in their several ways, make of that land a fitting habitation and a home.

These transcriptions have been prepared for radio broadcasting.

* * *

NEW PILGRIM FELLOWSHIPS.

Your editor has just learned of the organization of two new Pilgrim Fellowship groups. One is in the Valley of Virginia at the Newport Church; the other is in the Eastern North Carolina Conference at the Amelia Church. Congratulations to both of these new organizations. Let me have some news about your young people and what they are doing.

* * *

FOREIGN STUDENTS IN AMERICA.

The influx of foreign students into this country, curtailed during the war years, has resumed with 10,445 enrolled for 1945-46 in institutions of higher education, according to the annual census made by the Committee on Friendly Relations Among Foreign Students, an interdenominational group sponsored by the International Committee of the Y. M. C. A.

Largest number of students have come from Canada, which has a total of 1,613 as against 852 for the preceding year. China is second, with 1,298. Continuing a marked trend of recent years is the growth in the number from Latin America with 4,638 registered for the year. There are foreign students in every state, and they are registered in 738 different institutions, the report pointed out. — *The Protestant Voice.*

* * *

SOMETHING SPECIAL FOR YOUR PILGRIM FELLOWSHIP GROUP.

Would your Pilgrim Fellowship like to have an autographed souvenir program of the National Pilgrim Fellowship Council which will meet next month at Doane College in Crete, Nebraska?

Your group may receive one by sending a letter of greeting to the meeting. Send your letters to the following address: National Council of the Pilgrim Fellowship, Doane College, Crete, Nebraska.

This will be something to cherish for years to come, and you will feel as if your organization took part in the National Council, which formulates the larger Pilgrim Fellowship program.

* * *

"LORD, TEACH US TO PRAY."

One day a student, returning home from school, discovered water flowing down a ditch which was ordinarily dry. He investigated and found that one of the chief water mines of the city had burst, drawing off the water that should have been serving hundreds of homes in that district. Immediately he rushed to the telephone to notify the city waterworks department, but he found that he could not get his call through.

The reason was that hundreds of housewives in that community, finding their usual water supply cut off, were keeping the telephone wires constantly busy with their complaints, while the one person capable of telling the department what the trouble was and thus helping the housewives to get what they needed was not able to make his voice heard.

All too often this is true with our praying. We keep lines between us and God so busy with complaints and requests that God, who knows all our needs and the remedies for them, cannot make His voice heard. We must learn to listen to His voice as well as to talk with Him. "Be still and know that I am God."—*The Upper Room.*

* * *

YOUNG PEOPLE ELECT OFFICERS FOR PILGRIM FELLOWSHIP COUNCIL.

Around 140 young people from the various conferences of the Southern Convention were present at the Pilgrim Fellowship Banquet held at the Waverly Christian Church on May 1. This was a fine representation. Also present were members of the Jackson families, Rev. and Mrs. C. L. Storrs, and Dr. George W. Shepherd. Interesting talks were presented by the Jacksons and Frances Whitaker concerning their new life as missionaries to China.

A business session was held following the banquet at which time an election of officers for the Pilgrim Fellowship Council of the Southern Convention was held. The following young people were elected to office: C. Baxter Twiddy, Elon College, Chairman; Catherine Cooper, Burlington, Vice-Chairman; Alice Lee Davis, Holland, Secretary; and Isabelle Sheetz, Bridgewater College, Treasurer.

Since the Pilgrim Fellowship Council has again begun to function, there will be a more effective program for all young people of the Southern Convention.

The young people who were able to attend the commissioning of Richard and Dorothy Jackson and Frances Whitaker will ever be reminded of the inspiring moments which they witnessed at this historic occasion. They will carry the message of missions to young people for many years to come.

Whe on the request of the disciples Jesus gave them a prayer that was to bear His name. He put into it all that needed to be said in sixty-eight words: "Our Father," it began, and no one can say it and scorn another.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

FRIENDS AT BETHANY.

Lesson IX—June 2, 1946.

Memory Selection: *Let us love one another; for love is of God.*—I John 4:7.

Lesson: Mark 14:3-9; Luke 10:38-42; John 11:1-44; 12:1-3; Galatians 5:13c.

Devotional Reading: Psalm 145:7.

The Preacher's Home.

When the writer of these *Notes* was in college he served as student pastor of several churches. He would leave Elon usually on Saturday afternoon to spend the week-end in the communities where the churches were located. Sometimes he knew where he was to stay—he had been invited ahead of time. But when he had not been invited in advance, he always knew he would have some place to stay, for there were several homes in the communities which were always open to him—he was to feel free to drop in to spend the night, or to take a meal, "if nobody else has invited you," they would say. Thank God for these hospitable homes with the open door. His heart is warmed at every remembrance of the warm and unwearied hospitality of these humble and hearty folks. And there are a multitude of preachers who will rise up with this writer and call blessed all such folks.

The Humanity of Jesus.

Jesus liked to be with people. He was social in nature. The hermit-spirit had no place in his life. He had no home of his own during his public ministry—he himself said that the Son of Man had not where to lay his head—and he welcomed every opportunity to get into the homes of his friends, both old and new. And Jesus was welcome into these homes. He was good company. He brought a new spirit into the home relationships and into human friendships. In emphasizing his divinity we must not overlook his humanity. We call him Friend, and we do well for so he was.

The Worried Hostess.

Poor Martha, she was so worried and fretted. The Master was guest in the Bethany home, and things were not going very well with her. She had more than she could do. And there was her sister Mary, just sitting around listening to Jesus, and doing nothing to help her. Martha did her best to control herself, but finally she could stand it no longer. She boldly, and perhaps bluntly told the Master to tell Mary to get up and help her. Martha meant well. And Martha had an important place in the scheme of things, and an important part to play in the family economy. But like many a modern housewife, Martha was putting the emphasis upon the wrong thing. Guests are often embarrased because the hostess gives too much time to the dinner and too little time to the diner. Hospitality is more than simply feeding folks. Often a simple meal with an opportunity for friendly conversation and unhurried fellowship is more desirable and enjoyable than an elaborate meal.

And of course there is a wider application to this story. Christian workers and friends of Jesus can be so busy doing things for him that they do not take time to listen to him or to have fellowship with him. Martha represents one extreme, Mary represents the other. What is needed is a happy medium between the two or a happy mixture of the two.

Tested Friends in Time of Trouble.

"The sisters therefore sent unto him saying, Lord behold he whom thou lovest is sick." In the time of trouble the sisters turned to their tried and trusted and true friend. Instinctively they felt that they wanted him to know about their trouble, that they wanted him to be with them. That is true of all of us. It helps so much to have tried and true and trusted friends with us in times of trouble and trial. And when bereavement comes, how much it helps to have neighbors who are true friends, or friends from near or from far to come to us. Just to have them near at hand is a source of strength and comfort. "A friend in need is a friend indeed"—we know that from hard and happy experience. It is a great thing to have a friend. It is just as great a thing to be a friend.

Uncalculated Devotion and Priceless Loyalty.

We are familiar with the story of the anointing in the house of Simon the leper. Simon himself was probably showing his gratitude for being healed from his leprosy by having Jesus as his dinner guest. And Mary, the sister of Martha and Lazarus, also showed her deep gratitude and love by coming in and anointing the feet of Jesus with the fragrant and costly ointment. It was no half-hearted gesture. There was no spirit of calculation about it—what it would cost, what its effect would be. It was simply an out-pouring of affection and gratitude. There were those who did not understand it, they could not read that language or speak it or understand it. With cold, calculating manner they computed the worth of the ointment and suggested that the money might well have been spent to better advantage in the "poor fund." They missed the point altogether. Jesus saw it all. He did not, of course, condone or commend waste. But this was not waste. Here was something so warm and so uncalculating that it commanded his admiration and his commendation. Alas how calculating we are in our religious life, to say nothing of the other realms of our lives. We weigh and measure and calculate. We bargain and calculate. There is all too little of the unstinted outpouring of loyal affection in our relationship with our Lord. One wonders what would happen if folks would break loose sometime and do things for Jesus like they often do for themselves, if they would give to his cause like they spend for pleasure.

The Fragrance Smelled Round the World.

An American poet writes about the "shot heard round the world." Mark writes about the fragrance smelled round the world and down through the centuries. "Wherever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her." Ah the immortality of some seemingly trivial deed done for our Lord, even done for him by being done for one of his followers. The romance of righteousness. Here was a woman, almost unnamed, in a little village in a far-off country nineteen hundred years ago, pouring out a little bottle of fragrant perfume on the feet of Jesus, and today and throughout the long centuries in all places people will read about it and hear about it! One wonders if it is not a symbol of the immortality of our deeds! Of the simple, unknown deeds, as well as the so-called big deeds.

RURAL EDUCATION IN INDIA.

(Continued from page 8.)

board, extending its outreach through a program of rural service which has helped the Indian farmers improve garden products, animal breeding, poultry life and general health conditions.

Southern Convention Office

REV. F. C. LESTER, *Superintendent.*

REPORT OF SUPERINTENDENT TO THE SOUTHERN CONVENTION.

This is the first report of the first Superintendent to the Southern Convention of Congregational Christian Churches. It is not intended to set the pattern for future reports, but is a frank statement of what this Superintendent thinks the Convention should consider in this biennial session.

Your Commission.

Two years ago you commissioned me to do specific things as listed in the *Manual* adopted at that time.

1. "Full-time paid worker." I have been on the job seven days to the week and as many hours per day as I could stand. Salary has been received as voted by the Convention. ($2,340 plus $360 house rental.)

2. "In cooperation with the Executive Board." The Board has held six meetings and all major plans for work have been presented for consideration, advice, or instructions.

3. "Become informed concerning every phase of the Convention and denominational work." I have attended Conferences, Conventions, rallies, committee and board meetings whenever possible, and have read printed materials. The college and orphanage trustees have not invited me to attend their meetings, but it would seem that the Superintendent should know the plans of these institutions as made by the trustees.

4. "Coordinate all the work of the Convention . . . and so that each phase of the work may be duly emphasized . . . and done with efficiency and economy of time and money." Only a beginning has been made here. I have attempted to see that each phase of our work gets proper emphasis, and to help similar committees in Convention and Conference to work together. We have far too many boards, committees, treasurers, and paid secretaries for efficiency and economy of time and money. Example: Mission money given by a young people's society goes through six treasuries; money for Christian education channeled through a Sunday school convention goes through five or six treasuries before becoming available for use. Minutes for the *Annual* can be prepared by the paid Convention Office workers more quickly and economically than by someone who has other work to do and is not a specialist in this field.

5. "Visit and assist with fraternal counsel both pastors and churches, but shall have no authority over either." Visiting during the war period was very difficult. I have done my best, especially when a church was seeking another pastor, or when there was trouble of any kind. Without such aid we probably would not have some of our churches, i. e., Big Oak, Pleasant Cross, Winston-Salem. Concerning "authority" the letter of the law has been observed, and should be forever.

6. "At the service of all boards and committees, . . attend . . . when requested." This has been done. All boards have invited me, except trustees as stated above.

7. "Edit the *Annual* and furnish materials for the *Year Book.*" The latter has been done for two years. The *Annual* was edited, printed and distributed the first year.

On July 10, 1945, the Executive Board voted: "that the Superintendent compile the material for the *Annual* and the Board of Publications assume responsibility of making the most advantageous contract for the printing and delivery of the *Annual.*" Although elected by the Convention to edit the *Annual,* this vote made it impossible for me to do so.

8. "Represent the Convention in denominational and interdenominational meetings." This has been done as directed by the Executive Board and as time permitted. It is considered important.

9. "Report his work regularly to the Executive Board, and make full report . . . to the Convention at each biennial session." Monthly statements of expenditures go to the Executive Board members, and a fuller report of activities is made to each Board meeting. This is my attempt to give a complete report to the Convention.

10. *The Convention Office.* — We have taken seriously the matter of setting up the Convention Office as directed by the Constitution, and believe that it is on a sound basis.

Elon College furnishes three rooms in the Library Building, and gives light and heat. One room is used for mimeographing and storage, one for study and conferences, and one for the library and office for the secretary and treasurer. We are deeply grateful to Elon College for this contribution.

"Shall have adequate personnel to do effective work." There is a Superintendent, a Treasurer, and until recently a college girl as Secretary. There are eighty-three days of annual Conventions, Conferences, rallies, etc., in the Convention and denomination which the Superintendent is supposed to attend. The Convention has five boards and eight committees, either of which should rate a day's work. Add to this eight days for interdenominational work in our two states and the nation, and the Superintendent is "in session" four full months of the year. The conferences have sixty-five committees, and other groups many more. By the time the superintendent has attended meetings three months and met with one hundred additional committees, there is not enough time left to prepare programs, visit the pastors and churches, organize pastorates, build new churches, direct leadership education, keep young people inspired and at work, develop stewardship methods and do the other hundreds of things that need to be done to aid our 200 churches. We are not very effective, I fear.

"Serve the churches." This is our only excuse for being.

"Make effective the plans, programs, and ideals of the Convention." To the limit of our ability this has been done. Much more needs to be done, and can be with more help to do the work.

"Receive and disburse for the treasurer all moneys for the Convention and denominational enterprises other than for conference interests, give receipts for same, transfer them to the designated treasurer at stated intervals and keep accurate records." By Convention election the treasurer became part of the Convention Office personnel. She has received moneys as directed, given receipts, transferred weekly to the college and orphanage, monthly to Convention Boards, and at intervals to the denominational treasurers. Records are accurate and complete. At any time she can tell exactly how much has been received for each enterprise, and from what source the money came. Twice each year statements have gone to the churches telling how much has been received for each cause. This has seemed to please church treasurers. Mrs. Parker has done an excellent job as treasurer.

"Same relationships to the General Council and Boards of the denomination as other State Conferences." We are so recognized, and try to function that way although in several respects we do differently.

(To be continued.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

If farmers could always tell when it is going to rain they could pick better times to cut hay. For several years the Christian orphanage has had the misfortune to lose quite a lot of hay in the fall of the year on account of the rain. We make most of our hay in the fall season.

Last fall we decided that we would attempt to make at least part of our crop in the spring of the year. We sowed about twenty acres in oats to cut in the spring for hay. Last week the weather was clear and pretty and it looked as though it might stay clear for a month. Our farmer and I decided, after talking it over, that we would mow eight acres on May 10, and we did.

Before it could be cured enough to put up, it began to rain and the hay is still lying on the ground. If it did not rain in the day time, it began to rain during the night. It kept the hay wet. Of course we hope it will soon clear and we will save the greater part of our hay.

This has been a wonderful season for corn to come up. It has been seasonable and warm instead of cold and I hardly think we have ever had a more beautiful stand of corn than we have this spring. The warm showers are making it grow. but the grass is growing, too.

We are glad to report that we have had no new cases of measles during the last two weeks. We hope our scourge is over for a long time to come. We usually have a scourge every six or seven years.

Mrs. Myrtle Garvin, one of our matrons, had the worst case of measles we had here. It left her in a run-down condition. She resigned and left for the State of Illinois, which is her old home state. She was a very fine person and we regretted it was necessary, on account of her health, to leave on so short a notice. She loved the children and was good to them.

Help, which is suitable for this work, is hard to get. Another matron is away for several weeks because her mother is critically ill in a distant state.

This makes the work harder for the others because they have to double up on the work. When one is out it is impossible to get supply help.

Not a single offering from Eastern Virginia Conference, North Carolina and Virginia Conference, or Valley of Virginia Conference this week. Nearly a hundred little children to feed. Prices high!

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 23, 1946.

Amount brought forward	$4,694.34
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Liberty (Vance)	15.29
Western N. C. Conference:	
Ether .....$ 2.82	
Pleasant Cross 8.00	
Ramseur 35.05	
	45.87
Total for week	$ 61.16
Total for year	$4,755.50

ELON COLLEGE.

(Continued from page 9.)

for support and appreciate the assistance given in past years.

Previously reported	$3,751.79
Church.	
N. C. & Va. Conference:	
Ingram	50.00
Sunday School.	...
Eastern N. C. Conference:	
Liberty (Vance)	17.66
Total	$ 67.66
Grand total	$3,819.45

ORIGINATOR OF MOTHER'S DAY ALMOST FORGOTTEN.

Another Mother's Day has passed, and as usual, and correctly so, much was said and written about the event. But as usual, also, little or nothing was said or written about Miss Anna Jarvis, a native of West Virginia, founder of the idea.

But this is not a story about Miss Jarvis. It is a brief recital of an element of tragedy that has, ironically, fallen to the lot of a woman who started something to make so many other women happy. It has also added to the wealth of many.

In 1908 Miss Jarvis launched the idea of Mother's Day in memory of her own mother. The sentiment quickly became widespread, and aside from the happiness it has brought to millions of mothers, commercial enterprises have reaped millions of dollars.

Miss Jarvis is now almost blind, practically penniless, and is an inmate of the Marshall Square Sanitarium, Westchester, Pennsylvania.

If it is "never too late to do good," send Miss Jarvis a card, a word of appreciation and cheer. Something more need not be suggested.

C. B. RIDDLE.

Book Reviews

DAVID THE KING. Gladys Schmidt. Dial Press, New York. $3.00.

When a title such as *David the King* is seen by church people, they feel that it must be of significance for them. Miss Schmidt, however, has not written her novel with Biblical interpretation in mind. She intended for it to be a psychological study, which it is, and neither did she intend for it to be historically accurate.

Beginning with the shepherd lad she presents the "story of his spiritual evolvement from complete egoism and crassness into selfishness and deep understanding of both the human and divine." One is aware of the monumental research work that was involved in writing such a lengthy book. Miss Schmidt uses long, involved and weighty sentences which she felt would help achieve the archaic feeling. Many will find that this tends to make the book dull reading.

David's life is handled with finesse. It follows largely the Biblical account. The notable exception is the assigning of the slaying of Goliath to one of the host of Saul. The author did this as the result of her research, but at no time have imminent Bible scholars claimed this to be true. As it is one of the most exciting phases of his life, its omission is disappointing. Then, too, the friendship between Jonathan and David is portrayed in a very weak fashion. Jonathan is seen as a gawky prince and one who is easily injured. He is buffeted between Saul and David until his untimely death.

The characterization of the women is excellently done. All of the wives of King David from Saul's daughter, Michal, to Bathsheeba, the beautiful one, give a true account of these who peopled the highway of David's development.

The book is worth-while reading for those who are patient enough to wade through the cumbersome details and accounts that lend continuity to the history. Its appeal is intellectual and not emotional.

J. J. H.

God hath not promised skies always blue, flower-strewn pathways all our lives through. God hath not promised sun without rain, joy without sorrow, peace without pain. But God hath promised strength for the day, rest for the laborer, light on the way; grace for the trial, help from above, unfailing sympathy, undying love.—*Annie Johnson Flint.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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GABRIEL'S LESSON.

A MEMORIAL DAY STORY.

By GLENN D. EVERETT.

The Angel Gabriel, following an annual custom, summoned about him a group of war veterans and told them it was Memorial Day down on Earth and that they, among others, would be permitted to assume human form for a short time and return to their graves in order that they could see the honor being paid to their memory.

"There is, however, one extra requirement this year," the Angel told them. "I want you to learn a lesson, so when you assume your human form, dressed in modern clothes, you will go to your graves and there you will find someone. You will ask that person this question: 'What do you want?' "

So the old ghosts assumed the youthful form they had had when they were killed in battle, and went down to Earth where they found it a bright, sunny holiday morning.

The veteran of the War of 1812 went down to his grave. It was on the shore of Lake Erie, and was unmarked as were the others beside it. But it was in a plot marked off by an old fence,and in the center was a monument, a monument to the first battle of the War of 1812. A young girl was standing near the stone, peering at its inscription as he approached. "What do you want?" he asked.

"I want to know why the Americans and the Canadians ever fought each other here," she replied. "Do you know?"

She turned toward him with a deeply puzzled face. The veteran shook his head . . .

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The Civir War veteran found his grave by the side of a cotton field in the Mississippi. He waited there in the quiet little place for some time before anyone came along. Then it was just an old Negro, his back bent with toil. He carried a heavy sack over his shoulder.

"Good mornin', suh," he said to the young man in the cemetery, halting as though he wished to rest.

"What do you want?" asked the veteran.

"What ah wants, suh," said the old Negro, wiping his brow as he laid his burden down, "is ter know why I'se got to work fer de big boss man on hollyday. Dat man done says ah owes him $2.65 at de commissary store and I'se got to work four extry days to pay him off. And ef ah doesn't pay him off in a month, he's gwine ter beat me and hev me put in jail lak he did mah brother, Jeb, suh!"

The veteran shook his head and gave a startled thought to the stirring cries of the abolitionists and the smoke of ancient battle . . .

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The World War I veteran went to France. There on the slope of a hill was an elegant, beautiful memorial. Round about it were row upon row of gleaming white crosses. It was as quiet as though it were a French holiday, and the little American flags placed there in honor of the American soldiers floated silently in the breeze.

The veteran stood and watched. Suddenly, a little girl appeared, coming toward him. She seemed dreadfully pale and on the verge of tears.

"What do you want, little girls?" asked the veteran.

"I just came, sir, for some dandelion greens," she said, backing away tearfully.

"What do you want with them?" he asked.

"Ever since the Germans invaded our land, and war came, we have had very little food, sir," she replied, sobbing. "This is all we will have now for dinner."

The veteran of 1918 gazed at her in bewilderment.

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The World War II veteran found his grave in the bleak countryside near a winding North African road. As he approached, he saw an Arab standing in the boiling sun, as though waiting for someone from the opposite direction. "What do you want?" the veteran asked.

The Arab whirled, obviously startled. A submachine gun instantly appeared from the folds of his robe.

"We want our independence," he shouted grimly, "as you well should know. We want to be free men—free from the imperialistic tyranny of our white rulers. And we shall have our freedom—all four freedoms!"

He leaped forward as his machine-gun spoke, with incredibly rapid, blinding stabs.

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When the veterans arrived back in Heaven, they all gathered and discussed the strange replies they had had to their questions. Then they discovered the lesson that Gabriel had planned for them to learn.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

A Farmer's Confession of Faith

God and I raised fifty acres of corn. He created the soil, laid deep reservoirs of moisture beneath it and, by an alchemy all His own, changed leaves and grass into plant food.

I plowed the land, harrowed it and buried grains of corn in neat check rows.

Grains of corn! They would have been as pebbles had not God breathed the breath of life into each grain.

I left the planted field in His care. The warmth of His sunshine played upon it. Tiny green shoots appeared.

I cultivated the ground as God worked by my side. If He had not done His work well I should have failed. If I had not done my work well He would have failed.

With my two horses I drove up and down the long rows. God used 121,000 horses in the field—2,420 horsepower units of divine energy an acre every moment that the sun shone.

Throughout the long summer He watered the growing crop, not like the meager dripping of a garden hose; He distributed 165,000 tons of water over the fifty acres of earth.

He fed the corn from His abundant store of carbon-dioxide; little green chlorophyll bodies in the blades sized the hot rays of the sun and sifted out the energy the plants needed to digest nitrogen as they sucked it up from God's pantry underground.

I worked 500 hours on our fifty acres.

God worked more than six hours to my one—twenty-four hours a day all summer without pausing a minute.

Even after I had finished my work, laid the corn by and left the field, He stayed on. He still had to put rich pollen in the yellow tassels and send His breezes to scatter it over the silky stamens that curled from 4,000,000 green husks.

In this He worked alone. He was performing a miracle beyond the skill of any human hand or the understanding of the most scientific mind. Without a miracle I should have had no corn for my labor.

Each grain I planted in May became 4,000 grains in September.

God packed each grain with potential bone and sinew for my family and my cattle.

He endowed each grain with the germ of life, so skillfully wrought, so delicately specialized, so exact in every ingredient that it could reproduce itself in corn and nothing but corn.

The corn we raised is His and mine, for we are fellow workers.

—Clive McGuire.

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Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, MAY 30, 1946. NUMBER 22.

Elon College Library

In Memoriam

"The Dead"

RUPERT BROOKE (1914).

Blow out, you bugles, over the rich Dead!
There's none of these so lonely and poor of old,
But, dying, has made us rarer gifts than gold,
These laid the world away; poured out the red
Sweet wine of youth; gave up the years to be
Of work and joy, and that unhoped serene,
That men call age; and those who would have been,
Their sons, they gave, their immortality.
Blow, bugles, blow! They brought us, for our dearth,
Holiness, lacked so long, and Love, and Pain.
Honor has come back, as a king to earth,
And paid his subjects with a royal wage;
And Nobleness walks in our ways again;
And we have come into our heritage.

A PRAYER FOR WORLD PEACE

"Teach us, O Lord, to see other lands and peoples by the light of the faith we profess; that we may check in ourselves all ungenerous judgments, all presumptuous claims; that, being ever ready to recognize the needs and rightful claims of other nations, we may do whatever in us lies to remove old hatreds and rivalries, and to hasten new understandings, that each may bring his tribute of excellence to the treasury of our common humanity."

NEWS AND VIEWS

Dr. William E. McCormack of Springfield, Mass., has received a call to San Diego, Calif.

Rev. R. E. Brittle will assist Rev. Joe A. French in revival services at Reidsville, June 2-4.

Colonel J. E. West is responding to treatment in the Medical College of Virginia Hospital at Richmond, Va.

A Pilgrim Fellowship was organized at Bethlehem Sunday evening, May 19, with twenty-three members. Miss Creela Cline, Broadway, Va., is secretary.

C. Shannon Morgan, a student at Duke University, will spend the summer in the Happy Home community. Correspondence will reach him at Ruffin, N. C., Route 2.

G. H. Veazey delivered the Commencement sermon at New Market on May 26, in the absence of the Methodist minister who was scheduled for the occasion but was called away to the funeral of his wife's father in Pennsylvania. Mr. Veazey's youngest daughter was one of the twenty-four graduates and plans to enter Elon this fall.

The General Assembly of the Presbyterian Church, U. S., meeting at Montreat, N. C., voted to remain in the Federal Council of Churches, went on record as opposing continuation of official relationship between the United States and the Vatican, and outlined a three-year program of evangelism designed to add one million new members.

SUCCESSFUL REVIVAL AT MAYLAND.

The revival at Mayland closed Sunday morning, May 19, with nine additions to the church. Eight on confession of faith. Rev. W. J. Andes did the preaching Monday through Friday evening. His sermons were deeply spiritual and greatly appreciated by the largest congregations we have had since we have been here—more than four years. Rev. S. E. Madren preached for us on Saturday evening and brought a very fine message. We were favored with special music. The Leaksville quartet sang for us one evening. The Church of the Brethren are always very cooperative. Their choir rendered special music for one service. A few of the Bethlehem young people rendered special music one evening and also the local talent one evening. The church was greatly revived and the Sunday school enlarged and of course the pastor made happy.

G. H. Veazey.

ONE OF THE YOUNGER CHURCHES.

Dr. John G. Truitt wrote last week about some of the old churches in the Convention. He described the Suffolk Church as a young church. The Richmond Church is still younger. It was established only twenty-seven years ago. Valiant and heroic service has been rendered by the ministers and members. The church property which is valued at $125,000 is now debt-free and an asset to the denomination. Conference apportionments, now $492.00 annually, are paid regularly and in full. The church currently provides an editor for The Christian Sun and pastoral service for the many members of our denomination who come from a distance to the hospitals in Richmond. Greater things may be done by the church as the membership is enlarged. This church can help the Convention if the Convention will continue to help the church—in this way.

We are not asking for *money*, but for *information*. Many members of our denomination are lost in the vast city of Richmond. The fact that quite a number have been discovered accidentally indicates that there are many more who have not been discovered. Why surrender our members to inactivity or to other denominations.

Our minister has sent just recently the names and addresses of five of his members who now live in Richmond. Think what it would mean to our church if others would follow his example! Dear friend, whoever you are, if you know members of our denomination who have moved to Richmond in recent years, will you not tell them about our young but growing church at 3000 Grove Avenue? Better still, forward their names and addresses to Rev. R. L. House. Help us grow. Search your records and your memory. Write today!

W. J. Stephenson, *Ch'm'n*,
Board of Deacons.

DELEGATES TO THE GENERAL COUNCIL FROM THE SOUTHERN CONVENTION.

Valley of Virginia Conference—R. A. Whitten, E. A. Showalter, S. E. Madren.

Western North Carolin Conference—M. A. Pollard, Miss Ollie Mae Beane.

Eastern North Carolina Conference—A. G. Ritchie, J. F. Apple, Miss Margaret Alston, Miss Josephine Evans, A. H. McIver.

North Carolina and Virginia Conference—J. H. Smith, J. D. Carter, W. E. Wisseman, S. C. Harrell, Mrs. W. J. Andes, Mrs. L. E. Smith, Mrs. J. D. Strader, J. A. French, K. D. Register.

Eastern Virginia Conference—W. B. O'Neill, Miss Mary Lee Folk, B. H. Watkins, H. E. Crutchfield, N. T. Barron, R. C. Mason, J. H. Dollar, Mrs. W. V. Leathers, T. F. Wright, J. T. Kernodle.

At Large—A. C. Todd, E. M. Carter, C. C. Dollar, R. L. House, Mrs. W. M. Stevens, L. L. Vaughan.

A GARDENER'S CREED.

I believe—

That the Creator of gardens lives; and that He loves beautiful gardens.

That today many gardens are being choked by weeds; and that more gardeners are needed.

That to be successful a gardener must commune regularly with the Creator of Gardens.

That gardening is hard work but if you understand the Creator's design you will have zest for and joy in it.

That the best kind of work is done when both younger and experienced gardeners work and live together for then their ideas and skills are fused.

That gardeners are needed who not only have faith and goodwill but who are equipped with knowledge of the teachings and the laws of the Creator of Gardens.

TWELVE STEPS TO FREEDOM.

Alcoholics Anonymous, which has led thousands of men to freedom from alcoholic slavery, outlines its program in twelve suggested steps which have been printed before but which can well be printed again:

1. We admitted we were powerless over alcohol—that our lives become unmanageable.

2. Came to believe that a Power greater than ourselves could restore us to sanity.

(Continued on page 14.)

The Rural Church Serves

By Rev. W. J. Andes.

If all churches were put on a basis of service to the community, many churches would soon be closed. The rural church has no right to continue unless it does serve. By all means the rural churches should serve its constituency by providing services of public worship, religious instruction and an outreach of the spirit of the church. In the years gone by we have thought that our rural churches have succeeded if they have paid their conference apportionments, the pastor's salary and had the services as listed.

Now the rural church must move down the road of service and provide other things that we are not accustomed to give. We shall not discard the services already given but we must improve on them.

The rural church should serve the community by placing its minister in the locality. He must be permitted, and emphasis needs to be given to the word permitted, to serve the community. He must be allowed to visit the sinners and the outsiders as well as the established saints and leaders of the church.

One of our churches in the Southern Convention is in a rural community of twenty-five miles in length and ten miles in width. There was not an ordained minister in this section. There are three churches for the white people. Our church is the largest of three. Finally, our church called their minister for full-time service. In a short time that minister was a visitor in many homes where no minister had ever gone. Funerals, marriages, and other services were rendered for these people. The nearby school used him for a chaplain, the 4-H Club, the Scouts and other community and farm interests were on his agenda. The community began to feel they had a minister because the church had made it possible for him to be their minister.

The writer had the privilege of visiting in the Mayland and Bethlehem sections of our Valley Conference not long ago. These two churches have maintained their membership about one the same level for years. Now new homes are going up, land is being sold to new industries, new people are moving into these sections and our two churches stand in a good chance for service. The minister of these two churches has four other churches now. He can't live within the communities of these two churches until there is a parsonage or some provision made. If only these two churches could launch out into the deep, say to the communities, "Here is our minister, use him," then these churches could be more happy as they serve the communities.

The rural church should also place its buildings and equipment for community usage. Most of our churches use their buildings about sixty-five times a year, including revival meetings, some special meetings and on the fifty-two Sundays. Think of the money we have invested in these buildings and equipment. Then think of the three hundred days a year that these buildings and their equipment are idle. Why not use the buildings for farm meetings, such as the Grange, the Farm Bureau, the Ruritans and others? If our churches are near the center of their communities, many farm repair shops could be set up to help repair farm machinery, thus saving the heavy moving to agricultural shops at consolidated high schools or some shop in a nearby town. Slide and moving pictures could be shown to assist in new ideas and means of farming.

The rural church can have access to speakers of national and statewide reputation. Our churches should not only bring in a revivalist once a year, but they should lead off in bringing these men who know farming to speak to the needs of farming.

Let the rural church serve the community. God can best be met through service and many rural people would like to meet Him. If the rural church will serve, then it can and deserves to live. At the moment, so many should and are dying!

EARTHEN VESSELS.

Christian scientists are patiently working over sites of ancient Palestine to reconstruct the life and spirit of Bible-times from the finds in their excavations. These archeologists are required to have undergone prolonged and intensive training in the interpretation of often seemingly insignificant objects that are brought to light in their digging: tink shards of broken pottery, bones, weapons, bits of cloth detectable in imprints made. But most prominent as clues are the bits of broken pottery, the "earthen vessels," of St. Paul's illustration. From all this evidence these scientists try to reconstruct pattern of the life, the "treasure," which was the content.

Our "free" church particularly needs an admonishment concerning the care of earthen vessels, the tools of our life, our religion. There has been entirely too much neglect of our earthen vessels, in which only alone the treasure can be contained. Man freed from ecclesiastical compulsion has tended to make himself God. Martin Luther died a disappointed man, because of this anarchy of spirit.

All our tools, our vessels, are important; our church buildings. Yet traveling through the country, the sanctuaries of the Free Churches can be detected as a rule at sight by a state of neglect. Our forms of worship! Not long ago a choir before the congregation might display an anarchy of colors, the riot of a fashion-show. Our Sunday school classes: The mismanagement of the classes, by tardy, absent or ill-prepared teachers is a potent cause of the decline of the entire movement. The refusal of able young men and women to take charge of groups under religious auspices: Boy Scouts wanting leaders; Camp Fire Girls; choirs, church clubs of all sorts! It is spiritual shirking. Yet the cry goes out that youth is delinquent! The reason is the disobedience of the Spirit on the part of the elders in the face of social, spiritual duty.

Our church, the Congregational system, the vessel of our membership in the Church of God, has been and remains tragically neglected. That in the sense that our people and congregations, even our pastors, are not trained to proper evaluation. Had they been, they would extend it. In Western Pennsylvania, within a few years, two potential Congregational Churches were lost to us. But another denomination which is proud of itself as a spiritual vessel has taken both opportunities. Yet another denomination has in twenty-five years, increased its membership by more than the increase that would come to us through the proposed merger with a sister church. We should build churches and membership. We would do so, did we honor the earthen vessel of our church. We must do so, or, deservedly, Congregationalism will die.

The spiritual truth we assume. Without it all else were sounding brass or clanging cymbal. But we need, for this world of men and things, the earthen vessel. They are our trust. Our churches must teach their care and custody. Or the spiritual contents is lost, as milk spilt from the earthen vessel, that cannot be gathered up again.—*J. F. C. Green in "Monthly Messenger."*

ELON COMMENCEMENT.

Commencement is a time of transition for graduates and of reunion for alumni. Academic and fraternal values are accentuated. Faculty, trustees, students, parents, relatives and friends rejoice in the scholastic achievements, feel the stimulus of scholarship, and sense the moral responsibility of education for solving the problems of mankind.

Dr. Hornell Hart, Elon's Commencement speaker, emphasized the essential oneness of our ethical and moral insights, gave a vivid description of our "Runaway Civilization," and indicated the stabilizing influence of well-balanced personalities in such a civilization.

The honorary degree of doctor of divinity was conferred upon the Reverends Robert S. Lambert and Stanley U. North. Dr. North has served our denomination as the director of city church work and war emergency projects. Many new churches have been established across the country under his guidance. The honor conferred upon him emphasizes the fact that his sociological approach to the problems of home missions is indispensable.

The honorary degree of doctor of business science was conferred on Julian Price, Chairman of the Board of the Jefferson Standard Life Insurance Company, and Oscar F. Smith, manufacturer, churchman and philanthropist. The fine influence of Oscar Smith has been felt in the Rosemont Church, Norfolk, and in many churches and institutions of our Convention. The trinity of business, education and religion have an essential role in the amelioration of society.

GOD'S CALL TO SERVE.

Dr. C. Rexford Raymond, pastor of the Circular Church in Charleston, South Carolina, made this interesting statement to his congregation on a recent Sunday:

"Acts 16:7 tells how Paul was prevented from going where he thought he was called to go. But, instead of a mission to Bithynia, he was sent by the Spirit into Europe. This is so common an experience among Christians now that we use the phrase: 'Man's disappointment is God's appointment.'

"In this spirit, your minister accepts the call of last Sunday to remain here. He was disappointed that housing conditions kept him from finding a home where he could be an interim minister in New England. But your unanimous call to stay here indefinitely as your minister made him believe he was mistaken in thinking that the Lord called him to serve in New England. And he is therefore glad to believe that it is his privilege to serve here. If St. Paul could be mistaken about his place to serve, no one should be ashamed to admit a mistaken understanding of the call of God.

"In beginning the sixth year in the service of this historic church, he prays for the constant guidance of God and asks for the prayers and help of everyone in the parish. About two hundred new families come into this community each month. The church will mail them a welcome. When newcomers worship here, help them feel at home. Plans for the care of young children during the hour of worship are suggested. We should also do for all our young people what we did so well for service men."

Dr. Raymond has answered many calls to serve. This authentic call will prolong his usefulness in a historic and strategic pulpit.

TEMPERANCE CLIPSHEET REVIVED BY METHODISTS.

A timely call to ministers of the 40,000 Methodist churches "and any others who will join with us," to make Sunday, June 2, a day of prayer for the curtailment of the alcoholic beverage traffic has been issued through the Methodist Board of Temperance Clipsheet.

This publication of the Methodist Church was revived recently after thirteen years of postrepeal inaction. Before repeal it had been circulated for twenty years in promoting temperance.

The paper said that the "call to the churches," authorized by the church's council of bishops in February, is the beginning of two years of "temperance education and activity."

This campaign in 1947 and 1948, it added, will stress "a cooperative effort by all of the agencies of Methodism to find relief from the present terrible intemperance, crime and moral degeneracy which is the result of the unbridled license under which the liquor traffic has flooded the country with intoxicants."

Bishop Wilbur E. Hammaker, of Denver, president of the board of temperance, was quoted as saying the bishops of the church have been "moved profoundly by the growing delinquency and other devastating evils afflicting our society in a tide which rises as the consumption of alcoholic beverages increases."

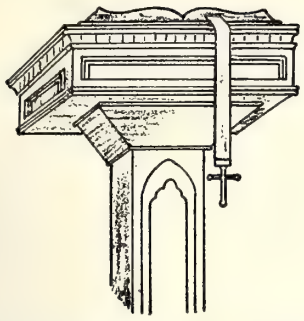
Plan Approved.

"The council of bishops," he continued, "has approved as the next step the general purpose and plan of the board of temperance and the executive secretaries of the editorial and local church divisions of the board of education and of the board of lay activities, to stress cooperatively temperance, education and agitation in the years 1947 and 1948."

In a separate article the "Clipsheet" called on all the nation's churches to "drive home to the consciences of Christian business men their individual and peculiar responsibility for good government."

It set out two tasks for the business men—to turn out of State and local government those whom it called "low rum politicians," and drive out of places of cultural influence the "degenerates who have befouled our literature with the language of the house of ill fame and reduced our stage to the lowest level in its history."

R. L. H.



BAD RELIGION: JESUS DID NOT LIKE IT THEN—HE DOESN'T LIKE IT NOW.

By Rev. Bernard V. Munger.

A Sermon Preached in Providence Christian Church, Graham, N. C.

Scripture Readings: Matthew 23: 1-28; Luke 11:39-51.

Those readings should make it obvious that Jesus was not always meek and mild and gentle. Jesus sometimes used harsh language. He sometimes denounced men. He was sometimes stirred to level strong charges of condemnation. What was it that would stir his spirit into such righteous indignation.

It was his awareness that religious leaders were abusing their position and misusing their talents! These Scribes and Pharisees whom He denounced were sitting in the places of leadership and were giving the people unworthy guidance. They were even using their positions to erect barriers which would keep the people from entering into real, living fellowship with God. It was that which stirred Jesus into a passionate denunciation of the Scribes and the Pharisees. Jesus, you will remember, loved the multitudes and believed them capable of receiving the truth—if the truth were taught them. He loved the people and therefore was indignant toward those who misled the people.

What I desire that we should do is to apply these words of Jesus to our local situation. We can do this by laying these teachings of Jesus alongside much of the preaching and religious teaching of our time. When we do that, we will have made considerable progress toward identifying the Scribes and Pharisees of today. And they are many. So, in the manner of Jesus, let us lay bare the shortcomings of those who are abusing their position as leaders of religion—those who are the enemies of the people because they are misleading them just where leadership is most neded: in the matters of religion!

Jesus' first charge against the Scribes and the Pharisees was that they "burden men's shoulders with heavy burdens, grievous to be borne." These false leaders of the people burdened the people with many traditional interpretations of God's law. They never gave up a one, and often added new ones, until this legalistic interpretation of their religion became a burden to the people and a stumbling block in the path of true religion.

Such preachers and teachers are with us today! They interpret the will of God as just so many "don'ts." For them everything God says that has to do with conduct, begins with "don't.' "Don't drink, don't smoke, don't go to the movies, don't join a union, don't play pool, don't use lipstick . . . don't do this and don't do that"—until anyone who listens to them gets the impression that God's chief work is to think up things that men shouldn't do! They give the impression that virtue is vice at rest; that righteousness is but refraining from wrong-doing. Which means that it is easier for the sick and bed-ridden to be virtuous than for the well. Like their predecessors of old, these blind leaders of the blind make religion a burden by making it consist of finding out what not to, and then not doing it! That kind of negative life is always a burden. It is a denial of life itself! They may be good and upright people with their many "don'ts" but they are not at all in the spirit of real religion, always asking themselves, "I wonder if I'm doing the right thing? I wonder if I'm doing anything that God doesn't like." That makes religion a burden. Whereas Christ came to give men liberty and courage. The courageous freedom that comes from being so committed to God in Christ, and so busy doing His will and striving to be like Him, that the questioning is just reversed: "What good thing can I be doing now? What can I do now that God wants done?" That is living after the free, adventurous pattern of Jesus. And, between the two approaches to life, a wide gulf is fixed!

The second charge which Jesus flung at these blind leaders of the blind was that they used their religious position as a means of elevating themselves. In a Mishna Tractate circulating around at that time, perhaps like a Sunday School leaflet in our time, Jesus could have read the tragic comment: "It is more serious to offend against the teachings of the Scribe than against the decrees of the Lord." So, that is how the Scribes of that day had exalted themselves.

Just as those men of whom we read in the Scripture loved to be called, "Rabbi, Rabbi," so our modern Scribes and Pharisees love to be called, "Preacher, Preacher," and then they drain their position of all that it will yield them in prestige, power, influence, and in many cases, worldly goods! These men appeal to the childish in their people—that immaturity which demands a leader—that desires one who speaks with such authority and certainty that the people need never bother to think or search out any answers! Such people enjoy saying, "Preacher Blank says —" or, "My preacher says"—always elevating their preacher to a place of an infallible leader whose word is law; whose position is high and lifted up; whose greatness is judged by the size of his congregation, the number of his conversions, the number of radio listeners, and even the number of "special blessings" he has had! All of this is very very human—but, it has no place in religious life! Especially not in Christian life where Jesus says only One is to be Master, and the only greatness to be recognized is the greatness of humble service!

The third charge Jesus hurls at these deceivers of the people is that they shut the door to the Kingdom. This is a serious charge, and it lies heavy on the heart of Jesus. Today there are such Scribes who keep God's rule over men from becoming effective in our world because they make Christianity a system of propositions to which men are supposed to give their assent. Thus they close the door in the face of them that seek to enter into Christ's Kingdom. These modern Scribes make the essence of Chrisianity saying "Yes" to a great number of propositions! People look to them for guidance about the nature of the Christian faith. And what are they given? Just the impression that the essence of it all is to be able to say, "Yes, I believe," to all such questions: "Do you believe in the Virgin Birth? Do you believe in miracles? Do you believe the story of Jonah? Do you believe in eternal damnation? Do you believe in second blessing holiness? Do you believe in the return of our Lord Jesus, seated on a cloud?—Do you believe—do you believe?" And so it goes! And so it happens that anyone with a mind awake to truth, anyone with so much as a little doubt, is turned away from even the possibility of entering into the Kingdom of God's truth and love, even as men were turned away long ago by the Scribes.

In a figure of speech quite like the one we just considered, Jesus condemns these Scribes and Pharisees because they throw away the key that

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

The ministers, their wives, and guests were served a luncheon on Monday of last week by the the pastor and a group of members of the famous old Holy Neck Church. It was an inspiring occasion. Fish were fried beneath the beautiful trees of Holy Neck, and they were served just as Eastern Virginia men and women can serve fish—bacon, potatoes, corn bread, cold slaw, hot coffee, or iced tea, pickles, and apple pie with whipped cream, and best of all the fellowship of friends. The Holy Neck Church feels very fortunate in securing the Rev. H. E. Crutchfield as their pastor. They had been without a minister for twelve months. They had their services, however, without interruption because they are accustomed to being a great people.

Prior to the luncheon was the regular monthly meeting of the ministers. The Rev. B. H. Watkins, vice-president, presided in the absence of Dr. Frank H. Lewis. Rev. J. F. Morgan chose "Majestic Sweetness Sits Enthroned" as the opening hymn, and the ministers made the old church ring with their song. The Rev. Victor Murchison was the accompanist at the piano; Rev. Carroll H. Beale, pastor of the Wakefield pastorate, led the devotions; and there followed a session of counsel and business.

Officers for the year beginning in September were elected: Rev. B. H. Watkins, president; Rev. Peter Young, vice-president; Rev. John G. Truitt, secretary; and Rev. Carroll Beale, treasurer. The president appointed the program committee: Rev. T. Fred Wright, chairman, Dr. I. W. Johnson and Rev. H. E. Crutchfield, and instructed them to have their program printed and ready for distribution at the September meeting. Dr. W. T. Scott appropriately responded to a resolution expressing the appreciation of the fine spirit of fellowship and service which he has rendered ministers and churches in our conference, and pledging him goodwill and confidence in his new work.

It is the claim of the preacher in his pulpit that regular, faithful attendance upon services of worship and fellowship by an individual member of the church will give spiritual growth and development. If that is the case, preachers who have the fine fellowship of one another, and who faithfully observe their daily devotions and prayers should have lived enriched, broadened, and greatly developed in brotherly kindness. How sweet and rich is the fellowship enjoyed by the ministers of the Eastern Virginia Conference! To me it gives a better understanding of that beautiful verse from Psalm 16:11, "In thy presence is fullness of joy; at thy right hand there are pleasures evermore; thou wilt show me the path of life."

JOHN G. TRUITT.

BEGINNING OF OUR NATIONAL PARKS.

Among those who pioneered the movement for conservation was John Muir, who could well be called the father of our national forests. Yet his name is scarcely known to the present generation.

Born in Scotland, April 21, 1838, young Muir came to the United States with his parents in 1849. Helping his father clear a wilderness in Wisconsin, the son developed a love for land and trees that became an obsession, the fruits of which millions enjoy.

Educated at the University of his adopted State, Muir first engaged in several mechanical pursuits, but his fondness for nature lured him to become a student in the University of the Wilderness. A chronic wanderer, he tramped the vast forests of California, and other States, studying how both land and trees could be conserved and imparting the knowledge to others, mainly by his writings, urging forest protection and management.

John Muir interested Robert Underwood Johnson, one of the editors of the *Century Magazine,* in conservation, and the Muir-Johnson conservation movement became the first of its kind in the country. Later, President Theodore Roosevelt came under Muir's influence during a camping trip in the Yosemite country. This meeting of Roosevelt and Muir resulted in a Presidential order setting aside thousands of acres in California as a national forest. Other Presidents have continued the policy.

After John Muir realized his dream of starting a national conservation program, Harvard and other universities offered him a place on their teaching staffs, but he refused, saying that he had accomplished his purpose. Muir died December 24, 1914.

C. B. RIDDLE.

SHALL WE DRINK OR SHALL THEY EAT?

The amount of foodstuffs used in the production of intoxicants by the brewers and distillers is not a large proportion of the output.

BUT—these foodstuffs would permit the United States to make up the shortage in its commitments to Europe!

On April 4th, Representative Voorhis on the floor of the House of Representatives said that the 58,000,000 bushels of grain allocated to the production of liquors and beer "so far this year" could have prevented the starvation of 45,600,000 persons.

On March 3, Representative Rees of Kansas stated that even in America, we must choose between "less liquor and more food or more beer and less bread."

The use of sugar or its dietary equivalent in the making of intoxicants is also causing increasing criticism. The shortage of sugar will become more and more irritating to house wives and this is clearly realized in Congress.

It is quite understandable that the brewing and distilling industries are perturbed by the possibility of further curtailment of their operations but at the best their products are luxuries and at the worst evaluation, they are something a great deal worse in a period of world famine.

Indefensible as our own policy may be, it is cut to a world pattern. In Great Britain, where malnutrition is a national menace, it was recently stated by Sir Ben Smith in the House of Commons that the estimated use of cereals in making intoxicants would take from the current harvest 819,000 tons for distilling. In Germany, where many thousands are constantly weak from hunger, brewing is reported to have been resumed in the American zone.

Three-quarters of a billion persons throughout the world are starving while we make beer and whiskey, using food to do it. In the fiscal year 1945, the American brewing industry used in the production of fermented malt liquors, 3,971,334,000 pounds of raw materials. The normal use of food materials in making distilled spirits is about 1,400,000,000 pounds of grain and grain products and 3,500,000 gallons of molasses.

Let a man's mode of expression be whatever it may be, within his own limitations, but let him speak from his heart and voice his own thoughts and not words put by others into his mouth.—*"The Freemason's Chronicle," London.*

LETTER FROM HOLLAND REVEALS PLANS FOR MEMORIAL DAY.

Graves of 19,000 American soldiers in one of numerous American cemeteries in Holland will be decorated by the Dutch people on Memorial Day.

Dr. and Mrs. Roy C. Helfenstein of Mason City, Ohio, received a letter from a woman who decorates the grave of their son, Dwight, who was killed in action in the Battle of the Ruhr as a member of an advance squad in the attack on the city of Bellecke, Germany, April 7, 1945.

Last winter, their son-in-law, Major Wilson S. Kingsboro, who at the time had charge of a hospital in Bavaria, Germany, flew with his Chaplain to Holland to place a wreath on Dwight's grave which is in the Margreten Cemetery. While there he arranged with a lady, who is the head teacher in the school of a nearby town, to place flowers on Dwight's grave on Memorial Day and at other times. An interesting coincident in connection with Dr. Gingsboro's visit to the grave of his brother-in-law was that he found the grave of a former schoolmate, the only child of a prominent family who lived on the same street as his own parents in the home town of Shelby, Ohio, a First Lieutenant in the Air Force, whose death he had not previously learned. The Lieutenant had been reported missing, and Dr. Kingsboro's letter to Lieutenant Brohard's parents, stating that he had visited their son's grave was the first information the parents received that their son had been killed. This was several months after the Lieutenant's death in an air raid over Germany.

The teacher who cares for the Mason City boy's grave writes about the plans of the Dutch people for Memorial Day in honoring the American boys who gave their lives for their freedom, as follows:

"At present, I am doing some administrative work in my spare time from 5:00 to 11:00 P. M. at Margreten Military Cemetery, U. S. A., where the Chaplain in charge is overwhelmed with work in preparation for Memorial Day. It is the intention that by Memorial Day the 19,000 graves will all be adopted. I myself take care of four—Dwight's, Lieutenant Brohard's (the home town friend of Major Kingsboro) and two Unknown. All parents should know that every grave is taken care of. On Memorial Day we hope that for all the graves, Dutch families will be present to represent the relatives.

"Our Prince and Princess will be present on that day, and a film will be made of the ceremonies. The purpose of this film is that parents in America may see and be convinced themselves of the care we bestow on their children. In the magazine, *Life,* many pictures and articles will appear.

"May I ask you, if in your next letter you would give me some more details about Dwight's life and his dear sisters and parents. In looking after his grave, I think, I ought to know a little more so that you are not strangers, but dear friends to me. Would you also send me a picture of Dwight and yourself?

"With all my best wishes, I remain.

Sincerely yours,

JOVANNE NAHON."

"ART OF LIVING" SERIES TO START JUNE 1.

"Power and Efficiency for You" will be the first talk in NBC's regular summer program series, "The Art of Living," featuring Dr. Norman Vincent Peale, Saturday, June 1 (6:45 P. M., EDT).

The series, broadcast each summer since 1935 by NBC and the Federal Council of the Churches of Christ in America, with Dr. Peale as presiding minister, replaces "Religion in the News," with Dr. Walter W. Van Kirk.

Dr. Peale's subjects for June will be: "How to Cure an Inferiority Complex," June 8; Secret of Vitality and Happiness," Jun 15; "How to Forget and Go Ahead," June 22; and "Harnessing Tremendous Force to Your Life," June 29.

Music for the program is by Lowell Patton, organist.

A SUMMER REPLACEMENT.

"Highlights of the Bible," NBC's annual series featuring Dr. Frederick K. Stamm, pastor of the First Congregational Church, Chicago, will return to the air Sunday, June 2 (NBC, 10:00 A. M., EDT).

Dr. Stamm's first talk, from Chicago, will be: "On Being Sensible." The musical portion of the program will originate in New York. Selections by the "Radio Choristers" will include: "Rejoice, Give Thanks and Sing," "I Am Alpha and Omega," "O, Jesus, I have Promised" and "More Love to Thee, O Christ."

Subjects for Dr. Stamm's other talks for June are: "New Experiences," June 9; "The Pioneer of Life," June 16; "The Romanticism of Religion," June 23; and "Lift Up Your Hearts," June 30.

This broadcast series, presented by NBC and the Federal Council of the Church of Christ in America, will replace the Fall, Winter and Spring series, "The National Radio Pulpit," with Dr. Ralph W. Sockman, pastor of Christ Church, New York, as presiding minister.

Book Reviews

PRAYERS FOR THE MINISTER'S DAY. The Pilgrim Press, Boston. 25c.

This booklet was prepared in the realization that the minister must pray for himself as well as for others. It is not, therefore, a duplication of other compilations of prayers. Prayers have been prepared under the following sections: As the Day Begins, In Preparation for the Duties of the Day, Facing Sunday Opportunities, Confessions, Petitions, Prayers for Free Moments, At the Close of Day, Meditative Prayers, the Minister as a Man. This excellent publication will give needed discipline, inspiration and guidance to the parish minister. An appendix should be added with a prayer for "Blue Monday"!

R. L. H.

* * *

THE CONTINUING BATTLE FOR THE CONTROL OF THE MIND OF YOUTH. Porter Sargent. 1945. 160 pp. 11 Beacon Street, Boston, Mass.

A little book of dynamite, sufficient, if rightly placed, to blow our educational system sky-high. And that system is our greatest industry with an investment of more than fourteen billions of dollars. But, the author points out, its graduates have gone into the armed forces which have cost us, recently, in thirty days more than the total expense of education in more than three centuries.

In preparing for recent wars in the English-speaking world it has been necessary first to localize evil in another people and then to create a feeling of self righteousness. But the longed-for One World will never arrive unless all the world, including America, confesses its common sins. Yet, the hang-over of that self righteousness inhibits such a confession.

After World War I several successful revolutionary governments threw open the archives convicting their predecessors and their enemies of war-mongering. We cannot look to that source of information this time. But this author has done yeoman service toward a dispelling of the fateful mists of propaganda. Since without international sanity there cannot be peace, and since the world cannot afford World War III, the book has high value for school, for churches, for everybody.

JOHN F. C. GREEN.

McKeesport, Pa.

THE WAY CHRIST LEADS.

The Church can never regard itself as spiritually sound without an adequate missionary program. The passion to share Christ with our brothers everywhere is the authentic and inevitable outcome of Christian experience.

The peoples of the world need many things—character, knowledge, initiative, social justice—but above all these they need the message of Jesus Christ. The Christian Church must move with measured and unhurried, but irresistible advance, the way Christ leads. We must summon all men to behold the redemptive power which has always been resident in the eternal Christ. There is no need, personal, social or racial, which Christ is not adequate to meet. His gospel must be fully accepted and faithfully obeyed by all who call themselves His disciples, and then given to our brothers everywhere in its uniqueness, freshness, and redeeming power.

Only Jesus speaks in the accents of a timeless moral universe. Only He understands the bitter cry of the human heart. Only He is big enough, divine enough, to lead the world to God.—*Bishop Arthur J. Moore of the Methodist Church, Atlanta Area.*

A NORTH CHINA LAYMAN SPEAKS.*

carried out by all parties concerned, China seems to be on the road to real recovery from the ravages of war. To be sure, the new coalition of all political parties is going to have some very difficult roads to travel, we nevertheless believe that bright days for China are not far from being around the corner. Indeed with all the unstinted assistance from your country China's future days cannot but be bright. Help from the churches and mission boards has been especially generous which has been of great value in the physical rehabilitation of Christian work in China, and deeply appreciated. But, as I mentioned to Dr. Cartwright, spiritual assistance is "With the cease-fire order being even more needed. Material help might tend to encourage the Chinese Christians to travel along the line of least resistance, and forget their mission in establishing the indigenous Chinese church. People here are talking all the time about material help for relief and rehabilitation from abroad, particularly from the United States. Very little attention is paid to the spiritual rejuvenation and sustenance so greatly needed in our national reconstruction. So, please tell your churches and boards not to forget to send us also sufficient spiritual leadership."

*Extract from letter of Mr. S. J. Chuan, a capable Chinese Congregational leader, Yale 1914, father of first convert in North China Mission, dated Shanghai, China, February 10, 1946.

MISSIONARY OFFERINGS.
WEEK ENDING MAY 23, 1946.

Sunday Schools.

Liberty Spring, Suffolk, Va.	$	5.00
Mt. Carmel, Walter, Va.		4.69
Pope's Chapel, Franklinton, N. C.		4.00
Shady Grove, Troy, N. C.		2.00
Durham, N. C.		13.55
Second, Norfolk, Va.		10.00
Newport, Shenandoah, Va.		10.00
Total	$	49.24

Individuals and Churches.

Cypress Chapel, Suffolk, Va.	$	35.50
Rosemont, Norfolk, Va.		65.16
First, Norfolk, Va.		30.90
Total	$	131.56

Shaowu Specials.

Providence Memorial, Graham, N. C.	$	30.70
Beulah, Keezletown, Va.		7.35
Johnson's Grove Missionary Society, Zuni, Va.		20.00
Total	$	57.35
Total for the week	$	238.15
Previously acknowledged		31,232.86
Total since Sept. 1, 1945		$31,471.01

Gratefully,
MATTIE COX PARKER,
Secretary.

BAD RELIGION.

(Continued from page 5.)

unlocks the door of knowledge. These religious leaders were the professed interpreters of Holy Scripture in their day. But they themselves had lost the key to the understanding of those scriptures, and therefore, as Jesus said, they could neither enter in, nor make it possible for others to enter into that understanding of God which is necessary for fellowship with Him.

There are preachers and teachers like that today. They are supposed to be the interpreters of Scripture, but they have made the Bible into a book of magic, instead of a living way into the presence of God Himself. The key to understanding of God and His Word in the Scriptures is the spirit of Jesus Christ. Once that is lost, the letter of the Scriptures becomes dead, mechanical, and a stumbling block. The Bible, as the Scribes (both ancient and modern) look at it, is an infallible book, dictated word for word by God Himself. And, to those who know how to fit its texts together, it gives absolute certainty! And, any one part is just as valuable as any other part—every verse as worthy of quotation and as good in an argument as any other verse, and, it makes no difference whatsoever what the original occasion of the verse was! That mechanical, magical view of the Bible accounts for that strange, strange habit of our radio pulpiteers who can never say a full sentence without backing it up by some Bible-verse citation! You and I know that we, nor most other listeners, can not tell offhand what Mark 8:2, or Romans 1:16, or John 16:4, are and what they say. But, the preacher has quoted the magic book and given the magic numbers: therefore the truth must be in him! So it was in the days of the scribes—and, that is what angered Jesus. Such teachings of Holy Scriptures makes a farce of the Bible, or, a relic of supertitious days, to the minds and hearts of those who very rightly reject such teaching. And, to those who accept such teachings, it makes the Bible a substitute for God. It makes an idol out of the Book.

God wants you to go to the Bible, to read it with understanding, and with critical appreciation, and with devotion. Not so that you can find some "scheme" there, but so that He can speak to you there: as person to person, mind to mind, heart to heart—perhaps as Judge to guilty sinner, and perhaps as Father to a child—but, always personally, never mechanically and deadlike! Verily, when you divorce the spirit of Jesus Christ from the Scripture, that spirit which alone maketh alive, which operates through our mind and our understanding, not through our ignorance — then you have thrown away the key to the door of knowledge!

Still another charge Jesus levels against these false religious leaders is

that they make converts, and then the converts are worse after conversion than they were before! There is a serious charge. Conversion, as we've come to know it, means a change in life that results in such a knowledge of Jesus that salvation is ours. How then could conversion make men worse than before? Just this way. It doesn't give them the salvation that they need! Men are given a future salvation, when what they need is a salvation which works now! There is the crux of the matter. These preachers who mislead their followers are strong on preaching hell-fire and damnation, strong on frightening people into accepting Jesus in order to avoid punishment in the future. To listen to them preach you would think that that is all that Jesus' death on the cross meant: that man should avoid future punishment, that Jesus came to make possible a way of escape from hell. And, men hearing and believing such preaching, confess Jesus as their Saviour, say they are converted, and what happens? Practically nothing! They find that that is not the kind of salvation they needed! They needed something that would give meaning to living, here and now. Something that would help them overcome sin, here and now—would help them find confidence in the face of life's day by day demands! They were really wanting true salvation—the kind our God is seeking to give. They got only this artificial, in the sky, bye-and-bye, kind of salvation. No wonder they are disappointed, and worse than before.

But, look at what God offers as salvation? Study through your Bible—the history of God's dealing with Israel and with all men, and you will find that God's kind of salvation is satisfying here and how, and gets results here and now. Salvation means that God has taken hold of a man's life and put him to work! It means that God has given new meaning to man's efforts, because they are now under His direction. It means that life has reason and purpose in it, because God has given men work to do, and has given them guidance on how to do it—today, this minute, now! That is what gives meaning to life. That is what salvation is! And that has nothing whatsoever to do with this fire-escape kind of salvation these false teachers din into our ears over the radio and from their pulpits. Christ didn't come that we should escape—but that we should be something. He came that you and I should adventure—not that we should lie at anchor in the haven of rest! And many there are who are kept out of God's kingdom just because this urgency, this validity, this relevancy of true salvation is covered up by that ranting group of men who proclaim a kind of salvation which only gets meaningful after death! Men want life—and God purposed that they should have it. And any salvation which converts men to just waiting and hoping and dreaming about the future, simply makes them worse off than they were before.

The last charge which Jesus hurled was that these blind guides made much of certain matters, which were very good in themselves, but that they stopped there and neglected the weightier matters of God's law. Jesus said: "You teach men to carry out these lesser matters of religion, but neglect the weightier matters. You emphasize the individual virtues, but leave undone the social virtues." And, in so saying, Jesus showed himself a true fulfillment of the religion of the great prophets of Israel; that religion which proclaimed God's will to justice, mercy, cooperation, and faithfulness in man's social relations! That these Scribes of yesterday should make this mistake is bad, but, that preachers in our day should continue in their error, is tragic! The God of the Bible who was preached by the great prophets of religion, Amos, Jeremiah, Isaiah, and their like, was the great Champion of social relations of Justice! But, in the preaching of these false leaders of religion, He is only interested in the personal sins of individuals. For these modern blind guides, the prophetic books of the Bible have value only if there is something in them that can by some stretch of the imagination be interpreted as some astonishing prophecy about automobiles in our streets, or about the end of the world—rather than valuing these prophetic utterances for their fearless demands that the social relations of men should be brought into conformity with God's will to justice! These preachers of a simply individual gospel are strangely silent about how man should organize his society? When have you heard them speak up on behalf of the down-trodden? When have you heard them condemn injustice in the realm of man's social and economic relations? When have they led the way in proclaiming what people, as God's children, must do if they would show forth mercy to those in need? When have you heard these men preach as if they were vitally interested in the organization of the community—in politics, in economic matters, and in social relations? Yet, it is just there, more than anywhere else, that our modern world is lost!

The phrase so often on the lips of Jesus was, "The Kingdom of God." You can't think of a Kingdom without thinking of social relations—relations between men and groups of men. And, every Sunday that same phrase is in the lips of those who pray as He taught us to pray, but—how much help are these blind guides giving us in so organizing life that it does bear some resemblance to God's Kingdom?

Who was it that aroused the conscience of this country and of government leaders to a sense of responsibility to the starving, suffering people of war-devastated lands? It was the State and Federal Councils of Churches who did that job of promoting mercy? And, what kind of language do these radio preachers have toward such groups of churchmen? Just words of scorn. They call them modernist, and boast that with them they will have no fellowship, and then they go their way, thinking only in terms of the individual's sins and the individual's escape from hell, while others must lead the way into the doing of the weightier matters of God's law! Others, not these blind leaders of the blind, are left to carry out that part of religious living which believes that Micah was speaking for the Lord God when he said: "What does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God."

What has the Christian faith to say about the housing problem, the problem of government, the care of the sick and the insane, labor relations, and race relations? You will never get the answer from these false prophets. The only social problem they recognize is the liquor problem, and the only solution to that which they know is prohibition. And, beyond that one problem, you'd never know that these false leaders were living in a society and had a message about God who sent Christ to have an influence upon society! Woe unto you, you Scribes and Pharisees; you scrupulously emphasize the lesser matters of God's law, but the weightier matters of injustice and mercy you neglect.

And now we end this application of Jesus words to our own times. I hope we end it convinced that here, in our midst, are unrecognized enemies who must be met, denounced, and in the end, conquered!

But, let Jesus have the last word to us. . . . He is saying to us, as He did to His disciples once: "Except your righteousness exceed the righteousness of these Scribes and Pharisees, ye shall in no wise enter into

(Continued on page 15.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

I haven't written you a letter in some little time. Yes, you guessed it, the children haven't been well! When they are ill and demand so much care it is hard for me to find time to write to the other children whom I love and think about so often. Now Oliver's attack of sinus trouble has about cleared up; Rebecca's eye trouble has disappeared after a week of taking concentrate vitamin B in her diet. So I write to you.

During the past two Sundays I have listening to a man whom the children all love. The children of our church call him "Papa Jackson." He is the pastor emeritus of our church. These past two Sundays he has talked to the young people and adults of our Sunday school on "Our Bible and How It Grew."

He told us that our Old Testament is the story of the Hebrew people's search for God. He compared this search for God with man's discovery of electricity. There has always been electricity, but for a long time men did not know about it. Ben Franklin discovered it by flying a kite. Since that day the power of electricity has been farther discovered until today we split the atom with it! God has always been. People have discovered Him in different ways. To those Hebrews in that long ago early day He was not a very powerful God. But step by step people have come to realize the greatness of God. "Papa Jackson" said that to you and to me there may come even greater truths about God than anyone has ever known before. That we should strive to reveal Him to others.

I have been interested in two articles which Luther A. Weigle has written for the last two issues of *Children's Religion*. In the May issue he writes about "The Bible in the Language of Today," and in the June issue he write about "The Bible in the World of Today." He is chairman of the committee who worked on the Revised Standard Version of the New Testament and Dean of the School of Theology, Yale University.

In these two articles Dean Weigle tells why he thinks this version of the Bible is easier for children to read and understand than either the King James Version of 1611 or the American Standard Version of 1901.

If you, or anyone in your church, have these copies of *Children's Religion* I wish that you would read these articles or have someone read them to you.

It is interesting to me that the chairman of the committee thinks it important enough to write these articles for the children of the church.

Jesus thought that children were worthy of attention, kindness and care. In the Revised Standard Version, Mark 10:13-16, we find: "They were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said to them, 'Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.'"

I hope that you will all have a chance to get acquainted with this new Version in your Vacation Church Schools this summer. I feel that you will come to appreciate your Bibles more than ever before.

THEIR "DAY OFF."

By LOUISE PRICE BELL.

Issued by the National Kindergarten Association.

I was amused one day, when calling in a home where I knew the children all had regular duties during the summer months, to hear ten-year-old Sally say to a friend: "Well, you see the reason I can go with you this afternoon is because it's my day off."

"What do you mean by your 'day off,' Sally?" I asked my young friend. "Isn't every day a day off—during vacation?"

Sally explained: "You see, I have certain things to do every day in the week. Some things change according to the day. But on Thursdays, I don't have to do a single one of them; Beth and Mother take care of them all. Then on Beth's day off, I help Mother with Beth's work. You see, our day is just like Daddy's day off."

It was plain to see that Sally liked the idea. The fact that their plan gave them a free day like Daddy's day off made her feel a part of the working world, and very grown-up. Later on, her mother told me that the children had taken twice as much interest in their daily tasks since she had made the rule of each child being free from her duties on one day of each week.

It is an idea worth considering, even in homes where there are many family members and much to be done. We all go back to our work with more zest after having had a short time away from it. The change does all of us good. And, since we want our children actually to like to do the things we ask of them, this "day off" idea is an excellent way to accomplish this, and at the same time to add interest and anticipation to their leisure periods.

It gives the children a definite day upon which they can plan to do what they want to do without being delayed by such things as having first to clean the hall closet, rake the leaves, or go on an errand for Mother. Then, too, it gives the different members of the family an opportunity of seeing how well they can do the other person's job, and this is good training for later life. When it is Sally's day off, Beth will soon learn to try to do her sister's work even *better* than Sally herself does it. And vice versa. Also, it is a good chance to develop the "Do Unto Others" attitude and actions. Many a grown person in office, plant, or schoolroom, has learned to his sorrow that, although willing, he was quite unable to take over another's work on short notice and do it with efficiency.

As many mothers do, it is a good plan to list each child's duties on a sheet of paper and tack the list on a bulletin board kept on the inner side of a cupboard door or in any other inconspicuous place where the child will, nevertheless, be sure to see it each day. On this schedule, the duties of each child for each day should be listed plainly, and just as plainly should each child's DAY OFF be noted. If not for any reason impractical, it is best to let each child choose the day he would like to have each week for his own pleasure, as this gives him an important grown-up feeling and assures him that his desires are considered when making family plans.

Provisions like these are what make families pull together in harmonious happy unity, with each doing his part—sharing work and play—and in this way building a firm family foundation. Upon these family foundations is our country built—and upon them it will go forward.

From now on the nations are like a family in a house with walls built of dynamite. What would the members of such a family do if, like ourselves, they could not move to another house? I think they would walk softly and take care not to irritate one another.—*Booth Tarkington.*

Southern Convention Office

Rev. F. C. Lester, *Superintendent.*

REPORT OF SUPERINTENDENT TO THE SOUTHERN CONVENTION.

(Concluded from Last Issue.)

We Are Growing.

Membership figures do not indicate much growth during the biennium, but there are other signs of growth.

The response of the churches to the Convention Office shows a new unity. Nearly all the treasurers send their money to the Convention Treasurer, and all the conferences have made it possible for the treasurer to have funds direct from the churches so she can tell exactly how much each church contributes. All boards and institutions have worked willingly with this plan of handling the money. This makes it possible for us to have more accurate records, and shows that our people are glad to cooperate when they understand what is expected.

Slowly but seurly we are taking our part in the denominational program. We have our quota of people on boards and committees. We are increasing contributions for War Victims and Reconstruction. Ten per cent net of our Home Mission money goes to the Board of Home Missions. Most of our churches are paying the Per Capita for the General Council. Support of Shaowu, China, will bring our gifts for Foreign Missions about in line with the denominational level, which is far too low.

Most of the churches are looking to the Superintendent for information and help in securing a new minister. This can save them time, and may prevent trouble. It is always made clear that the Superintendent is only a friendly counsellor; that the church must make its own decision.

Financially, the churches, boards and institutions are in good shape. Only one or two churches have debts of any consequence, several have made improvements, and many have plans for building or improving soon. There is likely to be a small debt on The Christian Sun this year. There are no other debts. The missionary and benevolence giving last year shows an increase of 11.7 per cent over the previous year. It appears that this year we will make another gain. These and other indications of growth give hope for the future.

"The Christian Sun."

High tribute is paid to Rev. Robert Lee House for the fine editorial leadership he is showing. He is doing a good job under difficult conditions.

We have collected on subscriptions and paid to the treasurer of the Board of Publications since July 1, 1944, the sum of $5,802.67. This lacks $1,197.33 of being the $7,000 expected. There is good reason to expect $800 during the three months of the biennium. This will leave a deficit of about $400. With a goodly push by the churches the total amount can be raised. On March 31 there were 1,817 subscribers on the mailing list. Of these 1,625 were paid up, 52 on exchange, and 140 slightly in arrears.

Recommendations of the Board of Publications would give us a larger and more expensive paper.

It is the considered opinion of your Superintendent that the paper should reflect the mind of the church people, tell the news of what is being done, and be directly related to the work of the Convention. This seems to mean that the editor should travel among the churches. Further, it is my opinion that the editor should really edit the paper. This means that all materials should be read by him before being put into type, that grammatical erros should be eliminated, and that he should be responsible for whatever goes into the paper. It is neither fair to the editor nor the Convention for the paper to be published without the editor knowing what is being printed.

All of this means, as I see it, that with our present organization The Christian Sun should be edited in the Convention Office. The workers must visit the churches. Information naturally comes to the office. The workers are constantly thinking about the promotion of the work throughout the Convention rather than the problems of a local parish. The office is set up to do secretarial work and can do it more economically than it can be done in two places. From every point of view it would seem to be wise for the editor to be part of the Convention Office personnel, and for him to really edit the paper. The proposed plan for the next biennium will make us pay more for printing a paper than we have been investing in the Convention Office, and will not give us the needed editor. Wisdom is needed here.

Since 1938.

My work with the Convention began September 1, 1938 as Promotional Secretary. At that time we reported 202 churches with 30,913 members. Since then we have added churches at Asheboro, Gibsonville, Hope Mills, Little Creek and Pfafftown, with a total membership of 379 members. We now report 197 churches with 32,696 members.

In 1938, eighty-three ministers received as salary $81,543, or an average of $982. Last year eighty-two ministers received $133,755, or an average of $1,631, which is a net increase of $649 or seventy-three per cent. Last year the average pastor who gave full time to the ministry received $2,018.

Eight years ago the churches contributed $50,226 to benevolences and missions; last year they contributed $103,742, or 106.5 per cent. In the same period the total spent by the churches for all purposes increased from $256,528 to $485,898—a gain of $229,370, or ninety per cent. The Convention Office costs 6.8 per cent of benevolences, or 1.4 per cent of the total giving.

In 1938, Elon College was struggling with a big debt. Today our college is free from that bondage and is well on the way towards a greatly increased endowment and a much-needed building program. Eight years ago our orphanage reported a balance on hand of $15,010.30. This year the report says there is a balance of $47,640.13, a gain of 217 per cent in liquid assets.

Proposed Progress.

Political parties are making platforms, and churches are making plans for the future. Here are important matters that should claim our attention and for which definite plans should be made now.

I. *Increase Membership.* — "Fifty Thousand by 1950" is a slogan that I have suggested to stimulate an increase in our membership, which has become static while other denominations are growing. "One member per month for every 100 members" is another way of saying the same thing, and sets a goal that each church can consider and many churches can reach.

Inactive members should be put back on the active list because they have been found and brought back into the fellowship. This will add many hundreds of names to our rolls.

In every community there are people who are members of no church, and others who have lost fellowship with the church from which they departed years ago. They should be enlisted in the working program of our churches.

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

TRAINING IN SERVICE.

Lesson X—June 9, 1946.

Memory Section: *He that doth not take his cross and follow after me, is not worthy of me.*—Matt. 10:38.

Lesson: Mark 6:7-13; Luke 10:1-20; 14:25-27.

Devotional Reading: John 14:12-24.

Learning To Do By Doing.

We call him Master, and we do well, for such he was. He knew the laws of sound learning long before people knew what the words pedagogy or psychology meant, or before they had ever heard of them. Jesus knew that folks learn to do by doing. There was value, of course, in being with him, in hearing his truths, in seeing him at work. But he knew that the disciples would eventually learn best as they did, as they combined theory with practice. It was the method which modern educators use in what is called "practice teaching." It is the method of science in using laboratories. It ought to be the method of religion. Christian Endeavor capitalizes this principal. Young people learn to lead a meeting and to pray and to rander service, by doing. One of the weaknesses in the average church is that the people "hear" too much, and "do" too little. The minister might well say in so many words, "Here endeth the preaching of this sermon; now for the living of it."

A Preaching Mission of Personal Evangelism.

In the case of both the Twelve and the Seventy, there are basic principles involved as they were sent forth. Let us look at some of them.

a. They had an experience of Christ to share with others. The Twelve, and we might also suppose the Seventy, had been associated with Jesus, they had felt the spell of his personality on them, they had heard his words, they had been blessed by his friendship, they had shared his purpose. Now they went out to share "the good news" with others. One cannot give what he does not have. All too often we have no great urge to share our experience of Christ with others because we have so little of Christ to share with others.

b. He sent them "two and two." There was method and wisdom in the plan. It was an illustration of the principle that one shall chase a thousand and two shall put to flight ten thousand. Each would supplement and compliment the other. One would think of what the other would not think of. Their efficiency and their courage would be more than doubled. It is the method used in "visitation evangelism"—send them out two and two.

c. They took "the church" out to others. They went where the people were, instead of waiting for the people to come to the church. This is not to minimize the place of the church as the center of worship, or to discount attendance at public services of worship. But it is a principle that the modern church must adapt if it is to reach the masses. Alert, consecrated Christian workers must go into the homes and the places of business of the community in an effort to win people to Christ.

d. "The King's business demanded haste." There was a sense of urgency about the work, a spirit of enthusiasm. They were not to waste time in mere social calls, they were not to use up precious time by accepting the Eastern hospitality with its time-consuming ritual. They were to enter a village, find a home, stay there, and get down to work. If the town did not receive them, that was just too bad for the town or village. They were not to waste time there—they were to shake off the dust from their feet and go elsewhere.

e. The fields were white unto the harvest. Everywhere they went they found people who needed their message or their ministry. It was true then and it is true now. In our day and in the place we live—no matter who it is who reads these *Notes,* the fields are white unto harvest with folks who do not know Christ or who know him only formally and remotely.

f. They went out in faith. It was a venture of faith. It took courage and faith to go out. It always does. Service for Christ, and especially personal work is not easy. One who realizes what it means will do it in fear and trembling.

g. They received power for their tasks—"he gave them authority over the unclean spirits." He who goes forth in obedience to Christ's command will have Christ's companionship and Christ's power and help. It is strange, thrilling, how when one obeys the divine impulse to speak a word about Christ to others, he so often finds the way already opened, or an unexpected response.

h. They went out and preached "that men should repent." Jesus came preaching the good news of the Kingdom of God and saying, "Repent ye and believe the gospel." "Change your mind," was what he said. "Change your mind," is what they said. Folks have the wrong scale of values, they have the wrong conceptions, they must repent, they must change their minds, the direction of their wills. It is the old and the ever new demand of the gospel.

i. They had success. "And they cast out many demons, and anointed with oil many that were sick, and healed them." They did not meet with universal success. Everybody that heard them did not repent. Everybody that was sick was not made well. But God honored their sincerity with success. They had a goodly harvest.

j. And they had a great joy. When they came back they could not wait to tell Jesus about it. They were so happy that they were about to burst. There is no joy like the joy of service for Christ. And perhaps there is no joy in service for Christ like the joy that comes from winning a soul to Christ.

The Price of Discipleship.

Jesus always played square with men. When he invited folks to become his followers he told them how hard it would be, not how easy. He put a cross at the center of discipleship. "Whosoever doth not bear his own cross and come after me, cannot be my disciple." A man must love Christ more than the members of his own family, that is nothing must come between him and his Lord, nothing that he is not willing to make secondary to Christ's claim upon his life and love. True discipleship is not easy. But true discipleship is the ultimate secret of joy and peace.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

REPORT OF SUPERINTENDENT.

(Continued from page 11.)

There are many new communities that have grown up during the war period, and many more will develop during the industrialization period just before us in this area. Into these communities we should go with the Gospel ministry and message. A suggested goal is *two new churches* each year.

With concerted plans and activities, these goals can be reached. To do less will mean for us to fail our Church, the people who need the Gospel, and the Christ who gave His life for us.

II. *Increase Giving.*—Notable progress has been made, but we have not yet reached the peak. Wisdom might determine a better division of gifts. If we could average one cent per day per church member for missions and benevolences, our work could make greater progress. That would mean only $3.65 per year. Here is the way it might well be divided:

Conferences	$ .15	$ 4,900
Southern Convention:		
Office, Ch. Ed., "Sun"	.50	16,350
Elon College	.50	16,350
Orphanage	.50	16,350
Extension (Missions)	.50	16,350
	2.00	
Board of Home Missions (Incl. Superannuation)	.50	16,350
Foreign Missions	1.00	32,700
	$ 3.65	$ 119,350

Support of the Shaowu Mission will need to be planned so this will not interfere with other giving. Our people seem to be greatly interested and anxious to share in the work.

III. *Improve Present Churches.*—The recent war greatly disturbed our working forces in local churches. We need to give the new leaders proper training and assistance. This is especially true in Sunday schools and young people's departments.

Churches need to be grouped into pastorates with parsonages and resident pastors. It will take fifteen or twenty additional men to supply our churches as they should be. These cannot be secured until pastorates are arranged and salaries increased.

IV. *Strengthen Fellowship.*—Much time and thought should be given to strengthen the fellowship among our church people. Several churches are now served by men of other denominations, some of whom definitely work against us. Some of the ministers who hold membership with us do not enjoy our fellowship. Some churches have voted not to continue in our denomination, and there are cases in court to determine the ownership of church property. All of this means that we need to work definitely toward better understanding and mutual friendship.

It is not necessary for us to agree intellectually, but it is exceedingly important for us to be united in spirit. We cannot afford to continue to lose ministers and churches. A consciousness of Christian brotherhood will strengthen individuals and churches. In order to get this there must be careful planning and concerted effort.

Needed Changes.

1. *Fewer Boards.*—When the Convention had no workers to care for its interests, it was necessary to work through incorporated boards. That has changed, but the boards have remained. There appears to be no good reason why money to do religious educational work through the Convention personnel should be sent to the Convention treasurer, thence to the Board treasurer, and then back to the Convention treasurer. The same rule applies to the Convention sending money to the Board of Publications in order to pay for the printing of THE CHRISTIAN SUN, which is a publication not of the Board but of the Convention. Why not let the Convention pay its own bills?

I suggest the following changes:

a. That the Board of Christian Education be instructed to cancel the charter of the Board of Religious Education, elect the Convention treasurer as treasurer of the Board, and otherwise plan for the Board to become a Committee on Christian Education at the next session of the Convention.

b. That the Board of Publications be instructed to turn over its assets to the Convention treasurer, and that in the future the Convention treasurer pay for the printing of "The Christian Sun."

c. That the Board of Superannuation turn over to the Convention treasurer the assets of that Board, that $1,000 of the reserve funds now on hand be given to the Annuity Fund of the Congregational Christian Church to be used on the Debt of Honor, or as otherwise agreed upon, that hereafter our funds for Superannuation be sent by the Convention treasurer to the Board of Ministerial Relief of our denomination, and that the Board of Superannuation become a committee of the Executive Board whose business it will be to stimulate giving for superannuation and to recommend persons for annuities.

2. *More Workers.*—Article XII of the Constitution says that the Convention Office "shall have adequate personnel to do effective work." There has not been such. To be effective the Office should have these workers:

a. **Superintendent,** who will have general oversight of the work as suggested in the "Manual," and who may edit "The Sun."

b. **Associate Superintendent,** who will share in all the work and who will give special study to starting new churches.

c. **Director of Religious Education,** who will give primary attention to young people's work including camps and conferences and students; select, prepare and distribute literature for Sunday schools, missionary societies, and young people's groups; promote leadership training; and visit Sunday schools to help inspire to better service.

d. **Treasurer,** who will receive and disburse funds from churches, Sunday schools and individuals for Convention and denominational purposes; serves as treasurer for the Convention, the Mission Board, Board of Christian Education, Board of Superannuation, and Board of Publications (unless such boards are discontinued and funds are handled as suggested above); and keep books for the Office.

e. **Office Secretary,** who will welcome visitors to the office and see that they are properly cared for, do stenographic work for the Superintendent, Associate and Director; keep the library of books, pamphlets and materials; prepare copy for "The Christian Sun" and collect for subscriptions; send materials to the churches as directed by the above leaders; prepare copy for the "Annual' and "Year Book," and otherwise do the work of secretary for the Convention Office.

Anything less than this will not be adequate personnel. Excellent people in all these positions will pay good dividends. They can render real service to the churches, and can help our Convention to move forward. It will cost money to pay these workers, but it will cost us more to do without them. I offer a schedule of payments that seem to me to be near what will be reasonable to all concerned:

	Present	Proposed
Superintendent	*$ 2340	*$ 2700
Associate		† 2500
Director of Rel. Ed.		† 1800
Treasurer	1500	† 1800
Office Secretary	1000	† 1800
Travel	900	2000
Office	1000	1500
Printing "Christian Sun"	5500	6000
Editor's Secretary	600	
Board Chr. Education	300	
Annuities	50	325
House Rental	350	400
Totals	$13540	$20825

Sources of income for this budget can be as follows:

Convention Fund	$ 7500
Board of Chr. Education	5000
"Sun" Subscriptions	3500
Mission Board	2500
Orphanage	800
College	600 & office
New Sources	925
Total income	$20825

3. *Better Financial System.*—We have too many ways of raising too little money. This makes the people feel that they are being called on for too much. If the churches were asked to make contributions for (a) Conference, (b) Convention, (3) National Work, and (d) Foreign Missions, and the types of work under each

(Continued on page 14.)

*Also house rent and annuity.
†Also annuity.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

All children enjoy taking part in the affairs of their school. Orphanage children, too, enjoy taking part. This is the day for the annual Spring May Fete at the Elon Public School. The sun is shining and it promises to be a beautiful day for the affair.

Several of the children from the orphanage are taking an active part in the May Fete. The girls will look very pretty in their little white blouses and colored skirts. Our seamstress fashioned the blouses and skirts so that they could also wear them this summer during the warm weather, so that the children will get much good from the costumes.

School will soon be over for this term. We have no children who are graduating from high school this year as there is no graduating class because the schools have added an extra year to the curriculum, which means that those who would ordinarily have graduated this year will not actually graduate until one year later. We do have quite a large number of children who will graduate from the eighth grade and enter high school in the Fall.

The children are eagerly looking forward to the Summer and vacation time. They are allowed a two weeks' vacation. Whenever possible the children are allowed to spend their two weeks' vacation with their close relatives, or as is sometimes the case, when a child has no relatives, that child might be invited to spend his vacation with friends, usually some of our church people who want the child to spend the time with them. Last Summer one Sunday school class near Raleigh, N. C., had one of our little girls come over to spend the two weeks with the families of some of the class officers. The little girl had a fine time and the visit helped her very much.

We are still having rain nearly every day. The days have been quite cool and the rain usually has come at some time during the night. This is very hard on the hay that is cut and supposedly curing on the ground. Possibly we can yet save a little of it.

Since this letter was started the weather has cleared and the boys are baling hay. After being caught in ten days of rain, the hay was badly damaged, but not too badly to store for feed. Many others had the same experience we had.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 30, 1946.

Amount brought forward		$4,755.50
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Pope's Chapel		5.00
Eastern Va. Conference:		
Cypress Chapel	$ 17.15	
Liberty Spring	7.00	
Rosemont	25.00	
		49.15
N. C. & Va. Conference:		
Durham	$ 27.71	
Reidsville	19.00	
		46.71
Western N. C. Conference:		
Hanks Chapel	$ 10.84	
Pleasant Ridge	16.17	
Shady Grove	2.00	
		29.01
Va. Valley Conference:		
Newport		12.20
Total for week		$ 142.07
Total for year		$4,897.57
Georgia Conference:		
Olive Pearson M. S.		$. 2.50
Union Prayer Sunrise Service in South Norfolk		21.97

TWELVE STEPS TO FREEDOM.

(Continued from page 2.)

3. Made a decision to turn our will and our lives over to the care of God, as we understand Him.

4. Made a searching and fearless inventory of ourselves.

5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

6. Were entirely ready to have God remove all these defects of character.

7. Humbly asked Him to remove our shortcomings.

8. Made a list of all persons we had harmed, and became willing to make amends to them all.

9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

10. Continue to take personal inventory, and when we were wrong promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with God, as we understand Him, praying only for knowledge of His will for us and the power to carry that out.

12. Having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

REPORT OF SUPERINTENDENT.

(Continued from page 13.)

heading listed, it is my opinion that more money can be raised with less pressure, and there can be a much better type of churchmanship developed. Our present system encourages competition and gives the most money to the enterprises that have the best money-getters.

More Or Less Personal.

Since 1928 this Convention has in part directed my life. By your vote I have been Chairman of the Board of Christian Education, director of leadership training, dean of young people's camps and conferences, counselor in organizing Conference and Convention Pilgrim Fellowships, editor of THE CHRISTIAN SUN and collector for it, the only Promotional Secretary and the first Superintendent of the Convention.

It should be known that through these years I have furnished my own desk, adding machine, typewriter, addressograph, mimescope, and mimeograph. There has never been a loss charged to the Office. Losses were all mine. We have lived within the budget set by the Convention. I have tried to save for the Convention so there could be additional workers. There is money enough in hand in the Convention and Board of Christian Education treasuries to run the Office on the present budget for more than a year.

Both day and night, through sunshine and rain, without trying to save either myself or family, I have worked for the Convention. Most of the time it has been hard going, but I have rejoiced in the privilege of serving my Church in the name of Christ, my Lord.

In the summer of 1945, after thirty years in the ministry of the Convention and seven years as a Convention official servant, I became greatly discouraged about our ability to make progress. I had begged for additional help in the Office, stinted until there was money in hand to pay for another worker, and pled for a program of Evangelism that would stir our churches during the year that other denominations are stressing evangelism. No agreement could be reached concerning help or program. Under such conditions there seemed to be nothing for me to do but to say that the Convention should look for another Superintendent.

Of course I like my job. Otherwise I would not have sacrificed for it as I have. The Convention owes me nothing. You have given me a job and paid all that you promised. I have done my best, and hand the job back to you to elect whomsoever you want to carry responsibilities for the Convention.

In the words of Tiny Tim: "God bless us every one."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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Managing Editor.....J. T. Kernodle
Associate Editors—S. C. Harrell, Wm. T. Scott, H. Shelton Smith, F. W. Murtfeldt, D. J. Bowden.
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Departmental Editors — H. S. Hardcastle, Sunday School Lesson; Mrs. A. C. Todd, Children's page; J. Everette Neese, Young People's Work.

SUBSCRIPTION RATES.

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Remittances for subscriptions should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriages

SHARPE - POWELL.

C. Shannon Morgan performs first wedding! Mr. Howard Sharpe, Jr., of Madison, N. C., and Miss Marion Powell of Happy Home Church were united in marriage Sunday, May 19, at 5:00 P. M. The minister performed the matrimonial ceremony at Marion's home. It was a lovely wedding. Howard is still in the Navy, but he is getting his discharge before long. They are going to make their home in Ruffin Township, Rockingham County, N. C.

In Memoriam

NEAL.

James Garfield Neal, Sr., was born March 29, 1881, at Belew Creek, Forsyth County, N. C., where he spent his entire life. He died May 6, 1946, at his home on the farm where he was born and reared. He was a deacon of the Congregational Christian Church at Belew Creek, and was faithful to his trust. He was appreciated by he neighbors and honored by his family. He greatly loved his friends, his family, his church and his Savior. We feel that our loss is his eternal gain.

Surviving are his widow, Mrs. Minnie Flynn Neal whom he married September 6, 1900. To this union were born thirteen children. Three of whom died in infancy. The following survive: Mrs. Preston Murray, Sr., of Walnut Cove; G. L., Sr., J. G., Sr., Mrs. J. H. Self, Mrs. Paul G. Robertson of Belew Creek; W. Edwin, Clarence E. of the home; Irving P., Thurmond L., Mrs. Robert C. Hutcherson of Walkertown; twenty-three grandchildren and three great-grandchildren; one sister, Mrs. W. J. Wooten of Mount Dora, Fla.; a great many neices and nephews and his friends are numbered by his acquaintance.

Funeral services were held at 3:30 P. M., Wednesday, from the Belew Creek Congregational Christian Church with his pastor, Rev. J. H. Sunburn, in charge, assisted by former pastors, Rev. Walter Hall and the writer. Burial was in the Neal graveyard nearby. The floral offering was one of the richest this writer has ever seen, which spoke silent words of appreciation by many friends and loved ones of a well spent life.

G. H. VEAZEY.

BRADSHAW.

It was quite a shock when the friends of Mrs. Blanche Bradshaw learned of her sudden death on April 28, 1946. She had been a faithful member of the Missionary Society for a long time, and served as president for several years. It can be truly said that a Godly woman has been called home. To know her was to love her. In recognition of her faithful and consistent life, we offer the following resolutions of respect to her memory .

1. That the Woman's Missionary Society of Mt. Carmel Christian Church wishes to express its deep sense of loss, and its gratitude for a beautiful life lived in our midst.

2. That we extend our heartfelt sympathy to her devoted family and commend them to our Heavenly Father for comfort and peace, realizing that His grace is sufficient for all our needs.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and a copy recorded in the minutes of our Missionary Society.

Mrs. LIZZIE B. TURNER,
Mrs. E. W. BEALE,
Committee.

GARNER.

WHEREAS, God has seen fit to call to his reward our beloved sister and co-worker, Mrs. Lula Spivey Garner, and we as a church and individuals, desire to record our appreciations and sorrows in our loss; therefore, be it

RESOLVED:

1. That the Isle of Wight Christian Church and Woman's Missionary Society, of which she was a faithful member, has lost one for whom they mourn.

2. That we extend to the bereaved family our heartfelt sympathy and earnest prayers, that God's blessings may rest upon them and give comfort to their broken hearts.

3. That a copy of these resolutions be spread upon the church records, a copy be sent to the bereaved family, and a copy to "The Christian Sun" for publication.

Mrs. W. J. DARDEN,
Mrs. H. M. WILSON,
Mrs. W. E. WILSON,
Committee.

BAD RELIGION.

(Continued from page 9.)

the Kingdom." Our religion, our Christianity must exceed this false Christianity—or, we shall not know what it means to live in that Kingdom where men have true fellowship with the living God. Our religion must be no burden, but a joy and a power. It must not elevate any preacher or teacher or church, but the living Spirit of Christ, available to each and every believer, Bible-taught and prayer-nourished! Our Christianity must make Christ central, and very central! And, living, loving, commitment to Him must be the essence of our faith. Our Christianity must recapture the Bible as the key to true knowledge of God—recapture it in such a way that it becomes again a living book, through which God Himself can speak His judging, guiding, and redeeming Word! Our faith must be the kind which has a saving word for men now, for this present, and must proclaim a salvation which works itself out in deeds of justice and mercy, and in social relations on the job, in the home, and on the streets—in and through which we find humble fellowship with God, Who is interested in such things because they are on His ways of bringing society to Christ, and into submission to His will and way. That is the kind of a religion we are called to possess—and to share with others: campaigning with vigor against all that is less than that, and campaigning with even great vigor in order that others may be led to share such a living faith with us! Until we are such a congregation with such a vital, living Christianity, we shall need to hear Him often saying: "Except your righteousness exceed the righteousness of the Scribes and the Pharisees, ye shall in no wise enter into the Kingdom."

A journey of a thousand miles begins with one step.—*Lao Tsu.*

NO DRAFT IS NEEDED

Summary of Arguments Against Draft Extension.

The draft would injure our food-relief program. Testifying for the National Grange, Fred Bailey told the Senate Military Affairs Committee: "Congress should make up its mind definitely now whether it wants the young men from the farms to police the world or feed the world . . . we have on the farms today the shortest labor force that we have had at any time during the past five years." It is far better to put men to work in food processing and transportation to relieve hunger than to draft men to police starving people.

A more sensible policy on surplus property would make the draft unncessary. Secretary of War Patterson admitted in the Senate hearings that draft extension would not be needed if we did not have to guard surplus property. Civilian guards and/or the police of nations where the property is stored could do the guarding. Above all, much of this property should be used to alleviate distress in foreign countries.

Reduction of certain "commitments" would make the draf unnecessary. MacArthur is reported in the May 1 "Human Events" as having cabled Washington advising acceptance of the Korean demand for ending the occupation. Iceland wants no American occupation. Moreover, the Army has announced plans for 46,000 troops to be stationed in the Caribbean July 1, 1947 when there were only 35,000 stationed there on April 1, 1946. It also plans 19,000 troops for Alaska in 1947, when there were only 16,000 stationed there April 1, 1946.

Teen-age boys are too young for the Army. General Eisenhower said in the Senate hearings: "For occupational duty in foreign lands I do not believe the 18-year-old boy is as good as the 25-year-old." He also said, "Frankly, if you can find a way of solving this without the 18-year-olds I am for it." Moral conditions in occupation zones and in Army camp areas in this country are injurious to young boys. Boys should be in school and at home.

Conscription is not the best military security. General Spaatz of the Army Air Forces in an article, "Strategic Air Power" in "Foreign Affairs" for April, 1946, suggests mass armies, especially those that rely on heavy ground forces (for which drafting is most necessary) are antiquated.

Draft extension will injure America's scientific status. "Popular Science" for March, 1946, states that the draft has already "yonked 150,000 men out of scientific studies."

Draft extension jeopardizes education. Dr. Ralph MacDonald of the National Education Association, testified in the Senate hearings that there are "thousands of classrooms closed for lack of teachers," that "there are more than 100,000 persons holding teaching positions who have only emergency licenses" and that they "do not meet even the lowest qualification."

Draft extension is undemocratic and inefficient. Soldiers by compulsion are soldiers against their will. As such in peacetime they do not willingly and capably represent America abroad or studiously apply themselves to their military jobs either at home or abroad.

Draft extension may prevent a positive foreign policy, because it makes less necessary an effort on the part of the government to develop and to state a positive peace policy and to work out a unified program for the Army and Navy appropriate to the policy.—National Council Agaist Conscription, 618 Witherspoon Building, Philadelphia, 3, Pa.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, JUNE 6, 1946. NUMBER 23.

Elon College Library

MY CHILDREN

(A Thought for Children's Day)

MY children are not hungry,
They do not wake and cry;
But over there, they tell me,
The little children die—
Holding white hands upward
And moaning in the night;
God, how do mothers bear it?
I could not bear the sight
Of white hands reaching upward—
Of white hands in the night.
My children are not pallid,
They run the livelong day;
But over there, they tell me,
The children do not play;
They waste white with hunger,
The red blood does not flow.
The stricken fields are empty—
The good wheat does not grow;
How do the mothers bear it?
'Tis only God can know.

—Grace Noll Crowell.

NEWS AND VIEWS

Homecoming and Memorial Day was observed at Elk Spur on June 2. The message of the day was by Esau Ayers.

Editor Robert Lee House of Richmond is assisting Rev. S. M. Penn of First Church, Roanoke, Ala., in a series of revival meetings.

Rev. Roy D. Coulter of the Valley Conference, will assist Rev. J. L. Neese in a two weeks' meeting at Apple's Chapel beginning June 23, to July 5.

The Minutes of the recent session of the Southern Convention are in type and it is hoped to have them in the hands of officers and delegates at an early date.

Lunch will be served at the church, Union, Va., to all delegates and visitors attending the Sunday school and Pilgrim Fellowship Convention of the North Carolina and Virginia Conference on June 13, 1946.

Miss Bettie Wirth of Lansing, Mich., a student of Hartford School of Religion will be with the Carroll County Churches this summer at Vacation Bible School teacher and young people's leader.

Providence Church, Graham, N. C., is holding a series of meetings this week. Rev. Bernard Munger, the minister, speaking on Tuesday, Wednesday and Thursday evenings. The music is under the direction of Mr. Frank Tierney, radio artist and church soloist.

We are indebted to Dr. W. T. Scott, Superintendent-elect of the Southern Convention, for the letter from Miss Pattie Lee Coghill, from which excerpts appear in this issue. Bill and Pattie were once part of Dr. Gillette's efficient team of workers in Florida, he eventually taking over the office of Superintendent there, and she later going to headquarters in New York.

NEWS FROM WINSTON-SALEM AND VICINITY.

The Pfafftown Congregational Christian Church, near Winston-Salem, N. C., held a "Rural Life Service" on May 26 at which S. R. Mitchener, Forsyth County Assistant Farm Agent, spoke on "The Rural Life, Its Need and Its Possibilities." Mr. C. E. Fulk, church secretary and also treasurer of the County Farm Bureau of Forsyth County, spoke on "Farm Organizations," stressing the values of the Grange and the Farm Bureau. Dorothy Ray Luper told of the work of the Girls' 4-H Club in the County and Rex Cline was to tell of the Boys' 4-H Club work but was unable to be present. W. J. Andes, the minister of the church, tried to relate the value of the rural life to the rural church and the need of the rural church being active in all phases of rural life. The Pfafftown Church is planning to place a basement under the present church building and to repaint the entire church.

* * *

The Winston-Salem Church on May 26th observed Rural Life Sunday by the use of hymns especially designated for rural life and then a discussion of "Our Rural Churches," and discovered the need of the rural church to the city church.

* * *

It is good to have Rev. and Mrs. Allan Gleason, Jr., back on the job in Carroll County, Va. Mr. Gleason is much improved after a severe illness and is always helpful to the work of our church in the Southern Convention.

* * *

During the month of May, there were three additions to the membership of the Winston-Salem Church. These were Roger Jackson, Merle Jean Mauldin, Dorothy Mauldin, three fine young people of our congregation.

W. J. Andes.

THE GENERAL COUNCIL.

The biennial session of the General Council meets at Grinnell College, Grinnell, Iowa, June 18-25, 1946. Grinnell is about 300 miles west of Chicago on the Rock Island Railroad. Trains leave Chicago for Grinnell at 1:00 A. M., 1:55 P. M. 5:00 P. M., 8:15 P. M. and 11:30 P. M. Extra Pullman cars will be on the train leaving Chicago at 11:30 Monday night, June 17, and arriving at Grinnell at 6:18 the next morning.

Eastern Clergy Permits will buy tickets to Grinnell and return. Round trip coach fair from Chicago to Grinnell is $13.86.

The North Carolina Automobile Club suggests going through Bluefield, West Virginia, Cincinnati Indianapolis, and Davenport, a distance of 980 miles from Burlington.

WELCOME TO IOWA!*

And Thrice Welcome to the Laymen and Ministers of the Congregational Christian Churches of the Southland Who Will be Attending the General Council Meeting in Grinnell, June 18-25.

By Ben A. Webster,

A Layman of the First Congregational Christian Church, Mason City, Iowa.

My pastor, Dr. Roy C. Helfenstein, has asked me to write a word of greeting to our churchmen of the Southland who are to attend the General Council to be held in our State. I realize, of course, how impossible it is even to attempt to do justice to our wonderful State in a brief word of greeting. With its ninety-nine counties that vie with each other in their possessions and accomplishments, volumes could be written about Iowa—the Hawkeye State. I am glad indeed for the opportunity to send a word of greeting through the medium of The Christian Sun to the laymen and ministers of the Congregational Christian Churches of the glorious Southland, even if mention of only a very few of the very many items of interest associated with our State can be made.

Iowa is the land of wide open spaces, with inviting highways where motoring is a delight. So tune up your car and make the trip of your life to the garden spot of the world where the General Council of our denomination is to assemble. And permit me to say that there is nothing "so rare as a day in June" in Iowa. You may want to stay here "for keeps" after you come, but, if so, that will be highly satisfactory, for we have lots of room in Iowa—no one is crowded for space here—and Iowa can make good use of several more thousand Congregational Christian folk. Our churches have figured largely in the life of our Commonwealth since Congregational leaders from New England began to establish churches in this area more than a century ago, and Christian Church leaders from Ohio and New York States followed a bit later.

Iowa, as a State, is celebrating its Centennial this year; and many communities of the State are setting aside certain days or weeks for their specific celebration of Iowa's 100th anniversary. But Congregational Churches were established in the Iowa territory five years before Iowa's Statehood began, and Christian Churches soon after. I have often thought the peo-

(Continued on page 15.)

*The first in a series of three articles prepared at the request of the Editor.

TENTATIVE PROGRAM OF THE GENERAL COUNCIL.

GRINNELL, IOWA, JUNE 18-25, 1946.

Tuesday, June 18.

8:30 a.m. Registration of Delegates.
2:00 p.m. Call to order by the Moderator, Mr. Ronald Bridges.
Addresses of Welcome.
Initial business session.
Address on the State of the Church by the Minister of the General Council.
Election of the Moderator.
8:00 p.m. Evening Worship.
Address by the Moderator of the General Council.
A service of Memorial and Communion.

Wednesday, June 19.

8:30 a.m. Business Session.
11:40 a.m. Worship led by the Chaplain—Rev. Irvine P. Inglis.
2:00 p.m. Sections meetings, Mr. Allen T. Burns of New York, Chairman of the Committee on Section Meetings.
5:00 p.m. Council Lecture by Professor James Muilenburg of New York.
8:00 p.m. Evening Worship: an Ecumenical Service.
Address by the Rev. G. Bromley Oxnam, Bishop of the Methodist Church and President of the Federal Council of the Churches of Christ in America.

Thursday, June 20.

8:30 a.m. Business Session.
Meeting of the American Board of Commissioners for Foreign Missions.
Meeting of the Board of Home Missions.
Meeting of the Council for Social Action.
11:40 a.m. Worship led by the Chaplain.
2:00 p.m. Section meetings.
5:00 p.m. Council Lecture.
8:00 p.m. The evening of the American Board.

Friday, June 21.

8:30 a.m. Business Session.
Report of the Commission on Interchurch Relations and Christian Unity with immediate adjournment to a public hearing on the proposed union with the Evangelical and Reformed Church.
11:40 a.m. Worship led by the Chaplain.
2:00 p.m. Plenary session of the Council to receive the reports of the Sections.
5:00 p.m. Council Lecture.
8:00 p.m. The evening of the Board of Home Missions.
The Dillard Players will present a drama.
Address by the Rev. Fred Leslie Brownlee.

Saturday, June 22.

8:30 a.m. Plenary session to receive the reports of the Sections.
11:40 a.m. Worship led by the Chaplain.
2:00 p.m. Three group assemblies:
1. A session for laymen under the auspices of the Laymen's Fellowship.
2. A session for women.
3. A session for ministers.
5:00 p.m. Council Lecture.
8:00 p.m. Evening meeting, under the auspices of the Laymen's Fellowship.
Address by Mr. Ralph E. Flanders.
8:30 p.m. Drama by Dillard Players.

Sunday, June 23.

8:00 a.m. Service of Communion for men.
Service of Communion for women.
11:00 a.m. The Council Service will be combined with the Missions Service.
Rev. Norman A. Holmes of Louisiana will preach.
2:30 p.m. Group assemblies as on Saturday.
4:30 p.m. Arts Guild Service.
Organ Recital by Dr. C. Harold Einecke.
Address by Dr. Sidney M. Berry of England.
8:00 p.m. Evening Worship.
Presentation of the Woman's Gift with address by Mrs. Harper Sibley, President of the United Council of Church Women.
8:30 p.m. Drama by Dillard Players.

Monday, June 24.

8:30 a.m. Business Session.
11:40 a.m. Worship led by the Chaplain.
2:00 p.m. Executive session of the Council, to vote upon the recommendations of the Commission on Interchurch Relations and Christian Unity.
5:00 p.m. Council Lecture.
8:00 p.m. Evening of the Council for Social Action.
Address by Mr. David E. Lilienthal.

Tuesday, June 25.

8:30 a.m. Final business session.

THE "SUN" REPORTS.

Notices have been sent to all who are in arrears, or whose subscriptions expire July 1. It is hoped that *everyone* will be paid in advance when the list is turned over to Rev. W. T. Scott the first of July.

* * *

We are sorry that new subscriptions for the first of May did not get started until the middle of the month. However, you will note that the expiration date was advanced until June 1, 1947, so you will get full year's supply of THE CHRISTIAN SUN.

* * *

The amount received for subscriptions to THE SUN in May was far less. than for any other month during this biennium. Let's make June the biggest month of the biennium by renewing NOW—and by securing at least one new subscription.

* * *

THE SUN shone brightly in March with a total received for subscriptions of $334.70; less brightly in April with $237.95 for subscriptions; and very dim in May with only $112.60 received for subscriptions. Let us each do our part to see that THE SUN receipts make a good showing in June.

* * *

One Junior Missionary Society (Portsmouth, First), one young people's missionary society (Cypress Chapel), and two Sunday school classes (Philathea of Holy Neck and Dorcas of South Norfolk) are securing subscriptions to THE SUN on a commission basis.

* * *

New subscriptions during the three months of March, April and May

(Continued on page 14.)

TO THE WOMEN'S ORGANIZATIONS OF THE SOUTHERN CONVENTION.

The collections for "The Christian Sun" during the past month have been the smallest for any month of the biennium. The outgoing board is facing a deficit, and is making this urgent appeal to you to come to their aid. There is an opportunity for your Fellowship group, the Missionary Society, or the Young People's Society to make some money for themselves and at the same time be of great material assistance to their Church Paper. Will you not act immediately to secure both new subscriptions and renewals and remit for same to the Convention Office before June 30, 1946.

JESSE H. DOLLAR, Treasurer,
Retiring Board.

THE EDITOR'S MESSAGE

UNITARIAN OR TRINITARIAN?

The return of Pentecost is a signal for a renewed emphasis upon the doctrine and the experience of the Holy Spirit. The great majority of our ministers and churches are avowedly trinitarian. It would not occur to us ordinarily that we were otherwise. Although we are theoretically trinitarian, experience belies our profession on many counts. We may concede the reality of God, but remain conspicuously deficient in the spirit and power of the Living God. Through our preoccupation with human problems and human solutions, we may negate the presence and power of the Holy Spirit.

To what extent are we trinitarians? Are we cognizant of the presence of the Silent Partner, the Holy Spirit? There are many nominal Christians who, if they gave frank utterance to their convictions, would say that the truths regarding the Father and Jesus the Son bound their religious horizon; and so far as any experience of practical help is concerned, they have scarcely heard that there is any Holy Ghost.

Let us never lose sight of this truth: we have the great objective verities on which we may stand. Briefly, and in the main, these are: a personal and holy and living God, who creates, sustains, and orders all things; Jesus Christ, the Son of God, who came into the world to reveal His Father to us, in His life showed us the way of life, by His death brought redemption to us, and through His resurrection triumphed over death and "opened to us the gate of everlasting life;" the Holy Spirit, one with the Father and the Son, the Strengthener and Guide of all who look to Him for help. Should we not then be trinitarians indeed!

Let us allow James Simpson to re-acquaint us with the Third Person of the Trinity: "The Holy Spirit was in the world, and spoke by the prophets before the Word became flesh. Through Him the atonement was consummated. He is the life-giving presence within the universal church, the Divine agent in its sacramental and authoritative acts; communicating Himself as a presence and power to the individual Christian; mediating to him forgiveness and new birth; nourishing, increasing, and purifying his whole personality; knitting him into the fellowship of saints; and finally bringing him into the fullness of eternal life.."

Ours is a glorious gospel. A fractional faith is not adequate for our day or any day. Let us put on the whole armour of God, preach a full gospel, and utilize the threefold power of the blessed Trinity.

HOME FOR THE HOMELESS.

It is reported that Mrs. Harry Truman and Mrs. Eleanor Roosevelt plan to adopt the two French boys, Moise Lecointre and Raymond Gaufre, who removed mines from a bridge at Le Mans in August, 1944. The action of the youths made it possible for the armored units of the late Gen. George S. Patton, Jr., then commanding the U. S. 3d Army, to cross the Sarthe River.

At the time of their feat, the youths were fourteen years old. They saw an American tank held up before the mined bridge, exchanging fire with a German pill-box on the opposite side of the river. The boys cut the wires and dragged the mines off the bridge so the tank could cross. Since that time, the boys were local heroes. They may come to the United States to meet their new foster mothers.

Thousands upon thousands of people are deeply interested in the subject of adoption, for they have either adopted someone themselves, or have been adopted; or they wish to adopt someone; or they are eager to know whether or not adoption has been a success.

Adoption is successful in the majority of cases. Many churches and communities are served by people who were adopted in infancy. Modern methods of placing children eliminate many of the former serious risks of adoption, and enrich countless barren homes. Who can estimate the satisfaction which comes to these foster parents and the benfits which accrue to society through this extension of normal family life?

The increased demand for child adoptions was revealed in a study by the Virginia State Welfare Department, which showed that adoption proceedings have jumped more than three and one half times during the past five-year period. Society has learned something of the deep pathos of the childless home and is taking organized steps to correct it. On this Children's Day we pay high tribute to all those agencies which endeavor to bring the laughter of a child into every home and to countless foster parents who have opened their hearts and homes to the homeless.

R. L. H.

AN UNFAILING HELP.

Most gladly I add my testimony of my experience concerning the memorizing of Scripture. To me it has been an unfailing help in doubt, anxiety, sorrow, and all the countless vicissitudes and problems of life. I believe in it enough to have devoted many, many hours to stowing away passages where I can neither leave them behind me nor be unable to get at them.

The word of God is the Christian soldier's best weapon, and it is essential to have it with him always. In doubt it decides; in conclusion it directs; in anxiety it reassures; in sorrow it comforts; in failure it encourages; in defense it protects; in offense it is mightier than the mighty.

Facing death alone on a floating piece of ice on a frozen ocean, the comradeship it afforded me supplied all I needed. It stood by me like the truest of true friends that it is. With my whole soul I commend to others the giving of some little time each day to secure the immense returns it offers and insures.—Dr. Wilfred T. Grenfell of Labrador.

No man is apt to discover the truth unless he is willing to act upon the truth he knows.—Selected.

A Challenge to Cooperation

By Rev. Ross W. Sanderson,*
Director of Field Research, Home Boards, Congregational Christian Churches.

Fact I. *Our Task Changes.*

Home Missions, in the sense of autonomous boards unrelated or loosely related to their parent denominations, and only conferring together for clearing-house purposes—that sort of home missions is gone forever. In 1914—a generation ago—my interdenominationl chief, Dr. H. Paul Douglass, director now of the Committee for Cooperative Field Research, wrote a famous little book, widely circulated among American Protestants, on *The New Home Missions.* In a number of the *Missionary Herald,* my denominational chief, Dr. Truman B. Douglass, executive vice-president of the Congregational Christian Home Boards, has an article to which the editor has prefixed this sentence as to the practice of the denomination for which it is my high privilege to serve, in large part, the entire ecumenical enterprise: "The Board of Home Missions is dedicated to stabilizing and strengthening all our churches at home."

When I was a boy in Michigan, we had a State Sunday School Society nationally affiliated, a Home Missionary Society national affiliated, and a State Association of ministers and churches. These three now are and have long been the Conference. A similar process seems to be taking place in the proposed national interdenominational merger.

There has, however, been curious lag in this process. Congregationalism has its General Council, with which its home and foreign boards are related, and education is subsumed in each. This means that in effect we have an ecclesiastical body, plus two program groups; but each of the latter does much of its own financing. There remains a certain competitiveness in interest and financial appeal. The churches in spite of increasingly effective unified promotion, remain inadequately informed about and interested in both the home and foreign program of the denomination. As soon as they catch the thrill of the total enterprise, they respond generously everywhere.

What was once "missionary" or "educational" has now become the *program* of the church. It is no longer peripheral to a preaching ministry, or secondary to sacramental worship; it is the task for which preaching is employed and for the prosecution of which worship is at once preparation, motivation and thanksgiving. This change is obscured by the partial self-sufficiency, financially, of subsidiary organizations; but the basic enterprise is *the church itself,* not the Sunday school, the missionary society, or any other body, each of which is capable of partial self-support—*provided* there be a church, a minister, a building, etc.

No longer can we talk home missions as something apart. We live in *one* world, where *the church also must be one.* It has its mission abroad, it has its home task. It is one task—at home and abroad. Here we focus attention on *the entire home task of American Protestantism.* Time was when the distinction between the work of this council and that of the Federal and International Councils was obvious. Those and other lines grow thinner under the corroding effect of contemporary conditions.

Fact II. *America Needs Re-Churching.*

Words wear out quickly. Some of us have long been predicting that "modern" would soon be the name of a *past* period in human history. Now comes Norman Cousins saying that "modern man is obsolete." He speaks of "the transformation or adjustment from national man to world man." He insists that "the greatest obsolescence of all in the Atomic Age is national sovereignty." Which, being interpreted, would read: "The transformation from denominational Protestant to ecumenical Christian;" for an even greater obsolescence is denominational sovereignty. We who have been looking for a word to label the post-modern world need search no more. That word is obviously "atomic."

If it be true that "science has been pushed ahead at least 500 years during five years," how fast is the ecclesiastical world moving? "Man must decide," says Cousins, "what is more important—his differences or his similarities." Protestant man in particular must make this decision.

There is tragic pungency in Dr. Shafer's charge of a year ago, that our comity arrangements have too often been "in the nature of treaty arrangements among independent and sovereign (ecclesiastical) states." We do well to remember with Wendell Willkie that "sovereignty is something to be used, not hoarded." For one does not so much surrender sovereignty as realize that sovereignty has already been taken away—from denominations as from nations. Time was when one person, one group, thought to live by itself. That attempt has now become abundant folly. If we are to church America adequately, we must do it together. "Comity" is another word made *obsolete by the march of events.* It is imperative that we cease to use it, that we find a better one. It is time we moved out of the kindergarten stage of well-mannered courtesy into the vigor of mature cooperative enterprises.

Comity has hitherto largely connoted the adjudication of disputes, the allocation of specific fields, the control of mission subsidies, the dividing up of territory. It has rarely taken the positive turn of building a comprehensive strategy based on facts, and mutually covenanted. Chicago, Washington, Massachuetts show the way. Others will do likwise. National machinery must think not in terms of adjudication or parcelling out of territory, but of consolidation of weak forces, better deploying of available personnel, and adequate nation-wide strategy for the occupation of the land, in the interest of its communities and its people rather than of historical religious institutions.

The education of the children in the church and out of it, the missionary approach, the self-supporting church, and the whole community situation must all be considered; only the ranking official bodies and the administrators can do this. They will do ill if they do so without the counsel and advice of specialists, but they will do well to begin to think of the task of the entire church in its entirety—as a program that can no longer be thought of fragmentarily. If all the boys and girls of Jonesville or Middletown are to be reached, and all the men and women evangelized, this involves not merely cooperation among existing bodies at the local level, it involves also a new concept of the more adequate churching of every community—pruning the staff and institutions of over-churched areas, or combining these resources for better functioning; beating a well-ordered strategic retreat where only rear-guard action seems possible; cooperative occupancy of new residential areas, joint service to fluid populations, and some new formula for blessing the community church by multiple-parenthood or otherwise.

In other words, comity has ceased to be a specialized, peripheral technique. It is becoming the social en-

(Continued on page 9.)

*Address delivered at Annual Meeting of Home Missions Council of North America.

CONTRIBUTIONS

SUFFOLK LETTER.

The writer and his wife are attending the Convention of Rotary International at Atlantic City. We are lodging in hotel "The President" in a lovely twelfth-floor room overlooking the famous Boardwalk and the never-resting Atlantic. The Convention opens tonight with the well-known radio program, "The Hour of Charm," which will be followed by an address by Dr. Walter Judd. The program presents many of the best known speakers of the country. We are with Mr. and Mrs. J. C. West of Suffolk, Va.

Last Sunday the writer preached in Suffolk at 11:00 (DST) and again at the 11:00 service in Franklin, Va. (EST).

Dr. and Mrs. W. T. Scott were at the Elon Commencement, where Mrs. Scott delivered the Alumni oration at the Alumni Banquet. I was impressed in the Franklin Church with the reluctance with which they were giving up their pastor and family. The folk in Franklin greatly love the Scotts.

I spent Sunday night in the home of my childhood, near Summerfield, N. C., and attended the Commencement Day exercises at Elon on Monday. The college campus was beautiful, the "old grads" were many, and the exercises were unusually inspiring. Everyone of us can be proud of our college, and the really noble work it is doing. The vision, faith, and consecration of Dr. L. E. Smith, president, is being rewarded.

The world is hungry for Christ's way of teaching and serving. It is an age old hunger in the hearts of men. Our college can, and will, train men and women to fit into such a demand; and thus our Southern Convention may gain increasing strength to do its share of the world's work.

JOHN G. TRUITT.

A HOME DEDICATED.

FIRST CHURCH, GREENSBORO, N. C.

During the winter months, in order to conserve coal, the mid-week prayer services of our church have been held in the homes of the members. In spite of the handicaps in building in these days, Mr. and Mrs. E. B. Truitt have just moved into their new home on 2413 Garland Drive. So, as a fitting climax to Family Life emphasis, a service was held in this new home to dedicate it to the things for which the Kingdom of God stands. Mr. S. D. Scott brought greetings from the Board of Deacons, of which Mr. Truitt is a member. Mrs. O. H. Paris brought felicitations from the Truitt Philathea class of which Mr. Truitt has been teacher for over thirty-five years. Three of the children of the home, Frances, Dorothy and John, sang a trio. The pastor, Dr. Wisseman, spoke briefly from the words "as for me and my house, we will serve the Lord." Mary Wisseman recited "A House Blessing." There was a litany of dedication, a prayer; then Mr. Truitt very feelingly said he was glad it was to a prayer service that most of us came into the home for the first time. He said he intended to put a Bible in every room of the house—not for an ornament but for use. He extended the use of the home to any group that might want to use it, especially inviting the young people to make use of the outdoor equipment for their recreation and pleasure. John R. sang "The Lord's Prayer" as a benediction.

This is a home in which every member in it, and from it, has found a place of service and leadership, and yet with it, they are all modest and unassuming. Mr. Truitt, as teacher and deacon; Mrs. Truitt as church organist; William as church treasurer; Wallace as a teacher of boys and chairman of the Board of Trustees; John R. as a teacher of boys; Frances, Dorothy and John R. as members of the choir. And it is all because that back yonder, Mr. and Mrs. Truitt decided to give the things of the Kingdom right of way in their lives, and that they, too, came from homes where God was reverenced and loved.

It might not be amiss to say that all the in-laws are active in the church, too—Russell Powell, president of the Rowland Bible Class; Fred Smith, treasurer of the Sunday school; Frances, a teacher of girls, and Ruth, as Cradle Roll superintendent.

Yes, it is a remarkable family and we could wish we had more like it, the impact of which would have a mighty influence on the Church of Christ, make this a better nation, and hasten the coming of the Kingdom.

A service such as this, would be appropriate for all Christian families, whether their home is old or new. Happy is the family whose home is dedicated to God.

MRS. C. H. ROWLAND.

TOO BUSY FOR GOD.

By PEGI C. RITCHIE.

Norman is a very typical ten-year-old boy. He comes from a fine, energetic, well educated farm family. He helps to do the routine chores of farm life and understands the tremendous part nature plays in the success of every crop. Norman and his family attend church regularly; he is a vital part of our junior church.

The week before Religious Education Sunday, last fall, I was distributing literature for the children to use in their daily devotional period at home. We had previously told the parents that our hope was every church family would have family worship that week—at least in preparation for World Communion Sunday. "Norman," I said, "here is a grand little book of devotions for your family. It's called, *Then I think of God.* Mother can help you all read it every day, and your whole family will enjoy it."

"Oh!" exclaimed Norman aghast, "we don't have time to read in our house."

I proceeded very calmly to explain that his mother already understood about it. Then we talked more about the importance of Religious Education Sunday and World Wide Communion: how fitting it is that we should thank God every day and not just on Sunday. "I'm sure mother will help you, Norman, and that you'll find many things to be thankful for this week."

Norman was very confident, too: "But, Mrs. R., time we milk the cow and do the feeding and everything else, we just don't have time to read and pray in our house." To him that was final!

I must confess that I was at a loss as to what to say next. The rest of the group sensed that Norman had made a mistake, but he was most sincere. "Norman," I said quietly, "I wonder what kind of a world this would be if God never had time to make it possible for the sun to shine?"

There were contributions from all the class members. There would be no grass, flowers, trees, no food for chickens, cows, consequently no eggs, milk, or butter. We'd have to stay in the dark all the time and it would be very cold, etc.

Norman: "But we've already gotten up our corn for the winter and we can feed our stock. Besides, then I wouldn't have to work so much. Oh, anyhow, mother is busy. She has four children to cook, and wash, and

(Continued on page 11.)

News of Elon College

By President L. E. Smith.

ELON COMMENCEMENT.

The program for the fifty-sixth annual commencement of Elon College was of a very high order. The program was executed as previously published in The Christian Sun.

A recognition and memorial service for veterans was held Saturday morning at eleven o'clock. Special music was furnished by the church choir. The writer introduced the program and made the following remarks:

"War is unjustified and unjustifiable. It is reckless, heartless and destructive. It always leaves in its wake irreparable losses and wounds that time can never heal. War is distasteful to us. We did not want war. We wanted only peace; however, when we were attacked, we were compelled to defend ourselves, if by war.

"Elon College is pround to have done its share in our national crisis. It gave generously of its means and freely of its sons and daughters. It gave of its finest—finest of body, of mind and of spirit. When they left the campus, or entered the service after having left the campus, they were young, in good spirits and high hopes—happy young men and young women, they were. We all knew that the struggle would be long and difficult and that the losses would be severe and great. Elon College is everlastingly indebted to all who served in those difficult times.

"We pause today as a part of our annual commencement program in loving memory, in increasing gratitude and in everlasting devotion to those of our number who made the supreme sacrifice that we might live and that we might live in peace."

Others who spoke on the program were James Darden, '43, alumni secretary, who spoke for all veterans; George Bullard, 43, who spoke for the prisoners of war; Dr. John Robert Kernodle, '35, spoke representing the medical corps. Dr. W. T. Scott spoke representing the chaplains. Dr. Scott emphasized the part that the chaplain played in building morale and as a mediator between the soldier, the folks back home, and his God. Dean D. J. Bowden read the names of the twenty-eight Elon men and women who made the supreme sacrifice in World War II and gave information as to how and where they lost their lives. Many parents and relatives of those who were lost in the war were present. Others expressed their regrets and sent letters of appreciation.

The alumni banquet was held Saturday night with Mrs. W. T. Scott of Franklin, Va., as orator. Mrs. Scott brought a challenging message, not only for those present but for all who may read it.

Sunday was Baccalaureate Day. Dr. Robert Stanley Lambert, rector of Calvary Episcopal Church, Cincinnati, Ohio, was baccalaureate preacher. Dr. Lambert brought a very timely message that was inspirational to all who were present. In spite of the downpour of rain, a very fine audience was present for the services. The Music Department gave interesting programs Sunday afternoon and evening.

A very fine audience gathered Monday for the Commencement exercises. Dr. Hornell Hart of Duke University gave a very fine address. He challenged his audience, particularly the graduates, to rise above the sordid affairs of society and by courageous leadership improve conditions in the home, in church, in politics and in society. The Bachelor of Arts degree was conferred upon thirty-three graduates and diplomas and certificates in the different departments of the college were awarded. The honorary degree of Doctor of Divinity was conferred upon Stanley Underwood North and Robert Stanley Lambert. The honorary degree of Doctor of Business Science was conferred upon Julian Price and Oscar Frommel Smith. In presenting the candidates for honorary degrees, Dean Bowden read the following citations:

Rev. Stanley Underwood North

Rev. Stanley Underwood North was born in New Jersey and educated in the public schools of his state. He is a graduate of Rutgers College, New Brunswick, New Jersey, and of Union Theological Seminary, New York City.

Mr. North is an ordained minister in the Congregational Christian Church. He served as pastor of some of the more influential churches of his denomination and in addition has filled various vital and influential executive and administrative positions in local and national organizations of the Congregational Christian Church. At present Mr. North is director of City Work in the Board of Home Missions, which is the appropriating agency for funds received from the Committee for War Victims and Services for camps and defense centers.

The Rev. Robert Stanley Lambert.

During the first World War Mr. Lambert served as Captain in the Heavy Artillery in the United States Army (A. E. F.) in France. In the recent war he was a chaplain in the United States Navy with the rank of Lieutenant Commander. He is a graduate of Leheigh University, A. B. degree, and of the General Theological Seminary, New York, B. D. degree. He has taken graduate work for a full year in Union Theological Seminary, New York. Mr. Lambert has been rector of Calvary Episcopal Church, Cincinnati, Ohio, since 1930. He is one of the more influential ministers in the City of Cincinnati, is prominent in interchurch relations, and is one of the chief supporters of the Council of Churches for his city. Mr. Lembert is recognized in his denomination as an outstanding churchman, an effective gospel minister, and a great religious leader.

In recognition of the character, training and services of Mr. Lambert in civic, military and religious affairs, Elon College counts it a privilege to confer upon him the honorary degree of Doctor of Divinity.

Julian Price.

Born in Virginia and educated in the schools of his native state; a social, industrial and civic leader; an economist of note; a business executive of national reputation. His interest and influence center in salesmanship, railway transportation, insurance, banking, manufacturing, hospitalization, municipal affairs, fraternal organizations, racial understandings, social and religious adjustments.

Mr. Price was president of the Jefferson Standard Life Insurance Company for more than twenty-five years and is now chairman of its board. Under his direction his company has grown to be a great financial organization and one of the principal insurance companies of North America.

In recognition of Mr. Price's contributions to society and his business achievements, Elon College takes great pleasure in conferring upon him the honorary degree of Doctor of Business Science.

Oscar Frommel Smith.

A North Carolinian by birth; a Virginian by adoption; a manufacturer by profession; and a churchman by choice.

Mr. Smith was educated in the schools of North Carolina and Virginia and had his share of teen-age business experience. In 1919 he organized his own business, one of the largest concerns of its kind in the country. He is a prominent citizen of Norfolk, Va.; is a recognized leader in social, civic, and religious affairs; an official in his local church; a director of the Seaboard National Bank; of Lee Memorial Hospital; of Norfolk Country Club; chairman of the War Fund Drive; president and principal owner of the Smith-Douglass Company. He is a trustee of Elon College and a member of the Executive Committee of the Elon College Foundation.

Elon College, in recognition of Mr. Smith's personal worth and achievements in the field of business, takes peculiar pleasure in conferring upon him the honorary degree of Doctor of Business Science.

(Continued on page 15.)

LIFE IN INDIA.

(EXCERPTS FROM A LETTER.)

By Pattie Lee Coghill.

Life here is so different and exciting and I am enjoying it thoroughly. For instance, a man who sews, called a "shimpi" (in other sections of India where I have been he is called a "durzi), is here to help us this morning. He has sewed for Florrie (Mrs. Florence Moulton, formerly of North field, Mass.) for years but is now employed by the hospital here. However, they let us have him for several days. He is hemming several dresses for me, sewing up places, putting on snaps, etc., and pretty soon he is going to shorten some dresses for me and maybe make me a new one by looking at one of mine! He sits on the front verandah on the floor. I see them sitting sewing on the front verandahs wherever I go, sitting cross-legged.

The "dhobi" is another institution in India. He is the washerman and usually washes clothes down by a stream, beating them on rocks! That is why they should be made of cotton or other good material. Our Mission here has a "dhobi," and his wife is called a "dhobine." She washed all my clothes two days ago—dresses that have been cleaned but never before washed. I haven't a cotton dress with me and there is no way to have cleaning done. The boat was filthy and my clothes were in a grand mess —the two weeks of train travel made them worse.

Travel on trains is most exciting here. There are "coolies" at all the stations to take baggage. You stick your head out of the train door and yell "coolie" and they come running. I have never known before that coolies were in India—had always associated them with China. People all get on with loads of baggage. I started out from Calcutta with two bags, thinking I could always carry those myself. Before I left Calcutta I discovered I must have a bedding roll, water jug and tiffin (lunch) basket, so my baggage is now made up of five pieces. Florrie had brought three of my bags to Ahmednagar. I brought five from America. Most of the missionaries had several trunks each and loads of baggage. I buy food to replenish my tiffin basket for each trip. Some one gives me fruit and sandwiches occasionally.

I must always carry my own drinking water. My water jug is made of aluminum and would make a wonderful milk jug. My bedding roll has two blankets in it, two sheets and a spread. One blanket belongs to Florrie, and the other one is an army blanket the third mate on the boat gave me. The trains do not have a corridor with seats on each side but are compartments running across the train with outside doors on each side. The way you go to the dining car, is to get off at one station and go to it and wait until another stop to get back to your compartment.

New Delhi is the capital and about the most modern city in India. While there I met a teacher from Isabelle Thorburn College (Methodist College in Lucknow) and she took me to visit Indian people there—one of the families was very wealthy and the other the wife of the man who heads up the Communist Party.

Marietta Mansfield (the new Methodist missionary with whom I traveled from Calcutta) and I left Delhi together for Agra to see the Taj Mahal. It was a wonderful trip. The beautiful white marble building was built many, many years ago as a tomb for the wife of one of the rulers. People come to see it by moonlight and we were there for full moon. Actually, full moon was the 18th, my birthday, but it was just as full and beautiful on Monday night when we were there. We rode out to see it in the moonlight in a "tonga"—the vehicle I have ridden in most in India, a kind of buggy drawn by a horse, two seats, one facing front and the other back. I have usually sat facing backward.

In Agra we stayed in the Methodist Mission. I left Marietta there to return to Delhi, and I started out on my own for the first time, bags, tiffin basket, water jug and bedding roll, for Allahabad. Arrived at 9:00 at night, but missed the people who came to meet me so spent the night in an Indian hotel which the British U.S.O. recommended. That started the most interesting chain of events and was most fortunate for me. I wanted to go six miles away to see the Allahad Agricultural Institute which the Sam Higgonbottoms have made famous—the best known mission work in the country—Presbyterian. But my hostess at the hotel insisted that I should stop by Ewing Christian College on the way—part of the Presbyterian set-up—and meet her friend, Mrs. Gould.

Mrs. Gould had friends who gave us introductions to Mahatma Gandhi and we set out to see if we could see him. We read in the papers that he was just back from Bombay, so we went to Nagpur and stayed with a friend of Mrs. Gould's, whom I have known about—Irene Mott Bose—daughter of Dr. John R. Mott, perhaps the most outstanding American Christian world leader. Irene is married to an Indian man, a high court judge in Nagpur. We went down to Qardi on the train, stopped by the Rest House owned by Gandhi in the town there and called up his Ashram six miles away to see if arrangements had been made for us to stay there. A friend had sent a telegram about us. Arrangements had been made, so about 6:30—dark—we rode out in our tonga. We slept in the Ashram, bare mud room, no furniture except the cot with a mosquito netting. We got up at 4:00 for prayers with Gandhi-ji. He is called Gandhi-ji as an affectionate term, also called Bapu there. I mean prayers began at 4:00. The entire service was in Hindustani so I couldn't understand it. Great experience! Some time I hope to have time to make a record of the places I have visited, people, etc. We

MISSIONARY OFFERINGS.

WEEK ENDING MAY 30, 1946.

Sunday Schools.

Bethel, Elkton, Va.	$	8.00
Pleasant Ridge, Ramseur, N. C.		14.62
Erskine Memorial, Tryon, N. C.		20.00
Linville, Va.		7.79
Liberty (Va.), Nathalie, Va.		3.20
Bethlehem (Nans.), Suffolk, Va.		3.28
Winchester, Va.		8.65
Happy Home, Ruffin, N. C.		7.32
Mt. Auburn, Manson, N. C.		6.40
Total	$	79.26

Individuals and Churches.

Mt. Zion, Eclipse, Va.	$	10.00
Mt. Auburn, Manson, N. C.		36.40
Mt. Pleasant, Cameron, N. C.		12.00
Total	$	58.40

Shaowu Specials.

Linville, Va.	$	20.85
"A Friend"		1.00
First, Reidsville, N. C. (Philathea Class)		55.00
Total	$	76.85
Total for the week	$	214.51
Previously acknowledged		31,471.01
Total since Sept. 1, 1945		$31,685.52

Mattie Cox Parker,
Secretary.

were shown all over the village near the Ashram by an Indian man from Ceylon—Christian—graduate of our Congregational College in Jaffna, who heads up the basic education work for Gandhi. He said he was an American Congregationalist! But he feels pretty bitter about Christian Missions . . . they are not enough in sympathy with India's fight for freedom.

There are Congress activities everywhere. You have the feeling that India must have her freedom because all people in the world must have their freedom. The G. Is. here have impressed the Indian people with their friendliness and generosity but not with their morals. The world is in a sad mess. Troubles in Java have reverberations in India, Burma and all countries under foreign governments. The Indians blame Americans a lot for not doing more about Indian freedom. American foreign policy is not spotless so who are we to dictate to others. One wonders what was won by the war anyway. But, of course, I have always thought that war settled little, if anything.

The foliage here is so like Florida, I feel right at home. Have felt fine ever since arrival, except for a cold. Climate wonderful at the moment because it is wintertime.

The meals here intrigue me. Florrie's are this way, and this is true over most of India. We have choti hazri about 7:30 (this may vary from 6:30 to 8:00 over the country). Here they just call it chota. It means little breakfast, and consists of tea, toast, jam and a banana or orange (like tangerines). We eat breakfast at 12:15. At 4:00 we have tea and dinner at 7:30. Dinner varies anywhere from 7:30 to 9:30. Personally I think it is a little light in the morning and rather piles up from noon on. I forgot to say that chota is served on a tray in my room and tea in the living room; breakfast and dinner in the dining room. Everyone here has servants, three or four or more. Inexpensive, and they need them, for few Americans can cook on the built-in charcoal stoves. Everything here is done in the hard way.

Florrie comes in every once in a while to read me one of Kipling's poems about India or Burma. On the boat after we passed the Suez we occasionally sang "On the Road to Mandalay"—where the flying fishes play (everywhere at the moment) and the dawn comes up like thunder in China across the bay.

The Christian principle that serving others is gain for self is the best economic theory ever developed.—*Kagawa.*

A CHALLENGE TO CO-OPERATION.

(Continued from page 5.)

gineering phase of the life of the entire church. To confer about problems of town and country, or about city, language and racial groups, is no longer adequate; to hold conferences for the enunciation of principles to be speedily forgotten in the rough-and-tumble of ecclesiastical free enterprise will no longer suffice. The church must have a more adequate prophet than Adam Smith.

With city and state councils organizing strong departments of research and survey, American Protestantism must have something even more far-reaching than national "cooperative research." It must now have joint planning and the beginnings of a nation-wide interdenominational strategy that will think in terms of regions, cultures, migrations of groups, congenial settings, appropriate ministries, historic resources, and all the other paraphernalia of ecumenical logistics.

FACT III. *The Community Emerges.*

The great new fact in the world's life is *community.* He who denies this does so at his own peril. He who tries to smash the unity of the community, or inadvertently contributes to its fission, may himself disappear in the consequent consuming destruction. Says Dr. Cavert, in his introduction to the volume entitled "Protestantism," "The ecumenical movement of today is a clear indication that Protestantism cherishes the ideal of community as well as of individuality."

How wide is the radius of the community? At least as wide as the planet. Here again our foreign board doubtless speaks the language of the entire church when it says: "No Christian in comfortable America can escape the acid test of Christian world citizenship. Our horizons today are unlimited. There is no such body as a 'local' Christian Church. The Christian Church is a World-Wide Fellowship, bound together as members one of another." As Walter VanKirk puts it, "The pre-war strategy of the Christian community will not suffice to meet the spiritual needs of men and nations in the years ahead. This new world is a world that has outgrown the patterns of the parochial. It is a world that has achieved an awareness of its own totality, its own solidarity, its own togetherness."

Locally the community presents new problems that cannot be solved by an unmodified denominationalism. If solved at all, they must be solved either undenominationally or interdenominally. If we wish to preserve the values of historic Protestantism, we must do together what cannot be done otherwise. Where the Los Angeles Church Federation has considered the establishment of a United Home Missions Project Committee and a pool of five or six home missionaries, to be denominationally contributed.

Are we altogether proud of ourselves when we allocate one Montana county to the Methodists, another to the Presbyterians? Is this the best we can do? Moreover, what if communities rise up and say, as is beginning to happen from Maine to California, "Won't somebody protect us from the rivalries and limitations of denominationalism?" What do we propose to do about federated, union, and community churches? Are they to be anathema, or shall we bless them? How can we keep them from parochialism at its worst? Have we the genius to develop for them some joint Protestant oversight? Must we force them into adding one more denomination to a list already too long, one more denomination to end denominations?

Great new housing projects, public or private, will increasingly require that we modify our several connectionalisms to deal with the new social connectionalism of communities that could easily become pagan, and our congregationl politics to provide for larger solidarity, lest local groups be free only to go into the ditch.

FACT IV. *We Are Ignorant of Ourselves.*

Protestant geography and ecumenical bookkeeping are as yet in the most primitive stage. We do not have any adequate knowledge of contemporary Protestantism by regions, states, counties, and local areas. Even our figures as to membership, as anybody knows who has worked with them, are full of pitfalls for the unwary, their meaning is easily distorted, and from communion to communion they are often lamentably non-comparable. The church has a large stake in the 1946 federal religious census. He will do well, all of us, to cooperate with the census bureau fully, and make all possible use of the data as rapidly as they become available.

We need also to learn to follow through. In areas where the Interchurch World Movement, with all its faults, had detailed information a quarter of a century ago, which could have served as the basis of a sound cooperative strategy, each new group of denominational leaders have again

(Continued on page 13.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

TODDLE TALK.

SMALL CHANGE.

Born to the Rev. and Mrs. C. C. Dollar of Sanford, N. C., a baby daughter, Penny Carolyn, on Sunday, May 26. Erving Covert wrote that Brother John Dollar was staying with them one evening while Mr. Dollar visited his wife and new daughter at Lee County Hospital. (Erving said that "she was named Penny, because she was a Dollar, and Carolyn, because she was born in North Carolina.")

* * *

Winnie Ann Watson of Sanford recently broke a six-year-old habit of finger sucking so that she could visit Oliver Todd of Asheville, N. C. Oliver had a wonderful time showing Winnie Ann the interesting points from his home on the hill.

* * *

Rebecca Sousan Todd would like to tell all of her friends that she is sporting a three-toothed smile since her ninth-month birthday on May 29. Her eyes are as shining and fresh as blue violets after a dew bath since she has had concentrated Vitamin B in her diet for the past two weeks.

* * *

A little bird told us that Larry Jean had been doing a good job of helping his grandparents finish up their strawberry-picking on their Tennessee farm. Larry celebrated his sixth birthday on May 30.

* * *

Hugh Richard Loveday of Knoxville, Tenn., spent Memorial Day with his cousin Oliver Todd. Oliver says that Hugh is his favorite cousin because they are "about the same old!" (Hugh was born twenty-four hours after Oliver.)

DO YOU HAVE ANY NEWS FOR US?

It is not easy to find something interesting to fill our page with each week when it is left up to me. I have had to write about our Todd children too much because I have had only time to write about those things at hand.

Someone has said that I must not love Rebecca as I do Oliver because I never tell about her. I have gotten self-conscious since so many have made remarks regarding my writing about our son! Just for the record, Rebecca is just as sweet and precious and does just as many interesting things as did her brother. However, I feel that our page should be for all of our children and their doings. Your Editor would much rather make it so if you would only help her to get the news.

I give of my time and effort to help our children to have a page of their own in THE CHRISTIAN SUN. My life is as busy and full as yours! Will you help me to keep our page interesting for all by sending me news of your children and the work that they are doing in your church? I shall be most grateful.

Sincerely,
DOROTHY TODD.

41 Larchmont Road,
Asheville, N. C.

MAKE HIM MIND.

By LAURA GRAY.

Issued by the National Kindergarten Association.

The couple were young, smartly dressed, and evidently bound for a day's holiday in town with their two children, but the fun was being spoiled in the very beginning by the boy, Jim. Shouting, he ran noisily up and down between the seats on the ferry, tripping over feet and luggage. He was about six—a physically well-grown child with a handsome, roguish face.

"Jim, come here; sit down and be quiet!" commanded the mother when the boy ran within hearing.

He laughed impishly, pretended to come, then darted away. "I'm not going to do what you say!" he cried.

Angered by his rudeness, she ran after him, seized him by the arm, administered stinging slaps on his face and hands, and jerked him down upon the seat. "Now, you stay there and don't move away again!" she said.

When the child's long-held breath finally resulted in a piercing shriek—most disturbing to all aboard—the mother seemed to feel sorry for her actions. She mopped the boy's eyes, and talked soothingly to him.

After the crying had subsided, the father said almost with apology, "Jim, you and Mary may go over there and sit by the window."

Mary was off in a moment, and she quickly secured the seat nearest the window. Her brother—now entirely recovered—darted after her. There was a struggle in which Jim managed to push Mary out of the seat and take possession of it for himself. There were more howls—this time from the girl.

The mother turned to her husband, who sat looking miserably helpless, while the children fought and screamed. "You see what I have to go through all day," she said.

Aroused to action, the man called loudly, "Jim, come here!"

But Jim darted out onto the deck, and his father had to go there to bring him back. The child was thumped upon the seat once more. In a few minutes, however, he was again careering about, distracting his parents, and annoying the other passengers so much that no one was happy.

Now, what was wrong with this situation?

The family were not ready for an outing in company with other people. While, perhaps, the parents had learned how to supply most of the physical needs of their children, they had never made more than haphazard attempts to provide them with the social requirements. They would have remained at home rather than to have had their boy and girl appear among strangers in a ragged or even improperly dressed condition; yet, though they knew their children's behavior patterns were in a deplorable condition, they had not hesitated to take this "pleasure" trip.

Obedience should be one of a child's first lessons, and fathers and mothers who do not know how to teach it should seek advice. The public library is a ready source of information; the librarian will usually be glad to assist any parent to make a wise choice of the necessary books. Also, teachers of pregrade children will be glad to explain the best methods to use. Here are a few simple suggestions:

Make obedience enjoyable.

Avoid unnecessary commands; never threaten.

Make only a few rules; but have the child understand from experience that these are to be kept. A suitable penalty should always follow if any of the rules are broken.

When the child understands the necessity for obedience, let him help make the rules.

Don't tempt the child in order to see if he will obey; without talking about it, assist him to obey.

Be sure that Father's and Mother's commands are understood and in perfect agreement.

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

SUMMER CAMPS.

Crabtree Creek Camp will be held August 12-17. The Junior High group will meet in Camp No. 1 and the older young people in Camp No. 2. Rev. W. J. Andes of Winston-Salem is the dean and Mrs. F. C. Lester of Elon College the registrar.

This camp will be sponsored by North Carolina, but young people from Eastern Virginia will be welcome and it is expected that leaders from Eastern Virginia will be on the faculty, since there is to be no camp in Eastern Virginia this year.

Powell's Fort Camp will be held August 26-September 2. This camp is for the Valley of Virginia churches under the leadership of Rev. S. E. Madren, dean. This camp is to be for all ages.

Begin now to plan to attend a camp in August. There will be fine opportunities for worship, study, recreation and fellowship.

N. C. & VA. SUNDAY SCHOOL AND PILGRIM FELLOWSHIP CONVENTION.

The annual session of the North Carolina and Virginia Sunday School and Pilgrim Fellowship Convention will be held on June 13 at Union Christian Church, Virgilina, Va. The session will begin at 10:00 A. M. Mr. H. G. Earp of Milton, N. C., president of the Convention, has planned a program around the theme, "Example for Sunday School Workers." In addition to addresses on the theme, there will be a discussion period for teachers of children, young people, and adults, and for superintendents. At the same time the young people will meet in the regular session of the Pilgrim Fellowship, over which Miss Tessie Zimmerman, president, will preside.

All Sunday school teachers and superintendents and young people from each church are especially urged to attend the Convention.

Sanford boys and girls are already making plans to go to Crabtree Camp this summer. Why not arrange your summer schedule to include camp also?

TOO BUSY FOR GOD.

(Continued from page 6.)

sew for, and she doesn't have time to read to us."

It may be difficult for you to conceive of Norman as being sincere, but he most definitely was. He thinks as he speaks. There was not the least sign of disrespect in his manner.

I could see we were getting nowhere fast, but Norman's mind was still working.

"Of course, she isn't as busy as Mr. Page." Norman continued. "He has ten children. One is in the army, etc." (He proceeded to account for every one of the ten, and unfortunately left out the one daughter.) Lucille, his seven-year-old sister, volunteered, "And he has a daughter half grown, too."

When the roll call was completed, I, quite as insistent as he, said, "Norman, is mother or Mr. Page any busier than God is? He has to care for all the children of the world."

By this time, Norman was exasperated; he looked at me and said, "But, Mrs. R., God doesn't have anything else to do!"

It had so happened that the conversation took place during the last few minutes of our session and the room was already filling with parents from church. I have been wondering where we could have gone from there. Could it have been more revealing?

Norman has since gone to the next department. I feel that we failed him. Failed to give him an adequate understanding of God and His relationship to the universe. Too often religious educators become so wrapped up in program planning and curriculum building that the things which really count are overlooked. Our group is small. Small enough for the teacher to know every child intimately, and to be prepared to explore these new ideas with him. It seems to me that we spend too much of our time talking *at* our boys and girls rather than *with them.* Children, even Beginners and Primary groups, have learned the right—or rather—the proper response. Not often is one as frank as Norman.

I feel we should endeavor to cover less material and encourage more creative thinking, more delving down into the eternal truths, more seeking of a complete understanding and appreciation of God and the relationship between the child and his creator. Memory verses and stock answers are of little comfort to anyone in days like these, unless their meaning is truly felt. Our boys and girls will most certainly need strong foundations to face the future that is theirs.

FOR EVERY CHILD FAITH IN GOD.

Every child needs faith in God. A child's faith has its beginnings in the faith of his parents. In the beginning as far as he understands it, his parents' thought of God will be the child's thought, too. As the little child grows, parents, teachers, and other adult friends have many opportunities to strengthen his growing faith.

One family had as their motto the Golden Rule, "Do to others as you would have them do to you." This rule helped every member of the family. It helped settle childish quarrels. It helped Dad and Mother who, when tired, were tempted to be impatient, hasty, or overdemanding.

In this family every day each person looked for something beautiful out-of-doors. The eager cry of "Come quick, see what I've found!" would bring all within hearing to watch a hummingbird poised above a flower, to see bare-limbed trees against a cold blue sky, or to exclaim over a colorful sunset. A feeling of family togetherness grew out of these times of sharing beauty. Sometimes a brief silence was the response of wonder. Through the years this experience gathered deeper and richer meaning. It beame another way of knowing God.

At night, conversation, poetry, and prayer closed the day and gave it in trust and love to God's understanding. Within each child there was the steadily increasing faith that God's love and His indwelling strength would help each one as he tried to become his best self. So faith in God, deep, strong, steady, entered into each member of this faimly. Faith in God became the guide for individual and family life. — *Division of Christian Education.*

Belew Creek Church had its Memorial Services last Sunday, May 26, with a large number present. Salem Chapel has its Memorial and Homecoming Services Sunday, June 3, with services in the morning and afternoon. Rev. J. H. Sunburn, a graduate of Elon College of this year, is the pastor of these two churches.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

LEARNING ABOUT THE KINGDOM.

Lesson XI—June 16, 1946.

Memory Selection: *Thy kingdom come, Thy will be done, as in heaven, so on earth.*—Matt. 6:10.

Lesson: Matthew 6:9-13; Luke 9: 18-27, 46-48; 57-62; 11:1-4; 12:1-22; 17:20, 21.

Devotional Reading: Matt. 5:43-48.

The Importance of the Kingdom.

Jesus placed a great deal of emphasis on the Kingdom of God. He came "preaching the kingdom of God." He referred to it again and again in his teaching. Many of his stories had as their theme the Kingdom of God or of heaven. And after he arose from the dead and appeared to them by the space of forty days, he talked with them of the things pertaining to the Kingdom of God. (Acts 1:3.) Jesus said that we must seek first the Kingdom of God. Anybody who reads the words of Jesus can readily see that the Kingdom of God was supreme in His life and in His teaching.

The Heart of the Kingdom.

The heart of the meaning of the term, "the Kingdom of God," or the "Kingdom of heaven," was the rule, or the reign of God. God was King. His sovereign will was to be done on earth even as it is done in heaven. It was both an actual fact and a future event. The Kingdom was already established in the world, but it had not become universal. But by faith Jesus proclaimed the coming of the Kingdom, the ultimate rule or reign of the Kingdom of God.

The Prerequisite for Membership in the Kingdom.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Self-denial is the key to membership in the Kingdom of God. This means that one must turn from self to God as the center of life and reference. We are to say "No" to self, and "Yes" to God. By an act of the will and by faith, one must make God Sovereign and King if one is to enter into the deepest meaning and joy of the Kingdom of God.

The Spirit of the Kingdom.

The child-like—not the childish—spirit is the characteristic spirit of the member of the Kingdom. Indeed Jesus said that except one became converted and became like a little child, he could not see or enter the Kingdom of God. Furthermore he told Nicodemus that except a man was born from above he could not see or enter the Kingdom of God. It is a spiritual realm, and men are not born into it in the flesh. It is the work of the Spirit. The willingness to learn, humility, a sense of awe and wonder, simple trust and faith—these are the qualities of mind and heart that give entrance into the Kingdom of God.

The Demands of the Kingdom.

There were three men in today's lesson who said they would follow Jesus, but every one of them would delay the matter. One glibly said he would follow Jesus, but Jesus called attention to the fact that he did not have a place to lay his head. Membership in the Kingdom had to be considered in the light of its cost. Another allowed home ties to deter him, but Jessu said that the issues of life had precedence over death, "let the dead bury their dead; but go and publish abroad the Kingdom of God." The other man wanted to go home to say farewell to his folks, but Jesus saw in those words a glaring revelation of an unwillingness or an inability to pay the price of discipleship. Kingdom interests are primary interests. They must come first. They have spiritual priority.

Prayer for the Kingdom.

"When ye pray say . . . *thy Kingdom come, thy will be done on earth as it is in heaven.*" We repeat the Lord's Prayer, as we call it, glibly and often mechanically. It has tremendous meaning if we might say it aright. We are to pray for the coming of the Kingdom, for the doing of God's will on earth even as it is done in heaven. And it is to begin with us. There's the rub. Most of us would be willing to have the Kingdom to come in other people or in other countries, but we are not willing for it to come in our lives and in our own nation. We will not give up our racial pride, or class pride, or our special privileges, or share our wealth, etc. It is to be noted that we are to pray that the Kingdom is to come, not that we are to go to it. Jesus himself is the authority for earnest, persistent, sincere prayer in behalf of the Kingdom of God.

The Coming of the Kingdom.

"The Kingdom of God cometh not with observation." It is not heralded by brass bands or blatant banners. It works silently, secretly, even slowly from within the hearts of individuals and nations. It is like a seed, or like yeast. But it has permeating, powerful force. And of its increase there shall be no end.

The Kingdom Is Within.

"Lo, the Kingdom of God is within you," or in your midst. There are variant readings or translations of these words. But the substance of them is the same. The Kingdom of God is a present reality as well as a future event. The Kingdom was in the midst in the presence of Jesus the King. The Kingdom is within in the sense that it is not meat and drink, but righteousness, and peace and joy in the Holy Spirit.

Thy Kingdom Come.

John Ruskin puts it thus: "If you don't wish for the Kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it; and to work for it you must know what it is; we have all prayed for it many a day without thinking. Observe, it is a Kingdom that is to come, and we are not to go to it. Also it is not come outside of us, but in the hearts of us. The Kingdom of God is within you. And being within us, it is not to be seen, but to be felt, and though it brings all substance of good with it, it does not consist in that . . . it consists in the holy, the beautiful and the helpful spirit."

We do not need to be preaching in public in order to carry Christ to others. The workshop, the warehouse, the college, and at home will yield us hearers, if our hearts are set on winning men to Christ.—*Alex. Maclaren.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, ? Ohio

A CHALLENGE TO CO-OPERATION.

(Continued from page 9.)

to be introduced to one another. We must know not only facts and figures; we must know one another, share each other's dreams and plans, and learn to team together.

We have the beginnings of ecumenical knowledge. Studies of many urban and rural areas from coast to coast have been completed or are now in process. We are approaching the time when we can start to map out a grand strategy, region by region, state by state, local community by local community.

V. *Research Is Essential.*

We investigated the steel business, and we did well to do so. We have investigated all manner of other problems in education, politics, health, race relations, etc. As churchmen we should continue to do these things. But to the ecclesiastical physician also comes the warning: "Know thyself." The fact that five major denominations have made a beginning in co-operative field research under the auspices of the Home Missions and the Federal Councils is significant and promising. But it is a mere beginning, pitiably meager as compared with what is being done in the fields of natural and social science or in industry.

On every level we must ask *what* and *why*? We must honor theoretical research so that practical judgments can be based on wide knowledge and deep wisdom. And we must study not only the institutions of religion, we must come to some new understanding of religion itself, especially as expressed in those great verities in which we have long been one.

VI. *The Larger Loyalties Include the Lesser.*

Patriotism is good, but competitive nationalistic armaments are as outmoded as the dinosaurs. Aldous Huxley once defined a nation as "a collection of people united around a fallacious concept as to their origin and a common antipathy to their neighbors." Denominationally we are all in danger of the same fallacy. The good must not be permitted to become the enemy of the best.

Let not our proper fear of bigness merely camouflage a "desire to escape from greatness." I am less and less afraid of a super-church. In recent years both Washington and New York have given abundant evidence of the inefficiency of bigness. Small groups have never had greater spiritual opportunity. But the institutionalizing of the church is not avoidable. The real question is: Is it to be a *good* institution? Present neglect of comity is wicked, present strife over orders, creeds, and cultus makes good men deny the love of Christ which they profess. To be small in size is no guaranty of bigness in spirit.

What if we should find ourselves building a super-church? At present we are ecclesiastically too often *sub*-Christian. I, for one, would like the church to be "super." A democratically organized up-from-the grass-roots unity would be far better than unity imposed politically, by military necessity, or by economic dogma.

VII. *Our Opportunity Grows Greater and More Dangerous.*

As in chaotic Europe the churches show signs of "a throbbing new life," so in America our vast secularization and our essential paganism begin to loom as an epochal evangelistic opportunity. How precious is our gospel in a time like this; how competent our Lord; how clear and dominant the cross, "towering o'er the wrecks of time." It is *our* gospel, he is *our* Lord, there is *one* cross on which he died for us *all*.

When through "the cooperative service of the churches we apply the law of Christ in every relationship which people sustain in community life, Protestantism acquires that "greater visibility" which it so richly deserves and so greatly needs. This is a time for boldness.

These are days when we need *not more but better churches,* not hordes of new, poorly assimilated church members coaxed to belong to a church that expects little or nothing of them, but better Christians whose winsome living will automatically increase the membership of the church. Said Edouard C. Lindeman a year and a half ago: "It is my firm conviction that if we had in this country three thousand well trained adult educators (one for each county) who were prepared to go forth into the highways and the byways organizing small groups in which neighbors could talk with neighbors, there would soon arise an awakened self-confidence which would bring us back to essential democratic tradition. In a community, one small leadership group with a sense of direction can modify the entire climate of opinion."

The Protestant Reformation was one of the greatest explosions in ecclesiastical history. We must harness this fissiparous energy for purposes more benign than ecclesiastical fission. Let not the church historian have to write, a millenium from now, as an epitaph over Protestant culture, "Heap big noise."

We must ask ourselves questions like these:

Do churches really insulate men from God?

What is the will of God for the community?

What is the share of our communion in learning how to do God's will for the community?

The neighborhood is still fundamental, just as home and family are. To succumb to the fallacy that the interest group has entirely superseded the parish is heretically and wickedly to ignore those at the very doors of our churches. It is not our business to be conformed to sociological trends, but to help God transform people and facts according to his own will. If unconsciously we have built up our own brand of ecclesiastical sovietism, in which denominations are like castes, with varying social and economic congenialities, let us at least be sure to cap this historic separatism with some proper ecumenical unity.

We must not let vestments vest vested interests, when our mandate is primarily not to build institutions but to shepherd the sheep. Are our ecclesiastical bodies brittle? Then they are decadent. Are they fluid so that their life can flow together in new cooperative activities and loyalties, through love of the brethren? If so, the Kingdom comes.

A supporting base is essential, but more important than endowments and great church edifices are generous bonds of sacrificial givers. Money is of use primarily to enlist personnel and provide facilities not otherwise available to meet real need here and now. What we have, be it much or little, should be the Lord's

Jesus nowhere said, "Blessed are the competitors, for theirs is the life of trade." He spoke about losing life to find it. We have always told individuals that his words had the mandate of revealed truth. We discover now that they have top priority for the organized life of men, even for ecclesiastical institutions.

If we believe that the Christian faith is written into the structure of reality, as well as in the pages of Scripture, we will not only allow men to think freely, but will urge them to do so. For the facts, wherever discovered, will bring men out to the same place—at the feet of Christ—*Stanley Jones.*

The things we have determined wholeheartedly to do are not fulfilled merely by desire, but through painful toil.—*Selected.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Christian Orphanage is a unique institution in its policy of handling children. The day the writer took charge of the orphanage he mapped out a policy that he has carried out through the years. That policy was to give the children in the care of the orphanage "home life or family life."

We have built three buildings for children. In order to give them home or family life, we put in these buildings children of all ages, both boys and girls. They grow and develop just like children in any well directed family home.

When we adopted the family life plan there was only one other orphanage in the country that had this plan and it was located in the State of California. Through the years the plan has worked well, and we have had no serious trouble.

Children reared in the Christian orphanage grow up in a normal way and when they reach the age limit and go out to meet the problems of life they are not handicapped with an inferiority complex because they were reared in an institution.

Our children here have never been required to wear uniforms. If a child is unfortunate in losing father or mother or both, and is forced to come to the orphanage because it has no home and no people who can take care of it, why put a uniform on it. It has a tendency to make the child feel that it is not as good as other children in the community and lively to give it an inferiority complex.

When I first went into this work, I had the opportunity of visiting quite a number of orphanages in this and other states, both large and small. I observed how they did things. I remember visiting one large institution when all the children wore uniforms all the same color. I could see in their faces that they felt they were not as good as other children. It seemed to me that I could read in their faces they were feeling down in their hearts, "We are not as good as other children in the community."

A child, though an orphan and dependent, is just as good as a child in our best homes. Its soul is just as precious in the sight of God as any child's soul. Our hearts should go out to it in tenderness and our love bestowed upon it. It needs our love. When they come here, they are lonely and need love and encouragement.

Some of the brightest minds are found in orphanages and some of our finest citizens have been reared in orphanages. It is a work of love. When we take in a little child and you contribute your money through the years to help support it here and it goes out as a graduate nurse or a private secretary or in some other worthy calling, I know you are happy that you had a part in this work. Why refuse to support the orphanage. Do you know of a finer investment than to invest in a bright worthy child though it be an orphaned child?

In past years we trained and carried out a singing class and put on programs in many of our churches. We remember on one occassion we visited a church and put on a program. After the service was over a fine old Christian gentleman came to me and said, "I enjoyed your program very much, but I think our church people should give you such a liberal support that it would not be necessary for you to have to do this extra work to support these little children." I think myself that we should give our orphanage a more liberal support. Up to June 1, the churches have sent to the orphanage to support nearly a hundred little children, the sum of $4,897.57.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 6, 1946.

Amountb rought forward		$4,897.57
Sunday School Monthly Offerings.		
Eastern Va. Conference:		
Bethlehem, Nans.	$ 10.62	
Mt. Carmel	13.54	
Mt. Zion	5.00	
		29.16
N. C. & Va. Conference:		
Happy Home	$ 17.34	
Tryon, Erskine Memorial .	10.00	
		27.34
Western N. C. Conference:		
Mt. Pleasant	$ 6.00	
Zion	8.92	
		14.92
Va. Valley Conference:		
Bethel	2.00	
Linville	11.90	
Winchester	7.87	
		21.77
Total for week from Conference Churches		$ 93.19
Total for year from Conference Churches		$4,990.76
Ga. Conference:		
Vanceville	$ 1.00	

THE "SUN" REPORTS.

(Continued from page 3.)

came from the following churches: Greensboro, 17; Durham, 7; Happy Home, 5; Linville, 5; Oakland, 5; Lynchburg, 3; Shallow Ford, 2; Bethel, 2; and Asheboro, Christian Temple, Liberty Spring, Palmyra, Reidsville, and South Norfolk, each 1.

The Greensboro, First, Church has given six-month subscriptions to THE CHRISTIAN SUN to each of thirteen new members. Incidentally, the church received the commission on these subscriptions. Why not be sure that *your* new church members become thoroughly acquainted with our church by subscribing to THE SUN for them?

* * *

We are continually grateful to those who help us by sending in subscriptions. In March, Mrs. D. M. Estes led the roll by sending in $18.40 worth of subscriptions from the Durham Missionary Society. In April, Mrs. J. D. Ellington sent in $11.60 from the Happy Home Missionary Society to lead the group for that month. In May, Rev. W. E. Wisseman brought in $10.40 from the Greensboro, First, Church, which was more than any other group sent. Mrs. Ellington, Miss Lillye Holland of Holy Neck and Mrs. Joel E. Harrell of Liberty Spring have sent in subscriptions each month in 1946.

* * *

The following groups sent in subscriptions on a commission basis during the three months of March, April and May, being listed in the order of amounts turned in: Durham Missionary Society, Mrs. D. M. Estes; Liberty Spring Missionary Society, Mrs. Joel E. Harrell; Oakland Missionary Society, Mrs. W. A. Staylor; Holy Neck Philathea Class, Miss Lillye Holland; Circle No. 5, Burlington Woman's Society, Mrs. C. H. Dickey; Happy Home Missionary Society, Mrs. G. D. Ellington; Greensboro, First Church, Rev. W. E. Wisseman; Gleason Circle, Greensboro, First Woman's Society, Mrs. C. H. Rowland; Linville Missionary Society, Rev. S. E. Madren; Holland Woman's Auxiliary, Mrs. J. R. Darden; Woman's Auxiliary, Christian Temple, Mrs. F. M. Nelson; Bethel Missionary Society, Mrs. Carroll Monger; Pleasant Ridge (R) Missionary Society, Mrs. O. C. Browne; Asheboro Missionary Society, Mrs. E. P. Boroughs; Shallow Ford Missionary Society, Mrs. W. W. Hall; Lynchburg, Mrs. Maggie E. May; Franklin Missionary Society, Mrs. E. P. Jones; Jr. Missionary Society, First, Portsmouth, Mrs. H. W. Lee; Young People's Missionary Society, Cypress Chapel, Catherine Jones; Circle No. 2, Elon Missionary Society, Mrs. A. I. Braxton; Sanford Missionary Society, Miss Stella Stout; Palmyra Church, Mrs. W. D. Baker; Circle No. 2, Reidsville Missionary Society, Mrs. John Dockery; Dorcas Class, South Norfolk, Evelyn Tarkington.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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WELCOME TO IOWA.

(Continued from page 2.)

ple of Iowa are too modest about telling the world what a really great State we have. I am sure that our good people of the Southland will be interested in learning what an interesting State it is to which they are coming as delegates to the General Council in June.

From an almost entirely undeveloped prairie and wilderness even at the time my grandfather came to Iowa ninety-three years ago, we have gone far in building a State that is characterized by progressive towns and cities.

We have one little crop here in Iowa about which very little is said—that's "The Egg Crop." It's worth more in dollars and cents each year than the anual orange crop of California and Florida put together! Iowa's annual production in eggs is four billion. If we would put that many eggs out end to end figuring two and one-half inches to the egg, they would reach four times around the earth with enough eggs remaining for everybody in Iowa to have eggs for a good breakfast which would require 2,538,268 eggs for each Iowan to have one egg "fried to the sunrise."

We produce more corn in Iowa than any other State in the Union or than is produced in any foreign country, including the Argentine. Iowa produces more wealth in golden ears of corn each year, than all the States of the Union produce in gold itself.

We produce and market more hogs than any other two states in the Union. Do you know how many that is? Well, if you would stand one year's crop of Iowa's hogs end to end, with them hanging hold of each others' tails like the elephants in a circus, the line would reach from our nation's capital to Australia—halfway around the globe.

Another crop we don't hear much about is pop-corn. Did you ever realize that every time you eat three kernels of pop-corn one of them, on an average, comes from Iowa? That is, we produce one-third of all the pop-corn raised in the nation. We produce more oats than any other State.

Iowa has 10,000 miles of primary roads and an equal number of miles of railways. So whether you come to Grinnell by auto or by train, you will find that travel in Iowa is uncongested.

The 4,000 churches of various denominations help mightily in making our fair State a safe place in which to be. And the 245 Congregational Christian Churches of Iowa extend to you a most cordial welcome. The 9,000 rural and city elementary schools and the more than thirty standard colleges and universities have all contributed to the cultural setting which our State affords its visitors.

Grinnel, where the General Council is to be held, is a typical Iowa community. It is a community of homes, a community of churches, a community of small industries and progressive enterprises—all in a setting of Mid-West beauty; a community highly favored in having, as the center of its interests, Grinnell College with its spacious campus and commodious buildings—"The Oxford of the Middle West." Lord Brice in his celebrated book, *The American Commonwealth,* cited Grinnell College as one of the two outstanding colleges of the Nation.

Everything that Iowa has of scenic beauty and of mystic charm, of broad highways, and of good roads; of good food, and of inviting climate, of cordial folk and of gracious hospitality is yours for the coming.

Welcome to Iowa!

NEWS OF ELON COLLEGE.

(Continued from page 7.)

CONFERENCE APPORTIONMENTS.

We are reporting two weeks' offerings. Due to the rush of commencement, we were unable to send the usual communication and report to the church constituency and friends through The Christian Sun. These are good reports but I am sure that all who read will realize that they could have been and should have been much better. A number of our Sunday schools and churches are most faithful and generous in their support of the college. If it were not for such contributions, the college would have a much more difficult time in meeting its monthly obligations. These contributions range from $50 to $400 weekly. Small contributions may seem to be insignificant in meeting the demands of a great institution; however, the total of such contributions received to date is almost $4,000. A check for that amount, if in one contribution, would seem to be a very generous gift. It means the same to the college whether in small or large amounts. Please do not hesitate to make contributions even if they are small. If every church and Sunday school in the Convention would send a gift of $5, the total would be around $2,000. We are grateful for the church's support.

Previously reported	$3,819.45
Churches.	
Eastern Va. Conference:	
Norfolk, First	89.00
Mt. Zion	10.00
N. C. & Va. Conference:	
Berea	28.00
Western N. C. Conference:	
Mt. Pleasant	6.00
Pleasant Grove	3.42
Va. Valley Conference:	
Bethlehem	15.02
Sunday Schools.	
N. C. & Va. Conference:	
Tryon, Erskine Memorial	10.00
Total	$ 161.44
Grand total	$3,980.89

Child Today and Tomorrow

By JUNE JOY HOUSE.

New babies properly fed and bubbled look innocent and cherubic lying in the arms of their mothers, but what of tomorrow? The right pattern of living can begin or fail the day the baby arrives in a new home. Dozens of sociologists, teachers and parents are warning American parents that they are too indulgent. Lt. Col. Agnes McKernan of the Salvation Army recently wrote an article entitled: "Have You a Little Criminal in Your Home?" She says: "It was breeding incipient crime germs when you let Betty Lou slide out of drying the dishes night after night. Or when you allowed Peter to furnish his backyard clubhouse with souvenirs 'snitched' from hotels and restaurants. . . . Working in women's prisons is sordid and sad and discouraging. When did each girl make the first misstep? When did she take that first easy wrong road. Why? It all goes back to the first years of a child's life. Mothers and fathers haven't had much time lately to teach the simple moral truths. They've let a whole generation of children grow up like polliwogs. God has been put on the shelf. It's high time we brought Him back into the family," Col. McKernan was writing for the secular press.

"How to Prepare Your Daughter for a Divorce," by Marcelene Cox, has just appeared in "Ladies Home Journal." Once more, advice is being given to the secular world. She cites nine ways to rear girls and guarantee their inability to cope successfully with marriage. It is a timely and important article.

When we see the tiny children and the older children dressed in their best white and moistly nervous over their "pieces" this Children's Day, let us remind ourselves that without the help of God in training and leading them to the best we will see in a few years adolescents in black and white stripes.

Children should be taught that religion makes for unity and happiness in the home, that work is a real essential to life and spice with a sense of humor it is indeed worthwhile. Parents should help their children realize that the ideal parent is wise and gentle but sometimes very firm. And then there are attitudes toward sex and drinking which should be normal and healthy. Attitudes toward a normal married life should also be taught.

How can these things be accomplished? Most of all by hard work diligently done everyday from the moment of birth until the last grain of rice has fallen on the lovely bride or happy groom. The best teaching is done by example. Let Children's Day of 1946 be a day of resolution.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, JUNE 13, 1946. NUMBER 24.

Elon College Library

THE SETTING FOR THE GENERAL COUNCIL MEETING

NEWS AND VIEWS

The record for having a subscription paid up far in advance is held by Mr. C. J. Strickland of Columbus, Ohio, whose subscription will not expire until 1951.

Rev. J. H. Sunburn, pastor of Salem Chapel and Belew Creek Christian Churches, has resigned their pastorate and will leave in September for further studies in a New England Seminary.

Rev. Melvin Dollar, who has served churches in the Southern Convention, the church at LaGrange, Ga., and has recently been the field worker for Southern Union College at Wadley, Ala., is now serving at Daisy, Tenn.

Our most distant subscriber during the past quarter was Dr. M. J. W. White, Davao, Philippine Islands, which was sent in by the Christian Temple. Dr. White is serving as a medical representative of the American Board in the Philippines.

Rev. J. L. Neese, pastor of Apple's Chapel, will assist in a two weeks' meeting at Timber Ridge Church, High View, Va., beginning June 23, and continuing through July 5. During these meetings, the pastor, Rev. Roy D. Coulter, will bring the following messages: "Who is Your Neighbor?" "Personal Evangelism," "Testing Christianity," "Hope, According to His Promise," "Victory and Defeat," "A Place of Repentance," "The Wind and the Spirit," "Drunkards in the Navy," "Is There a Hell?" "Can You be Saved?" "The Spirit and the Bride," "The Earth's Final Harvest."

A two weeks' Vacation Bible School is being held at the Reidsville Church, Rev. Joe A. French, pastor. The local Pentecostal Holiness Church is joining with them in the school. The sessions are held each morning from nine to twelve. The four departments of the school care for Beginners, Primaries, Juniors and Intermediates. Leaders and teachers are as follows: Beginners, Geneva Underwood, Carolyn Abell, Blonnis Lou Carlisle; Primaries, Ruth Dyer, Erna Nell Carter, Rachael Carlisle; Juniors, Helen Collins, Mrs. Carrie Fields, Gaynell Dyer; Intermediates, Rev. A. K. Carlisle, Rev. C. Shannon Morgan.

COMMENCEMENT AT SALEM COLLEGE.

Two things happened at the Commencement program of Salem College, Winston-Salem, N. C. that may be of general interest:

Miss Virginia McIver, daughter of Mr. and Mrs. A. H. McIver of Sanford, N.C., and a member of our Sanford Church, graduated from Salem with honors. She was listed as one of the upper five in making the highest grades throughout the four years of college work. She also has been president of the Senior Class and, as such, led the Vesper Service, Sunday evening, June 2. This impressive outdoor service is held each year by the Senior Class and is presided over by the president of the class. Miss McIver is to return to Salem College this fall as an assistant to the faculty, thereby giving us an insight into her character, reputation and ability. She has attended our church in Winston-Salem, aiding in the choir work and other musical programs. She has been and is an outstanding student and leader and deserves our congratulations.

At the Commencement program on Monday, June 3, the Salem College administration announced the establishing of a Chair of Christian Guidance to be started this fall. Miss Katherine A. Bonney, for the past several years the Dean of Residence, was elected to this position. Miss Bonney holds the B. A., M. A., and B. D. degrees and is eminently qualified for the position. She is also an outstanding member of the Congregational Christian Church and has been of valuable assistance to our church in Winston-Salem.

W. J. Andes.

STANDING COMMITTEES OF THE SOUTHERN CONVENTION. 1946-1948.

Finance—S. C. Harrell, A. H. McIver, L. L. Vaughan, H. S. Hardcastle, S. E. Madren.

Evangelism—F. C. Lester, C. Carl Dollar, Frank H. Lewis, J. E. Neese, Joe A. French.

Social Action—D. J. Bowden, Mrs. John G. Truitt, A. Greig Ritchie, R. A. Whitten, Miss Ollie Mae Beane, H. Shelton Smith.

Memoirs—J. F. Morgan, R. O. Rothgeb, E. M. Carter, J. Frank Apple, G. O. Lankford.

Stewardship—W. M. Stevens, J. H. Dollar, B. J. Earp, W. E. Wisseman, Thomas D. Sutton, G. H. Veazey.

Rural Church — H. E. Crutchfield, Kenneth Register, T. Fred Wright, R. E. Newton, E. C. Brady.

Ministry—S. C. Harrell, L. E. Smith, E. Carl Brady, R. T. Grissom, I. W. Johnson, R. A. Whitten.

Men's Work—A. H. McIver, Harry W. Lee, George Colclough, Roy A. Larrick, Cyrus Shoffner.

Spiritual Life—John G. Truitt, Mrs. O. H. Paris, Robert Lee House, Mrs. J. D. Strader, H. S. Hardcastle, L. E. Smith, M. T. Sorrell, C. Baxter Twiddy, S. E. Madren, Mrs. Orva Brown.

Strategy—W. B. O'Neill, H. S. Hardcastle, H. A. Gleason, Jr., S. C. Harrell, W. J. Andes, B. J. Earp, H. V. Cox, S. E. Madren, R. A. Whitten, J. F. Apple, E. M. Carter, Mrs. W. E. Wisseman.

Counsellors—Philip M. Widenhouse, W. T. Scott.

W. E. Wisseman,
President.

FLORIDA CONFERENCE ELECTS OFFICERS.

At the recent session of the Florida State Conference, which was held with Plymout Church, Miami, the following officers were elected:

Moderator, Mr. Lawrence W. Myers, Lake Worth.

Assistant Moderator, Rev. Forrest C. Weir, Miami.

Treasurer, Mr. Charles A. Hoyt, Jacksonville.

Registrar, Rev. William N. Tuttle, Conference Superintendent.

Directors:

Terms expiring 1947: Rev. John P. Jockinsen, Saint Petersburg; Mrs. George W. Penn, Daytona Beach; Rev. Emmanuel S. Hedgebeth, Avon Park.

Terms expiring 1948: Mr. Harvey M. Dann, Winter Park; Rev. Ernest G. Spinney, Fort Myers; Rev. J. Kenneth Clinton, West Palm Beach.

Terms expiring 1949: Mr. Clement Theed, Miami; Rev. Herbert Graetz, Lake Worth; Mrs. Ralph W. Hills, Miami Beach; Rev. John Alfred Nansen, Jacksonville.

Ex-Officio: Mrs. Louis A. Stimson, Miami; Mr. Lawrence W. Myers, Lake Worth; Mr. Louis A. Stimson, Miami; Supt. William N. Tuttle.

Why not renew your subscription today?

Iowa's First One Hundred Years Were Pleasant

By Earl Hall.*

The General Council of Congregational Christian Churches Helps Iowa Celebrate Its One Hundredth Birthday.

The people of Iowa — there are about 2,500,000 of us—are taking time out this year for a little look back over our shoulder. We're celebrating our first 100 years of statehood. It was on December 28, 1848, that Iowa was admitted to the Federal Union as its twenty-ninth start in the flag.

Materially minded folks among us —we have them—are throwing out their chests in exultation over our state's place of leadership in agricultural production. Our unbelievable number of "first places" among the states in the matter of food production stems from the fundamental fact that Iowa contains one-fourth of all the Grade A land in the United States.

Educationally minded Iowans are throwing their weight about because Iowa's literacy status surpasses that of any other state. Conveniently—this just isn't the year for such critical self-analysis—we're ignoring the fact that the racial origins of our people rather than a superior system of schools is responsible for our distinction in the area of literacy statistics.

Scenically-minded Hawkeye residents are rediscovering our myriad spots of natural beauty, 54 of them preserved for the future as state parks, all made accessible by a network of paved roads, nowhere in America surpassed. There's the rugged landscape overlooking our bordering rivers, palisades and balanced rocks, subterranean caves and tree-lined lakes. To loyal Iowans, all Iowa is a scene of beauty—a utilitarian beauty.

Our historically-minded people—of whom in a modest sort of way I am one—are finding this centennial year an interest spur. In a very literal sense, we're looking back over our shoulder and finding much which, up to now, has escaped our notice.

We're reminding ourselves that the name, "Iowa," with nearly a dozen past spellings, is of Indian origin with a meaning somewhere between "This is the Place," and "Beautiful Land."

Marquette and Joliet first set foot on our land on June 17, 1673, 181 years after the discovery of America. It was a part of the Louisiana purchase in 1803. Agricultural production in one small section of our state each year would more than repay the entire $15,000,000 purchase price paid to Napoleon for the entire Mississippi valley included in the tract.

The first really important white settlement was established at Dubuque in 1883—only a brief 113 years ago. The development of our state, both in speed and in extent, is a saga seldom approached, never surpassed, in human history.

What had been a favorite hunting ground for the Indians began giving way to the wodchopper's ax and the pioneer husbandman's plow. Covered wagons literally glutted the primitive roads, each wave of them moving a bit further west in quest of homesteading land not already occupied.

In a brief five years, in 1838, the progress had been such that special territorial status was accorded to Iowa. Its population was then 22,-859. Eight years later, during the Mexican War and as a part of the mounting crescendo of controversy between "free" and "slave" states, Iowa was admitted to the Union. This was on December 28, 1846, and the state's population was 102,388.

From such beginnings, Iowa has grown into the world's greatest bread basket, holding first place among the states on the value of its farms, value of livestock on farms, value of eggs produced, total value of farm property, percentage of farm land improved, value of corn and a dozen other items that could be cited.

The first iron horse poked its nose into Iowa, at Davenport, in 1854, with the first railroad bisecting the state in 1867, two years after the close of the Civil War. Our state has had three capitals—Burlington, Iowa City and Des Moines.

Once paddlewheel ships chugged up and down the border rivers and were important in the scheme of things. But these gave way to the railroads toward the close of the century and since then paved highways totaling thousands of miles have come into being. Iowa has more surfaced roads per square mile than any other state.

We could talk about a number of other facts of historical importance in connection with Iowa's evolution from virgin prairie to her present development—of the growth of our educational system from a single-room log cabin near Montrose, above Keokuk, of the birth and development of industry to an equal status with agriculture in our state.

But it will be more fun visiting about some of the interesting but not terribly important items of Iowa history, some of them forgotten or obscured by the mists of time.

Over near Lansing, in Iowa's so-called "Little Switzerland," we have a picturesque bluff overlooking the Mississippi. It's called "Lover's Leap," but it departs a bit from the usual pattern.

Legend has it that an Indian maiden promised her hand to the braver of two suitors. One of them, to prove his courage, threw himself headlong over the cliff. The other, not to be outdone, hurled himself into the river.

Then there's the story—not wholly authenticated, I admit—about Julien Dubuque, generally regarded as the first Iowan, and his ingenuity in driving a bargain with the Indians. He was a pioneer lead-mine magnate.

Following up a threat to burn the entire Mississippi River if the Indians refused to grant his request, he tossed a torch upon the water and, lo, the water did burst into flame. But what the Indians didn't know was that he had previously treated the water with oil.

Pretty well forgotten is the fact that the five Ringling brothers of circus fame were reared at McGregor, Iowa. At least oldtimers in the northeastern part of our state recall their entry into the show business as operators of a penny circus in their backyard.

Probably no living person is old enough to remember him, but it's a fact that William Fredercik Cody, better known to the world as "Buffalo Bill," was born at LeClaire, Iowa, near Davenport, just 100 years ago.

Cody was a stage rider at age eleven. His nickname, Buffalo Bill, came to him when he received his contract from a railroad to supply the workmen with meat. He got his supply from the buffalo herds which abounded on the plains, his best kill for one day being sixty-nine.

Speaking of Davenport, Dred Scott, Negro slave, planned his famous flight for freedom while living there with his white master. John Brown, abolitionist, took a band of runaway slaves from there to Chicago and on to Canada in a box car.

(Continued on page 6.)

*Mr. Hall is an active member of the First Congregational Christian Church of Mason City. He is editor of the leading paper of North Iowa, and a member of the State Board of Education.

"THE SNAKE PIT."

Have you read "The Snake Pit" by Mary Jane Ward? The book has some value since it draws attention to one whose name is legion. It tells the story of one who was committed to a mental institution and, after prolonged anguish and routine treatment, was restored to normal living.

One fears that many of its readers are seeking entertainment rather than understanding and guidance. Some readers pronounce it morbid and depressing. Those who have developed an appetite for the lurid will dismiss the book lightly since it fails to be the "thriller-diller" which its name suggests.

A thoughtful reading of the book will bring the sobering realization that this is not an isolated, but a typical case. There are snake pits in every state and their innumerable inmates cry out to us for help. Multiplied patients and prolonged illness rob society of vitality and mentality which it can ill afford to lose.

How long will the church condone such conditions and delegate to secular forces the responsibility for correcting them? The church at its best has always followed its Master in assuming a reasonable responsibility for those unfortunate ones. The church of power will recognize and challenge this deplorable condition.

What can be done for the mentally ill? The prevelent use of shock treatments has restored consciousness to many patients. But healing lies deeper. The restoration of consciousness, without resolving the problems which resulted in insanity, is an inadequate treatment. Only the symptom and not the cause has been treated. The sick mind needs that deep sense of the peace of God which the world can neither give nor take away.

Dr. S. M. Shoemaker has a sane word on this point. He writes: "All around us today are people nearing the edge of nervous tension and breakdown, and day by day people are sliding over into a slough of anxiety, self-pity, from which it is going to be difficult for them to extract themselves. If we are going to help people, we must know how to rescue those who have fallen into this pit; but we must also know how to keep others from moving any closer to the edge of it."

Let the church, therefore, come to grips with this twofold task: of extrication and prevention. Those whose physical, emotional and mental resources have been depleted cannot lift themselves out of the pit by their own bootstraps. Some have fallen in inadvertently, while others have carelessly disregarded the danger signals of life as they drifted inevitably toward the abyss. Some, like the young Joseph, have been forced into the pit by their competitive and antagonistic brethren. But, whatever the cause, they cry out to the "Help of the helpless."

The church has untold spiritual resources which are not fully and skillfully utilized. The ills of mankind cannot be healed without friendship, understanding, and prayer, without the Gospel of Christ with its forgiving, transforming and redeeming power. Let the sweet singers of Israel sing this prayer into every darkened mind: "Saviour, breathe an evening blessing, Ere repose our spirits seal: Sin and want we come confessing, Thou canst save and thou canst heal." Thus the prolonged periods of recovery may be abbreviated and countless hours of grace redeemed. Thus the words of the Psalmist may find contemporary expression: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of miry clay and set my feet upon a rock, and established by goings."

Finally, the church must help the world keep its mental equilibrium. Every Christian must project sanity into the world. "Let this mind be in you which was also in Christ Jesus." Worship, instruction, dynamic psychology and theology, Christian recreation and vocation, the holy sacraments and the eternal hope have universal and indispensable therapeutic value. Whittier's hymn of prayer voices this truth: "Dear Lord and Father of mankind, forgive our fev'rish ways; Reclothe us in our rightful mind, In purer lives Thy service find; in deeper reverence, praise."

APOSTROPHE TO ALABAMA.

The editor has just completed his first visit to Alabama. The occassion of this visit was an invitation from Rev. S. M. Penn to fill a week's preaching engagement at Roanoke. This visit afforded an opportunity to visit some of the other churches and meet many of the leaders in that state. Mr. V. E. Kitchens, a deacon in the Roanoke Church, has attended many sessions of the Southern Convention. Mr. Kitchens met the writer at the station. Through his courtesy we visited New Hope Church in Chambers County where the Christian Church in Alabama was organized by Rev. Wyche M. J. Elder, great grandfather of Chaplain W. W. Elder, in 1849. At that time there were no Christian Churches south of North Carolina. All the help that was obtained from earthly sources was through the Herald of Gospel Liberty and The Christian Sun. Members of the denomination in this area were referred to as "Elderite Christians." Dr. Fred P. Ensminger conducted us in an interesting tour of Southern Union College.

A visit to the home of Mr. John Sledge disclosed a copy of The Christian Sun dated December 6, 1894. The family has subscribed to the paper since that date. This anniversary number carries valuable information concerning the history of our entire church.

Alabama has contributed valuable leadership to the Southern Convention: J. W. Manning, G. O. Lankford, M. A. Pollard, Joe A. French, M. W. Stevens, G. H. Veazey, E. M. Carter, and others, have come from this Conference. The ministers and churches of the State are doing excellent work under the leadership of Superintendent David Shepherd.

The Southern Convention which met in Richmond in 1942 received fraternal delegates from Alabama. Since that date the Convention has not reciprocated. In view of the close relationship of Alabama, Georgia and the Southern Convention during previous years, it would appear unwise to sever this relationship completely. There is nothing to lose and much to gain by maintaining active fraternal relationship with these sister states. The churches of North Carolina and Virginia, Alabama and Georgia, have a common heritage. The rich fruitage of continued friendship should not be allowed to die. The continued exchange of delegates, members and ministers will enrich our fellowship, stimulate our churches and strengthen our denomination.

R. L. H.

Our Churches Over the Nation

An Address Delivered at the Rhode Island State Conference

By Rev. James R. Clinton, D. D.,
Pastor-at-Large, Congregational Christian Churches, U. S. A.

One of the most startling statements our Lord ever uttered to His frequently startled and bewildered disciples had to do with their fields of service. They were "white," He said. You will recall the circumstances—racial rancor, class prejudice, desert place, and in the midst a frail and fallen creature whose history the Master had just unveiled. "Lift up your eyes, the fields are white!"

In surveying the churches and conditions generally all over this nation, I wish I could share more fully the magnificent optimism of the Master. I am reminded, however, there were other times in His ministry when He was distressed and almost despairing as He wrestled with a "crooked and perverse generation" and wept over a city of privilege.

I can sympathize fully with the disciples when they said, "No, Master, there are no signs of autumnal ripening here. Everything is locked up in impenetrable winter. Long stages of preliminary, and then perhaps, cometh a harvest." But Jesus insisted: "The fields are white." The premises of your reasoning are too halting. You should be going forth as joyous harvesters instead of weeping seed scatterers! *Survey the fields!* They are not desert with nothing in them! They are fields of promise with everything in them to respond to the Gospel of Christ.

During the last nine years I have visited about 500 of our churches over the nation. According to the *Year Book* there are more than 6,000, so it will take about another hundred years to complete my itinerary! I have had all the violence of contrast in weather temperatures and church temperaments. I have been through thirty-five states learning with the Apostle "in whatsoever state I am, therein to be content." I have traveled in all sorts of conveyances from the airplane to oxcart!

I have been in a few of our churches with 1,000 members or more down through the hundreds until I reached a grand church in the Middle West with seventeen members and twenty-one attending every Sunday morning! How is that for percentage? And a few of them travel fifteen to twenty miles to get there, hail rain or snow! A thirty-five-below zero winter with blizzards doesn't hurt the attendance at any time. I though of the Master's endearing words which St. Luke caught—the others missed it: "Fear not little flock for it is your Father's good pleasure to give *you* the Kingdom." A small congregation may be a great church and a large congregation may be a very small church. It all depends on your standards of measurement and success.

It is interestnig to step out of beautiful temples of worship as Columbus, Ohio, Christian Temple, Norfolk, Virginia and such lovely churches as Richmond, Virginia, Watertown, Massachusetts, distinctive churches in Michigan, Illinois, Oregon, etc., and then go directly to little wooden structures in the same states and on the scraggy hillsides of Kentucky, Tennessee, Georgia and Alabama.

I have seen the church function among professional men and leading business men (many of the most brilliant educationalists and most influential business leaders come from the smallest of churches). I have seen the church among our soldiers and sailors, our farmers and factory workers, and more and more I thank God for the church.

I wish I could take you to Aroostook County in Maine, Cripple Creek in Colorado, little churches over prairie distances and solitudes in the Dakotas, Iowa, Nebraska, Montana, Oklahoma, Texas and show you intelligent religion at its best. It is the magic of loyalty and the wonder of generosity. Imagine $125 placed on the plates by forty-nine people in a little church in Binger, Oklahoma—and on a night of torrential rain and tempest. Take note, ye cities of privilege!

I wish I could take you to our Negro churches in the Southland. I have just visited six of them. It is not an easy thing for these churches to flourish in these zones, but they are flourishing under the leadership of splendid young ministers. The Negro church in New Orleans is "a thing of beauty." I had a delightful week with Rev. N. A. Holmes, minister of the church and professor in Dillard University. He has done an outstanding work there in his eighteen years of leadership in that City. He is the chosen preacher for the General Council sermon this year at Grinnell—a splendid choice and a most appropriate gesture on this 100th anniversary of the American Missionary Association.

We face the future with gratitude and confidence.

All is not well with us, however! Let me mention some things which should give us all concern.

First — Congregationalism is Too Critical, Too Shrinking in What I believe is Still the Hope of the Church and the World—Evangelism. — The term suffers from vague and casual use. It is ignored by the scholar, disowned by many churches, derided by the world—the cynical world—and cancelled by many ministers as obsolete. The criticism is unfair and ungrateful. We owe a tremendous debt in the ministry to the evangelist. Many of the mightiest preachers on both sides of the Atlantic have had their earliest inspiration in services conducted by such leaders as D. L. Moody and Henry Drummond. The trouble is we have mistakenly associated Evangelism with methods which are incidental, unworthy emotional appeals, financial pressure, traditional tricks of one kind or another. It is high time we discriminated between the incidental and the essential. Why should the living *message* and the messenger suffer because of dead methods? Let us scrap the methods and retain the passion. It would be a tragedy if we destroyed the spirit in which the church was born. It would be like destroying one's mother because she had developed a wart on her fair face. The church was born in evangelism and has thrived on it ever since—or languished without it. Many of our churches suffer from a dull dignity and a barren intellectualism. A little dash of apostolic fervor wouldn't do

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The writer was thrilled with many of the sessions of the Rotary International Convention from which he, Mrs. Truitt, and Mr. and Mrs. J. C. West, Jr., have just returned. Dr. Walter H. Judd's opening address before more than fifteen thousand hearers was a masterpiece. Being coached by Phil Spitalny as a part of a fifteen thousand chorus to sing "Onward Christian Soldiers" was an event. To see how he managed that great crowd and prepared them to be a part of the General Electric program on "The Hour of Charm" was thrilling. Forty-one nations were represented in the delegations that came there from all over the world. From India came a delegation in only a little more than two days. Cabinet members, congressmen, statesmen from many countries, as well as business and profession men from all over the world were there. The four of us from Suffolk remarked on our way home that we did not see a person intoxicated during the entire convention. Men and women moved about their way with a note of seriousness and friendliness. The lofty world vision constantly expressed in the addresses and the pageantry must have kept it so. It was something to stand at the closing moment when we joined hands and sang "Auld Lang Syne." In a measure hands were joined about the wide earth. It was an unbroken line. As Tom Warren of England, the retiring chairman, left the platform he was waving the Church of England Prayer Book. From it he had read a quotation in his closing address.

Among the outstanding speakers were: Dr. Walter H. Judd, member of Congress from Minnesota; Clinton P. Anderson, Secretary of Agriculture; B. T. Thakur, of India; C. T. Wang, former Chinese Ambassador, president of the University of Peiping; Luis Machado, of Cuba, one of the Executive Directors of the International Bank; Harold E. Stassen, president of the International Council of Religious Education, and U. S. Delegate to the UNO Conference at San Francisco.

One of the most pleasant things about such a trip is coming back home. It is a joy to come back to Suffolk. This morning my good friend, Dr. I. W. Johnson, has graciously come in and paid me a visit—and by the way there is to be a celebration at Oakland Church Sunday, the 16th, celebrating forty-eight years of service as pastor of that lovely church. There will be dinner on the grounds and a morning and afternoon service to which friends and all ministers of the Eastern Virginia Conference are invited.

JOHN G. TRUITT.

PIONEER IN HIGHER EDUCATION FOR WOMEN.

Lyman Beecher rose to fame as a minister, and his daughter Harriet, who became Mrs. Stowe, and who wrote "Uncle Tom's Cabin," also became famous. But another daughter, Catherine Beecher, pioneered in the field of higher education for women, and possibly accomplished more than her distinguished father and sister.

Catherine Beecher wrote in her diary that she was "born at East Hampton, Long Island, September 5, 1800, at 5 o'clock, in a large parlor opposite my father's study. I don't remember much about it myself."

Until the age of 23, when the young man to whom Miss Beecher was engaged was lost in a shipwreck, she was carefree. This sorrow changed her into a serious-minded woman with a zeal to do something for higher education for women.

With $2,000 inherited from her fiance, Miss Beecher opened an academy for girls in Hartford, Conn., and her school ultimately became the Hartford Female Seminary. Public education at that time was a controversial subject, and it was not popular for girls to seek an education beyond that offered by the local school. Thus Miss Beecher faced a hostile world with her new enterprise, but the Hartford Female Seminary is a monument to her victory over prejudice and tradition.

After the Hartford school was well established, Miss Beecher went to Cincinnati, Ohio, and organized the Western Female Institute. When this school had also become a success, she toured west arousing interest in higher education for women. Later Miss Beecher established the Milwaukee Normal Institute. This school helped to cultivate many great female minds, including Frances E. Willard, who became a national advocate of temperance.

In addition to establishing schools and lecturing, Miss Beecher wrote several books to help spread her gospel of higher education for women, and also founded the American Women's Education Association.

At the age of 70, Miss Beecher returned to Hartford Female Seminary as its principal. Many new subjects had entered the curriculum, but she met the situation by taking a course at Cornell University.

Miss Beecher's entry in Cornell affords a key to her determined character. For when President White wrote her that the institution had no courses open to women, she replied that she preferred to study with men. When she arrived at Cornell, and unable to find a place to live, she inspected the men's dormitory, she reported that the building was "entirely satisfactory" for her needs. There she stayed, and was soon one of the most popular figures on the campus.

Miss Beecher never lost sight of her one goal—higher education for women. She retired at the age of 75, and died may 12, 1878.

C. B. RIDDLE.

IOWA'S FIRST 100 YEARS WERE PLEASANT.

(Continued from page 3.)

Although Mark Twain was a Missourian, he spent much time in Iowa's river cities in the day of the steamboat. He is credited with having sold his first article to a newspaper for $5.00, and with having made his first after-dinner speech at the old Ivins house in that city.

Billy Sunday, of evangelistic fame, following his days as a baseball star for the Chicago White Sox, was reared in Iowa, as was the famous "Cap" Anson of that same club. The game of baseball was in its infancy when he played in the region of Marshalltown, Iowa.

It probably isn't known to most Iowans, but it's a fact nevertheless, that the two Wright brothers of airplane fame, Orville and Wilbur, lived a part of their boyhood in Cedar Rapids, Iowa, where their father was a preacher. More of us recall that Grant Wood, the celebrated artist, got his start at painting in Cedar Rapids.

Of special interest to me—because I was married there—is the story of the Little Brown Church in the Vale, a Congregational Christian Church, near Nashua. Once the town of Bradford, of which it was a part, was expected to become one of the midwest's metropolises, rivaling even St. Paul and Chicago. But the railroad missed Bradford and it became something of a ghost town.

The Little Brown Church, perpetu-

(Continued on page 7.)

News of Elon College

By President L. E. Smith.

ELON'S ENDOWMENT.

Almost since the founding of the college, the church, its friends and supporters have endeavored to strengthen the college and increase its efficiency by providing an endowment fund; the principal to be held inviolate and invested to the best advantage; and the income therefrom to go for the support of the college.

The endowment has fluctuated through the years. Increased by contributions and decreased on account of decrease in values and otherwise. At the conclusion of the campaign for the Standardization Fund and the "Men of Millions" movement, in which the college shared, the college's endowment reached a total of more than $400,000. In 1930-31 it reached the low of $233,000. Prior to Commencement, 1946, the endowment amounted to $309,000, plus the Convention's note of $250,000. The Staley - Atkinson - Newman Memorial Fund now being raised by the churches within the Convention has reached a total of $60,000 in cash and pledges with approximately $40,000 in cash. The Southern Association of Colleges and Secondary Schools reports that this endowment is insufficient. Ordinarily speaking $300,000, plus $200,000 underwritten by the church, is the minimum requirement, but owing to the drastic reductions in income, from invested funds, an additional $50,000 to $100,000 is required. It is essential that our college meet this requirement. If our pastors and churches could begin to realize the seriousness of the situation confronting their college, I know those pastors and churches that have not raised their suggested quota for the Staley-Atkinson-Newman Memorial Fund would do so immediately. This is the most serious, immediate necessity that ever confronted the college. Our people are more able to contribute now than ever. I would like to issue this plea to our people. Please do not make the fatal mistake of spending all of your time, effort and money on local projects and suffer the larger overall interests of our church to die. We can contribute the necessary funds, if we will. May God help us to set ourselves to the task.

FIFTH SUNDAY OFFERINGS.

Our churches and Sunday schools came near forgetting their college this week. In fact only one remembered its college so far as sending an offering is concerned. Spring Hill Church in the Eastern Virginia Conference sent an offering of $1.71, which is appreciated. This seems a small offering to report but suppose every church and Sunday school in the Convention had sent a contribution of $1.71? This would mean that 198 churches and 192 Sunday schools had sent the amount of $1.71 each. If you will figure it up, you will find that that would have meant a total of $666.90 received last week which we would be reporting this week. Surely there is not a church or a Sunday school in the Convention that could not have made such an offering. It isn't so much the amount we give, but it is the number of gifts that we have and the regularity with which they are sent. No individual, church or Sunday school should be expected to give more than it could, but everyone should be expected to make a contribution for the support of the college that the Convention has created and authorized support for the same. Collectively, we can provide the necessary support for our college. We will be the happier for doing so and the college will be put in a position to render the service in the field of Christian education that is so badly needed at this time.

We are grateful to Spring Hill for its contribution of $1.71.

Previously reported	$3,980.89
Sunday School.	
Eastern Va. Conference:	
Spring Hill	1.71
Grand total	$3,982.60

REV. JOHN W. PATTON.

The Reverend John W. Patton died Wednesday, May 29, after a brief critical illness. The funeral services were conducted from the college church Friday, May 31, at 3:30 P. M., by the pastor, Dr. L. E. Smith, who was assisted by the Reverend Boyd Hamm, pastor of the Lutheran Church, Burlington. Burial was in Magnolia Cemetery at Elon College.

Mr. Patton was born and reared in Alamance County, educated in the schools of the county, Suffolk Collegiate Institute, Graham Normal College, and at the University of North Carolina. He was an ordained minister in the Christian Church for more than fifty years. He served pastorates in North Carolina and Virginia. He was respected and loved by his people.

Mr. Patton was widely known through the state of North Carolina as Grand Lecture Masonic Lodge. He was thoroughly versed in Masonic work. He knew the rituals perfectly and could put on degree work to the entire satisfaction of any lodge. He was a 32nd degree Mason, member of the Knights of Templar, Royal Arch Masons, Knights Commander Court of Honor and was assistant grand lecturer for more than thirty years.

He was a member of the Elon College Community Church and of the Community Bible Class.

The deceased is survived by two daughters: Mrs. Allene Patton Rich by his first wife and Mrs. Gwendolyn Patton Fogleman by his second wife; one brother, George Patton of Greensboro; and two grandsons, Donald Brown and John Rich Fogleman of Burlington.

IOWA'S FIRST 100 YEARS WERE PLEASANT.

(Continued from page 6.)

ated for history in the song by that name, still stands and is the scene of hundreds of weddings every year. Interestingly enough the song, words and music, was written by Dr. William Pitts before the church was even built—and was used by the good doctor as a dedication hymn.

Then there's the story about Spillville, a quaint little hamlet astride the Turkey River. It concerns that great Bohemian composer, Antonin Dvorak, best known for two of his works, "Humoresque" and the "New World Symphony."

Distraught by the noise and confusion of New York, to which he had lately come in about 1890, Dvorak once made inquiry of a group of friends one day if they knew of some Czechoslovakian community to which he could repair for peace and quiet. One of them knew of such a place—a little town called Spillville, clear out in Iowa. "You'll like it," he was assured.

With no more of an introduction than this, Dvorak came out to Spillville, at the eastern edge of Iowa's so-called "Switzerland," and settled down for some serious work. In his summers there, he wrote the "Largo" to his "New World Symphony" and some of his old friends at Spillville

(Continued on page 14.)

WELL DONE, FAITHFUL SERVANT.

By Dorothy P. Cushing.

The versatility of missionaries is an ever ending source of amazement, even to those who know them fairly well. The variety of things which they are able to accomplish in a lifetime, more often than not under severe handicaps, is astounding.

Take, for example, the career of genial, scholarly Dr. George D. Wilder, a Congregational missionary for forty-four years in China who, on this past May 5, at the age of seventy-six, died in Oberlin, Ohio, the home of his alma mater.

George Wilder had hardly begun to put his roots down in China when the Boxer Rebellion broke and he lost everything except the clothes on his back. That was in 1895. Between that time and Pearl Harbor, which was followed by seven months in Weihsien Internment Camp and repatriation in 1943 on the second *Gripsholm*, lies a varied and fruitful career such as few men have experienced.

Right at the start of his work young Dr. Wilder set himself to the task of acquiring a thorough knowledge of the Chinese language. With this he held a key to the hearts and souls of the Chinese people. As an educationalist and as a builder of churches and trainer of young Chinese pastors, he extended his influence throughout the countryside. He taught for a time in a theological seminary which was the nucleus of the now great Yenching University on whose faculty he also served.

Through the shifting, stuffy dust whirled by winds over the treeless and desolate country surrounding Tehsien, North China, Dr. Wilder pedaled many weary miles on his bicycle bringing counsel and comfort to isolated groups of Christians and to Chinese pastors and laymen struggling with local problems.

When he was living in Tunghsien, Dr. Wilder taught homiletics and Bible in one department of the school there and scientific bee culture, in which he excelled, in the agricultural department.

Although bees, birds and baseball have played a colorful part in Dr. Wilder's career, his major contribution was as a Christian teacher and as a builder of the Chinese church. When he returned from full missionary service in 1934 he went back to Peiping and lived for a time teaching in the College of Chinese Studies to which came not only missionaries, but foreign business men who wished to elarn the Chinese language and culture. From boyhood George Wilder had had an interest in birds and he carried this along with him to China. There he met hunters, trappers, bird dealers and such distinguished artists as Kung Pah King, who planned to illustrate one of Dr. Wilder's books on birds, but was prevented from doing so by an untimely death.

When in 1925, scientific interest was aroused in Peiping by such men as A. W. Graba and Roy Chapman Andrews, the great explorer, the Peiping Society of Natural History was formed and Dr. Wilder was elected the first president. He had been working on birds, botany and sea shells. He had published an annotated check list of 465 birds in Chihli Province and had made a tentative list of over 1,500 Chinese birds.

Many of Dr. Wilder's works were published by this society.

Dr. Wilder's fluency in the use of Chinese was obvious quite early in his career. Back in 1903-04 when Jeremiah W. Jenks of Cornell University was advising the Chinese Government on currency and taxation, the young missionary was asked to act as his interpreter. This meant long conferences with high officials, viceroys, judges and many of the common people. Sometimes he would interpret both ways for hours on end.

Of course, this language ability meant that he did a great deal of translation into Chinese, including such a volume as George Adam Smith's *The Historical Geography* of *Palestine*. Flood and famine relief work engaged a great deal of Dr. Wilder's time while he was in China. In 1917-18 came the call to help in flood relief work which culminated in the effort to colonize 600 families "washed" out in the Manchuria area and again in 1921-22 Dr. Wilder was for several months in charge of eleven counties of famine relief, two of them in the control of bandits. For this he received a decoration from the Chinese Government.

When Dr. Wilder would start out on his bicycle trips to the isolated villages he would take along a little medicine kit and do a bit of vaccinating and do a bit of simple doctoring along the way. During these visits he lived in the homes of the people and ate off the land.

Dr. Wilder was born in Ripon, Wisconsin, and educated at Oberlin College, Oberlin Seminary and Yale University.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 6, 1946.

Sunday Schools.

Ether, N. C.	$ 1.71
Spring Hill, Waverly, Va.	3.17
Newport News, Va.	24.65
Berea (Nans.), Driver, Va.	70.00
Ingram, Va.	12.78
Hank's Chapel, Pittsboro, N. C.	9.30
Total	$ 121.61

Individuals and Churches.

Antioch, Windsor, Va.	$ 40.00
Durham, N. C.	87.35
Total	127.35
Total for the week	$ 248.96
Previously acknowledged	31,685.52
Total since Sept. 1, 1945	$31,934.48

Gratefully,
Mattie Cox Parker,
Secretary.

SUPERANNUATION.

Previously acknowledged April 30, 1946	$2,571.21
Asheville, N. C.	6.00
Little Creek, Norfolk, Va.	2.00
First, Greensboro, N. C.	11.00
Shady Grove, Troy, N. C.	2.00
Franklin, Va.	60.00
Shelton Mem., Portsmouth, Va.	10.00
Concord, Timberville, Va.	4.00
Ingram, Va.	28.00
Mt. Zion, Eclipse, Va.	5.00
Total to June 1, 1946	$2,699.21

Board of Superannuation,
Mattie Cox Parker, Sec'y.

Special Notice: On April 10 someone put some currency in a green Christian Sun return envelope and mailed it in Suffolk, Va. There was no return address on the envelope and no name inside the envelope with the cash. As yet no one has written us that they have failed to receive a receipt for money sent us in April for their subscription to The Sun. If this has happened to *you*, please write us, telling us how much currency you placed in the envelope and we will be glad to give the proper person credit.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

AT THE SOUTHERN CONVENTION.

On Wednesday noon, May 1, at the Southern Convention session in Waverly, Va., the women had lunch by themselves. All greatly enjoyed the fellowship and the program planned by our president, Mrs. W. E. Wisseman. The invocation was given by Mrs. J. Monroe Harris, past president. The following visitors were introduced: Mrs. Charles L. Storrs, for thirty-nine years a missionary in Shaowu, China; Mrs. Louis Potter of Washington, D. C., mother of Dorothy Jackson, and Dorothy's grandmother, Mrs. Smith; Mrs. John B. Jackson, mother of Dick Jackson, and her sister, both from Ohio. Mrs. W. T. Scott of Franklin, Va., sang a solo, accompanied by Mrs. I. W. Johnson.

The theme of the luncheon was: "How Far Is China?" Miss Frances Whitaker, who is to be our representative in Shaowu as a nurse, told of her childhood in China, where her parents were missionaries, and made China seem very near, indeed. She emphasized the fact that evangelism is an integral part of the work of a missionary nurse, and gave a picture of the great need in China, today. All those present felt that Frances Whitaker would be an excellent representative on the other side of the world—which is not so far, after all. Mrs. Richard Jackson, whom many of us know as Dorothy, told of the many contacts which she and her husband are making as they study Chinese at Yale. She emphasized the fact that there are many likenesses between Chinese and Americans which bring us close together, but also told of barriers which we have placed in the way of the Christianization of China.

At the commissioning service for the Jacksons and Miss Whitaker on Wednesday night, Mrs. Wisseman represented the women of the Convention as she wished them "Godspeed" in this fashion:

"It is my happy privilege tonight to bring greetings from the women of the Convention. We, too, have looked forward to this occcasion and feel that it is an important milestone in the work of our Convention. As our eyes and our hearts are turned toward China tonight, we are thinking of the message we want to send the Chinese through our friends, the Jacksons and Miss Whitaker. Say to them for us that there is one Father of us all and all men are brothers. And we here at home will attempt to live out that message. It is because we believe it that we send you forth; it is because we believe it that we are willing to give our money for your support; it is because we believe that there is one Father and all men are brothers that we are willing to share our Jesus way of life. Take our message, speak it and live it and we here at home pledge you our support, our prayers, and our lives. For the women of the Southern Convention. I bid you Godspeed."

AT THE GENERAL COUNCIL.

The women who attend the General Council will have some sessions of their own, as well as joining in the regular sessions of the Council. On Tuesday morning, June 18, those who arrive early will meet at 10:00 and hear:

"How to Enjoy and Report the Council"—Mrs. Robert Williams from Florida, a member of the Executive Committee of the General Council, who has spoken in our area.

"Leads to Leadership"—Mrs. Elbert Read, another member of the Executive Committee of the General Council.

"Women's Groups in the Local Church"—A Symposium.

"I Married a Minister"—Mrs. Stanley Cummings, president of the Vermont fellowship, who recently visited Elon College while on a tour of our denominational enterprises in the South.

On Saturday, June 22, the women will hear Dr. Mildred McAfee Horton, president of Wellesley College, former head of the WAVES, and wife of our Douglas Horton, minister of the General Council. Dr. Ethel Alpenfels, anthropologist of the University of Chicago faculty and the Bureau of International Education, will also speak. She is the author of one of the booklets for mission study next year.

On Sunday morning there will be an early communion service conducted by Rev. Alice Snow and Rev. Myrtle Baker. The former is from Massachusetts and the latter is executive secretary for women's work in our churches in Indiana.

The Sunday afternoon session will be based on the theme of "Christian Women Around the World." Speakers will include: America, Mrs. Harry Hamilton, editor, Woman's Page, *Wisconsin Church Life;* England, Mrs. Howard Stone Anderson, chairman, National Fellowship of Congregational Christian Women; India, Rev. Raymond Dudley, secretary for India with the American Board (we understand he is taking the place of Pattie Lee Coghill, who will not be back from abroad by that time); the World, Mrs. Lillian Turnbull (president, Iowa Women's Fellowship) and the Iowa women.

On Sunday night Mrs. Harper Sibley, president of the National Council of Church Women, will speak to the General Council on the theme, "The World Church in the Community." At this service will come the dedication of the Woman's Gift.

Our women delegates to the General Council will indeed be fortunate to get these "extra" sessions for "women only" and to share in the Sunday night service. We shall be looking for reports from them.

HOLY NECK ENTERTAINS HOLLAND.

There has always existed the most delightful spirit of cooperation between the women's societies of the Holy Neck and Holland Churches. We have exchanged speakers for regular meetings when we knew of unusually fine programs, and often had joint meetings for the reviewing of the mission study books. Since we first began observing the World Day of Prayer, it has been a community project sponsored by these two churches, and alternating for the place of meeting. The very peak of these years of fellowship was reached on May 7 when the Holy Neck Missionary-Aid Society was hostess to the Woman's Auxiliary of the Holland Church for a dinner meeting.

The Holy Neck Community Hall was beautifully decorated with mixed spring flowers and pink and green candles in crystal holders. Each guest received a nosegay and the presidents of the two societies, Mrs. B. D. Jones and Mrs. J. R. Darden, were given corsages of sweetpeas and fern.

Mrs. Jones welcomed the guests most cordially and the response was given by Mrs. Joseph G. Holland, who emphasized the fact that it was "homecoming" for many of the guests. Mrs. J. O. Davidson led in the singing of the invocation and between the courses Rev. H. E. Crutchfield and Dr. W. B. O'Neill, ministers of the churches, spoke briefly on the work of the women in the churches and of the scope of mission work.

This meeting had a two-fold purpose—the observance of May Fellowship Day and the regular monthly

(Continued on page 11.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

BEWARE THE POISON IVY!

Now that school is out and you have time to go rambling through the woods and fields, or go on hikes with your friends or take some fishing trips, keep an eye open for that enemy—*poison ivy!*

Nature has so many outstanding beauties to call our attention, that often we have eyes only for them. While we are admiring the beauty and odor of the lovely flowers that grow along life's paths we forget to be on guard against that *poison ivy;* and the first thing we know the stuff is popping out all over us!

There just might be poison in something other than ivy for you this summer. You'll be wise and on your guard against those other enemies which will try to overtake you during the warm summer days. Take care of your bodies, your minds, and your spirits. Don't let a bad habit make a slave of you! Just because some of the offers of "The Gang" come fixed all up in pretty packages, don't be fooled! Examine the contents before saying that you will accept the package for keeps. If you happen to make a mistake once, don't feel that you have to keep on making them!

One of the grandest tasks that you can do this summer is to help raise, harvest and can foods. The world is going to be hungrier yet before there is plenty for all turned loose. Do your little bit to make more food grow in your home gardens.

READING FOR FUN.

Now that your schools are out for the summer and you don't have to read for study, you will be wanting to read just for fun! One of the books that you will enjoy reading this summer is "To and Again" by Walter R. Brooks. Ten full pages of illustrations are by Adolfo Best-Maugard. The book is dedicated to "Annie and Nannie."

People go south for the winter. Why not animals? You'll love Charlie, the hen-pecked rooster, who conducted all of the other animals of the Bean farm to Florida for the cold months. Whether you've ever been to Florida or not, will not matter, you will enjoy going there with these animals. Their adventures of the winter will fascinate you, whatever your age. What's more they return from Florida with a bag of gold for their master! But I'd better not tell you any more, or you'll not need to read it.

The price is $2.00, and the publisher is Alfred A. Knopf. If you can't afford to get a copy for your very own, perhaps your local library will get it if it does not already have one. I do hope that you'll get to read it.

"YOU'RE NOT INVITED."

By IRMA DOVEY.

Issued by the National Kindergarten Association, New York City.

Lois Lee looked on happily as her friend Marjorie handed out the little white envelopes. Marjorie was to have a birthday party. All day there had been whisperings and smiles and secret giggles among the children. Now, as they all stood putting on their coats to go home, Marjorie hurried from one to another with her invitations. Miss Brown had kept them on her desk until after school.

There were only a few left. Lois Lee thought of her pink silk dress which Mother let her wear to parties. She would buy Marjorie a bow for her hair. That was what she would like for herself if it were *her* birthday.

Lois Lee almost held out her hand when she saw a white envelope coming directly toward her, but Marjorie passed her by and gave the envelope to Terry. The envelope—why that was the last one. The children were starting to go home.

Surely this could not be! She was not invited? Not to Marjorie's party, when Marjorie lived only two blocks away and was one of her good school friends? Oh, not her *best* friend. She did not go to church where Marjorie did, nor to her home to play very often. They were good pals, though.

Lois Lee lowered her head and hurried out. She hoped that she was not going to cry; she knew everyone could see how disappointed she was.

By the time they had walked down past the store, she had fought back the tears. When Peggy said, "Aren't you invited?" Lois Lee gave her head a shake and said, "I don't want to go to her old party!"

That wasn't true. She knew while she was saying it that it wasn't true. There was nothing she wanted to do so much as to go to that birthday party, unless it was to cry this very minute—to cry and cry.

Miss Brown sat quietly at her desk long after the children had gone. In her mind she was seeing again those children's faces grown suddenly long, the tears very near to falling, and the "don't care" attitudes that had been summoned to meet this crushing disappointment.

"I think I'll speak of this in my note to the mothers," she decided finally. "Something ought to be done.

So in the message listing the courtesy habits on which her grade was working, the health conditions in need of improvement, and the invitation to visit the school, she wrote:

"Here is a problem that has presented itself many times in our school. Perhaps you have never thought of it. When birthday parties are planned at school, children who are left out feel hurt.

"The teachers say, 'Oh—well you have other friends who invite you,' or 'You go to parties quite often though, don't you?' In spite of this the children who are not invited to the party are most unhappy. Sometimes we pretend to need 'helpers' after school in order that the uninvited child need not walk home with the others.

"What do you think we can do about this to save tears and heartbreak and to develop more tolerance and friendliness among the children? You are quite welcome to serve treats to the entire class at school. Since this, however, does not give an opportunity for games and favors nor for the worth-while experience of playing host or hostess at home, would it be possible to distribute the invitations by mail or privately to the children who are chosen? We shall appreciate your ideas and cooperation."

In his book, "What is Communism?" Earl Browder, head of the Communist movement in America, explains the Communist stand on religion: "We stand without any reservations for education that will root out beliefs in the supernatural. . . . We Communists do not distinguish between good and bad religions, because we think they are all bad for the masses."—*Militant Truth.*

No government is respectable which is not just. Without unspotted purity of public faith, without sacred public principle, fidelity and honor, no mere forms of government, no machinery of laws, can give dignity to political society.—*Daniel Webster.*

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

A MEMORIAL.

In response to an appeal through these pages, some weeks ago, for the Recordings, "All Aboard for Adventure," I have received a check for $100.00 from Mr. and Mrs. E. M. Albright, Sr., which is to be used in purchasing two sets of the Recordings and some sets of Stereopticon Slides to be kept at the Superintendent's office and made available to the churches of the Southern Convention.

The order has already been sent in for: All Aboard for Adventure," Series I, *Adventure in Southeast Asia,* and Series II, *Adventures in U. S. A.* Each of these sets contain twelve phonograph records and additional printed materials which explain the stories and provide appropriate worship services. These will be available from the Superintendent's office soon. A few sets of 2 x 2 Stereopticon Slides will also be available when selection can be made.

Both the records and the slides are being given as a Memorial to 1st Lt. Edward M. Albright, Jr.

Edward M. Albright, Jr., son of Mr. and Mrs. E. M. Albright, Sr., Norfolk, Va., was killed in action over Zoelen, Holland, September 17, 1944. Prior to his enlistment in the Air Corps November 5, 1941, he was a student at William and Mary College.

Edward received his "wings" at Spence Field, Moultrie, Ga., July 3, 1942. Very soon thereafter he was sent, for one year, to Gunter Field, Montgomery, Ala., as a pilot instructor. He was then sent to Bryan AAF for special training and then returned to Gunter Field October 3, 1943, as a technical assistant director of training. Five months later he volunteered for overseas duty and left from Dale Mabry Replacement Depot AAF April 26, 1944.

When he arrived overseas he was assigned to the 56th Fighter Group, 63rd Fighter Squadron of the Eighth Air Force. His first combat mission was June 17, 1944 and he completed fifty-four missions before he was missing from his last mission September 17, 1944. His squadron was one of the top two fighter groups in the European Theatre of Operations.

Edward entered the service as 2nd Lt., Air Corps Reserve, and was promoted to 1st Lt., AUS, February 9, 1943. During his service with the Air Corps he was given the following citations and decorations: American Defense Service Medal, European Theatre Ribbon, Presidential Unit Citation, Air Medal and five clusters, Distinguished Flying Cross, Silver Star, Purple Heart (posthumously).

Edward married Gladys Edith Brown of Flomaton, Ala., December

E. M. ALBRIGHT, JR.

9, 1942. He was the grandson of the late Mr. and Mrs. M. J. W. White who were well known in the Southern Convention and especially in the Eastern Virginia Conference. He was a member of the Christian Temple.

Edward's commanding officer wrote Mr. and Mrs. Albright that he (Edward) had endeared himself to everyone on the post because he lived his Christianity and never missed an opportunity to attend church services when not out on a mission.

May the God of all mankind thank Edward for us for the sacrifice he and thousands of others made in order to restore peace once again among men.

J. EVERETTE NEESE.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

meeting of the two societies. Immediately after the delicious two-course dinner had been served, each society met individually for a brief business session and reassembled for the program by the Holland Auxiliary, based on the May Fellowship Day challenge of rediscovering the Home, Family, God and Unity and the theme for May, "The Church in the Home." This was given by Mrs. H. T. Jones and the a capella quartet in a most thought-provoking manner.

Holy Neck has long been noted for her hospitality. This occasion, bringing about seventy women together for food, fun and the furthering of our missionary enterprise, just adds another leaf to her laurels and a stronger bond of fellowship between the two groups.

MRS. W. E. NORFLEET,
Corresponding Secretary,
Holland Woman's Auxiliary.

BEREA (NANSEMOND) HAS ALL DAY MEETING.

On March 7, Mrs. J. C. Matthews entertained the members of the Woman's Missionary Society of the Berea (Nansemond) Church with a number of invited guests at her home near Churchland, Va. It was one of those lovely first spring days and the Matthews spacious home was decorated in beautiful spring flowering shrubs, iris and narcissus. Mrs. Lowry Daniels, the president, called the meeting to order. After a devotional service and a short business meeting the speaker was presented.

Mrs. J. Rollie Gayle, superintendent of the Nansemond District of Woman's Missionary Societies, had been invited to be the guest speaker for that day. It was a great pleasure to have Mrs. Gayle, who gave a most interesting and inspirational review of Miss Seabury's book, *Daughter of Africa,* and also brought us information concerning our missions and missionaries in Africa as portrayed in the book, *The Cross Over Africa.*

At one o'clock, after the interesting morning session, Mrs. Matthews, assisted by her daughter, Miss Julia Anne Matthews, and her mother, Mrs. A. E. Ramsey of Suffolk, served a delicious turkey luncheon. The thirty members and guests present enjoyed fully the delectable food, the happy and genial fellowship. Mrs. Gayle then continued the study of Africa during the afternoon. The offering for our mission work amounted to $35.05.

Through the generous and kind hospitality of Mrs. Matthews and the inspirational message brought by Mrs. Gayle, everyone present agreed that it was one of the happiest experiences and opportunities we had ever enjoyed in our society.

REPORTER.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

STRENGTHENING BONDS OF FELLOWSHIP.

Lesson XII—June 23, 1946.

Memory Selection: *A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.*—John 13:34.

Lessons Luke 22:14-27; John 15: 9:9-18; 17.

Devotional Reading: John 15:1-12.

Making Ready for the Passover.

The Master liked to have things done decently and in order. He arranged in advance for the Passover Supper. He sent two of his disciples into the city with instructions to find the large "upper room" and "there to make ready." The sanctity of that significant spiritual occasion was not to be marred by any last-minute rush, or by lack of preparation. It should be thus with the Lord's Supper or the Communion. Linen should be freshly laundered in advance, the elements prepared and placed on the table, all arrangements made in advance, so that nothing will detract from the spirit of the service.

It is well also to be prepared spiritually for the Lord's Supper. In other days, and even today, many churches have "preparatory" services, designed to prepare the minds and hearts of those who are to partake of the Communion. It is well. At the Lord's Table we often come into most intimate fellowship with our Lord. It is well that we get ready to meet with him.

"With Desire Have I Desired to Eat This Passover With You."

The words mean, "I have intensely desired" to eat this Passover with you before I suffer. What a world of meaning there is in the words if you read between the lines. He wanted the support of their fellowship before he went through the ordeal of his suffering, the comfort which they could give him. Then, too, he still had many things yet to say unto them and he wanted the chance to say them in a quiet, friendly way. Dr. Hugh Black puts it thus: "If the Savior with desire desires to eat this Passover with us, shall there be no corresponding desire in our hearts? Will there be no answering response? It is all he asks—desire. If we come humbly because we need, because we want, because we desire, he will fulfill the desire of them that fear him. It is not only that he gives gracious gifts for our need in sorrow or temptation, and sin, and not only that he gives love, but also that gives himself." They do themselves, and others, harm who stay away from the Communion Service.

He Gave Thanks.

It is sometimes called the "Eucharist" which means thanks. Even under the shadow of a seeming great tragedy, the Master gave thanks. It was no superficial "Pollyanna" gesture. He knew that God was good. He would praise him for his loving-kindness and for his sustaining grace. Whenever we remember him we have occasion to be thankful.

In Remembrance of Him.

"This do in remembrance of me." The Master's spiritual genius is nowhere shown to better advantage than here. It was such a simple thing—a piece of broken bread, and a portion of the fruit of the vine, but in a sense there was a touch of immortality in the thing. He tied it up so closely with himself that today after nearly twenty centuries in every clime and country, whenever anybody partakes of communion, they are reminded of Jesus Christ. It is impossible to partake of the bread and the cup without remembering him. And what has been true, is true now, will be forever true. The Master insured that his memory would be kept alive when he instituted the simple but sacred fellowship meal which has come to be known as the Lord's Supper or Holy Communion.

My Body Broken . . . My Blood Poured Out.

Some believers in Christ take the words literally. They believe that when the "host is elevated" the bread and wine become the actual flesh and blood of Christ. Let every man be fully persuaded in his own mind. But there are millions of humble followers of Christ who believe that these elements are symbols, not the substance, but to whom the service is sacred and spiritually satisfying. The elements are symbolic of the body broken for us, and for the blood shed for the remission of our sins.

Revealing God.

"I have manifested thy name unto the men whom thou hast given me out of the world." He was saying in these words what he said in another place—he that hath seen me hath seen the father. He was saying what Paul wrote later—he is the image of the invisible God. We do not know all that God is, but we can know that he is, and what he is like by looking at Jesus Christ. It pleased the Father that in him should all the fullness of the godhead dwell bodily. Christ was the power of God and the wisdom of God and the love of God. Whatever else we may not know about God we do know that he is like Christ. If he is like Christ we have a God we can worship, we can trust, we can serve.

Sent By God.

"And (they) know of a truth that I came forth from thee, and they believed that thou didst send me." That was the impression he made and the conviction to which they came—Jesus Christ had been sent from God, he had come from God. He had the heavenly credentials. Nicodemus frankly stated that no man could do the things that Jesus was doing except God be with them. Those who had the most intimate association with Jesus soon came to the inescapable conviction that he was the Christ, the Son of the Living God.

He prayed that they might be one, that all those who were to believe on him through the words of his followers might be one. It could not mean uniformity. It did mean unity. Not necessarily organic union. Indeed he was perhaps thinking of an organism instead of an organization. The followers of Christ will never wield the influence they ought to wield, until they become one in spirit and in service.

It seems to me a great truth that human things cannot stand on selfishness, mechanical utilities, economics and law courts; that if there be not a religious element in the relations of men, they are miserable and doomed to ruin.—*Thos. Carlyle.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

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OUR CHURCHES OVER THE NATION.

(Continued from page 5.)

these churches any harm. I am sure we are face to face today with the alternative — *evangelize or languish! evangelize or perish!*

Second—Church Attendance and Interest has Seriously Diminished in Many Places and Churches Over the Nation.—Most of our 6,000 churches are more than half empty. Churches with from three to eight hundred members should suerly have more seasons of worship and communion and spiritual instruction than one service in the week—the Sunday morning service and that very thinly attended. The evening service is gone and the people are attending the moving picture houses. Enormous numbers of church members are indifferent even to their own churches.

These are difficult times for religion.—War has a coarse influence upon people. Confusion follows confusion in reconstructing a dislocated world. Only a renaissance of faith will be equal to the task, and it is not going to be achieved by programs and nostrums sent out by church headquarters—they are fine and necessary—but the secret is with the churches that will live out the gospel of Christ and preach it as love knows how. Fifty million church members in America could evangelize 100 million if they would. I doubt if there is, in any one of the forty-eight states, a family who is not within reach of members of some church.

The busy minister is strictly limited in his reach, but the church, through its members is in touch with the entire community. I am led to ask the question: *Are we failing to inspire the members of our churches with the spirit of Christian propaganda?*

Preaching and winning the people was not merely the work of the apostles . . . it was the joy and delight of every member of the church. The members of our churches need to be born again—infused with a new experience of God and a passionate seeking ministry.

Third—The Interest of Men in Church Life and Work in the Nation is at Low Ebb.—I have visited scores of communities where men seldom think of attending corporate worship. Some trustees of our property almost never appear in the church for worship or take any share in the spiritual side of the church's work. The difficulty of any generalization is that there are so many exceptions. Still the fact remains we are not capturing the aggressive interest of *men* as we might and as we must if the triumphs of the early church are to be repeated.

Fourth—Sunday School Work over the Nation Calls for Drastic Action.—It is the nursery of the church. It is one of the main sources from which the membership of the church is recruited. We cannot afford that such a vital source of supply should be cut off. We need a new inventiveness and redoubled energy in all our Sunday schools. Grand young couples and others who could give splendid service in this field are more interested in *things* than in people . . . more interested in radio nonsense than where children come in for Christian training. The gravity of the work is not realized by even many of those sharing as teachers. Convenience is too often more evident than consecration.

I was privileged to sit beside Mr. John Wannamaker, merchant prince in Philadelphia, some years ago at an interdenominational luncheon. I took opportunity to ask him: "You have been associated in your day with a large number of great movements—which do you consider the most important?" Without a moment's hesitation he said: "My Sunday school class." It is this sense of values we need in all our churches. The Sunday school deserves the very best strength of our very best people.

Then we need better equipment in hundreds of our churches over the nation. I have visited so many Sunday schools with dingy rooms, tiny pianos and ghastly pictures. The greatest need of all is for teachers who can teach, who will take the trouble to fit themselves to teach, and who will teach what is the supreme reality of life, God in Christ Jesus as Lord and Saviour and Friend. Teachers who will bring every pupil into personal relationship of love and obedience to Jesus Christ.

Fifth—We must Retain our Youth in the Life and Work of the Church.—I am frequently asked, What can we do to hold our young people in the communion and witness of the church?" Well! here is where Christian Endeavor and Pilgrim Fellowship societies come in. Both cannot function properly in the same church together. Both have captured many excellent young people for Christian service. There is a peril in overemphasizing the *fun* side of the program. I have found churches where young people stay away from, or will come in very late for, the devotional part of even the Sunday evening program . . . and then come for the "good times." This is a subtle danger and should be very carefully watched and controlled. I am sure we ought to be more frank with our young people and tell them lovingly but firmly that the Christian way of life is not eating and drinking and a "good time," but a crusade for Christ. Which is a better time! Not a summer picnic expedition but a call to witness for the Master and win others, enlisting them in world-blessing service. Compromising methods of getting their interest in the church are weak and far from being as successful as we may imagine.

Sixth—The Spiritual Life of Our Church Officials and Members Needs Quickening.—Spiritually and morally we are not as adequate as we might be to meet the needs of these great days. We shrink from great consecration. A church in a hurry after worldly amusements hasn't much time for prayer. And I am sure a church without prayer is passing by the springs of all grace and graciousness—of all power and love—springs that never fail those who seek. I believe nothing happier could happen throughout our churches than a rehabilitation of both the Sunday evening and week evening services—seasons of fellowship in Christian song uniting our people in the wonderful glow of the presence of Christ. When such services function at their best, we shall be mightier. Our people do not know the grand hymns of the church and seldom will our people express themselves in prayer. What we call the old fashioned prayer meeting, I know, became rather stereotyped and was a boring experience to many, but it can be made vital and intelligent and instructive. Why can't we have a week evening for spiritual instruction? The lives of the great saints are fascinating. The Christian poets are a joy to know. Multitudes in our churches don't know them—do not care to know them. Again there are grand exceptions and I have found these exceptions in "the wilderness and the solitary place." But the vast majority of our church members are tragically neglecting their spiritual culture. A twenty-minute sermon on Sunday morning will not do it. Such a school would infuse the whole life of the church with a new experience of God . . . and the church would have an irresistible impact upon the community. Ah! the "world is too much with us." The tyranny of things! The ever-multiplying socialties are swamping the spiritualities!

(Continued on page 15.)

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Our public school closed on Wednesday, June 5th and the children are at home now. And what a difference. They have been getting their lunch at school and were gone from 8:30 in the morning until 3:30 in the afternoon.

There were only two little tots in Johnston Hall where we have our office and they were so quiet we hardly knew they were here. The building was so quiet through the day we almost felt lonesome. But not so now with thirty children in and out all through the day. What a difference.

We started the combine in our oat field today. The oats are about as good as we have ever raised. They look as though we might get a yield of about sixty bushels to the acre. The school certainly closed in good times. We need all the larger boys to help handle the threshed grain.

We have the boys haul the grain in as the combine threshes it. We start the baler behind the combine and bale the straw, and store it in the barn for bedding for the cows next winter. Everybody will have a job from now until the last acre of wheat or oats is combined and stored and the straw all baled and packed in the barn, for bedding for the cows.

The little boys who are too small to work in the field can help one larger boy graze cows on land not fenced in, but which is good grazing.

Vacation season is here and all through the summer months the children will be going out for their fifteen-day vacations. When some get back, others are ready to go. This goes on all summer and then we hardly have time to give all their vacation.

It does most of the children good to get out for fifteen-day vacations. But in some few instances it would be best for them not to go. In our work here it is hard to tell just where to draw the line.

Our children have done splendid work in school during the school year. Last month we had fourteen on the honor roll.

Chas. D. Johnston,
Superintendent.

REPORT FOR JUNE 13, 1946.

Amount brought forward $4,990.76

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Beulah	$ 4.00	
Catawba Springs	19.00	
Moore Union	16.00	
		39.00
Eastern Va. Conference:		
Berea (Nans.)	$ 40.00	
Eure	31.25	
Liberty Spring	1.00	
Second, Norfolk	10.00	
Spring Hill	5.57	
		87.82
N. C. & Va. Conference:		
Ingram	$ 9.52	
Lynchburg	6.00	
		15.52
Western N. C. Conference:		
Pleasant Grove	$ 8.90	
Pleasant Union	8.00	
		16.90
Total this week from Southern Convention Churches		$ 159.24
Total this year from Southern Convention Churches		$5,150.00
Ala. Conference:		
Corinth, South	$ 3.00	

IOWA'S FIRST 100 YEARS WERE PLEASANT.

(Continued from page 7.)

will tell you that he at least conceived the tune of "Humoresque" while there, if he didn't actually set it to music.

Some, too often, have forgotten Iowa's part in perhaps the most monumental hoax of history — the so-called "Cardiff giant." It was supposed to be the petrified remains of prehistoric giant man. As a circus attraction, it really packed 'em in for a season or two. Then the truth came out.

Actually it was a heroic statue carved out of a ledge of gypsom at at Fort Dodge, clandestinely shipped to New York, buried and "discovered." The piece of stone is now preserved in a private museum at Des Moines.

And we mustn't forget Amelia Jenks Bloomer, editor of an early-day woman's magazine and crusader for the elimination of all special restraints imposed on women, including the character of their clothing. That strange and wonderful item of women's garb known as bloomers was named after this Council Bluffs woman.

We could visit, too, about the elevated street railway erected at Sioux City back in the days when its boosters foresaw a Chicago future for this northwest Iowa metropolis. Remnants of the structure could still be seen a few years ago.

Also there's the historic trail left by Mormon's across southern Iowa when, driven out of Nauvoo, Ill., they were starting their trek to a new home in Utah.

Those old enough to remember the famous McGuffey readers of sixty or seventy years ago will recall the thrilling story of Kate Shelly, fifteen-year-old girl who crawled across a railroad bridge to warn of a washout. Such a girl really lived—and in Iowa. Her home was at Moingena, near Boone.

If we moved into the field of famous personages who came from Iowa, our list would be endless. It would include a former president, a member of Lincoln's cabinet and numerous great men of letters — Rupert Hughes, Hamlin Garland, Edna Ferber and Bob Burdette, among them.

Carrie Chapman Catt, regarded by many as the greatest woman of her century, once served as school superintendent in a building within a stone's throw of where I sit as I write this commentary. And Herbert Quick of "Vandermark Folly" fame, presided as principal of a school almost within a stone's throw of my home, where three of my children—sixty or seventy years later—got their elementary education.

All in all, Iowa's a great place, worthy of all this year's centennial fuss and feathers. Pre-occupation with winning the war prevented us from making elaborate preparations on the statewide dimension. But individual communities—like my own—are stepping into the breach with their own impressive observances.

I promise you that you will never find a better time to visit Iowa than this year, our 100th birthday. Although a centennarian, we dou't feel that we're more than at dawn of that glorious day that has been set aside for us.

The people of Iowa are happy indeed to have the delegates to the General Council of Congregational Christian Churches of America honor our fair state by their presence, and thus add another great light to the galaxy of lights in connection with our state's hundredth birthday celebration, for the Congregational and Christian Churches of Iowa have contributed much to the history of our state.

N. B.: I have arranged to have a copy of an amazingly interesting book of historical data and pictures entitled, "Iowa Welcomes You," sent to each of the Southern delegates who wishes same.

If you wish a copy, just send your name and address on a postal card to Bert L. Woodcock, State House, Des Moines, Iowa, stating that you wish a copy of the book, "Iowa Welcomes You," referred to by Earl Hall.

Even if you can get them—don't mix alcohol and gasoline in your celebration. It is not even smart to buck the odds against you.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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OUR CHURCHES OVER THE NATION.

(Continued from page 13.)

Seventh—We Need in our Churches an Invigorated Missionary Mind.—Christian missions are not optional, they are imperative. Early Congregationalism was essentially missionary—and many of our best churches and people are still doing glorious work across the seas. But I have visited many churches where the missionary spirit is almost nil; indeed, in some churches the *missionary occasion*, if not to be avoided, is dull and stale and irritating. We must go far and deep into the life of the world if another holocaust of "man's inhumanity to man" is to be averted. It is the Master's mandate from which the Church must never seek release. *Our opportunity NOW is unique.* We spent 350 billions of dollars on the weaponry of death in the recent war. I wonder how much the Church will spend now on the *message of life!*

Eighth—We Need a More Closely Knitted Fellowship in our Churches Over the Nation.—We suffer very seriously from isolation not only in the matter of physical distances in Montana, Nebraska, etc., but from isolation of spirit and cooperative sympathy within our own fellowship. It is an inherent weakness in our independency, especially when we face aggressive work on a large scale, demanding combination and organization. It has seemed to me that a comprehensive combination of our closely adjacent churches in populous centres would be a splendid thing—what Dr. Jowett once called "an organized and agonizing independency," grouping deacons, trustees, youth leaders, and all the forces of individual churches in a regular, persistent, audacious evangelism.

Ninth—Concerning the Proposed Merger of our Churches with the Evangelical and Reformed.—This is surely a great opportunity for a more unified church life and ministry before a dislocated world. With the people generally I have found much enthusiasm and prayer that the merger may become an accomplished fact without undue delay. On the other hand I have found increasing numbers of certain leaders both lay and clerical opposing the movement. They seem sensitive about losing what they call "essential features," whatever that may mean!

We talk about the United States of Europe. Much of it is tall and idle talk when we are so reluctant and suspicious in putting our own religious house in order. Why the hold up, when the urgent emphasis over the whole earth is *one world and the unity of the race?* I am sure that the nearer we come to Christ, the nearer we shall come to one another, and the nearer we shall be to the heart of a disintegrated world groaning for the consistency of Christian nations in our passion for peace. I like the story of the Methodist minister who opposed the union of Methodism in England for thirty years. He was the veteran antogonist! At last when the final conference took place and an overwhelming vote was confidently anticipated in favor of the union, he rose on the conference floor and delivered his die-hard speech: "Mr. President, I have opposed this vicious connivance for thirty years by voice and pen. I am still convinced it is the wickedest proposition ever to be brought before this house—but as it seems to be *the will of God, I'm going to vote for it anyhow!*"

Tenth—Soul Winning Joy is the Sovereign Prerogative and Distinguishing Mark of the Christian Ministry.—I read a letter recently written by one of our younger ministers in the Middle West to his mother: "I am humbled and elated that God should use even me to win souls into the fellowship of Christ. My cup is running over with sheer gratitude." There was an effective glow throughout the narrative. Such a letter is not only thrilling; it is challenging. It raises some searching and penetrating questions for us all. Why not every minister be able to report similarly? Is it not the *will of God* —no sterile churches, no barren ministries, no fruitless disciples!

We lose much precious time bemoaning depleted sanctuaries, depressing statistics, supine and sapless ministries, the indifference of the age, changing times, etc., etc. I wonder if it is not high time to cancel our debilitating conferences and seasons of excuse and seek the "more excellent way." I mean fling ourselves with what Dr. Hutton of London calls "frenzied adventure" into the seeking ministries.

Who wants a church of formalists and fanatics? Who wants a cold and apathetic church? Who wants a contentious church? Unless the Gospel has failed, I believe people will still come to the church where there is intelligent piety, sincerity and zeal—the constraining love of Christ.

The New World will not come to us by way of Yale or Harvard, for education merely tells us frankly it is inadequate. Education in full communion will accomplish wonders. It will not come by way of West Point or Annapolis, for war has said, "It is not in me." It will come by way of Galilee and Calvary. "Faith has still its Olivet, And Love its Galilee." The Church has the chance of its life, *just now,* the world over, if she will go, in a great way, into the highways and byways and preach and live the Gospel of Christ. The practice is even more vital than the preaching!

I Favor Union with the Evangelical and Reformed Churches

By Rev. ROY C. HELFENSTEIN, Mason City, Iowa

The world has not taken Protestantism seriously largely because of its divided condition. And not until the Protestant Churches get together can the voice of Protestantism make itself to be heard with a note of authority and an emphasis of influence. "In union there is strength" for churches as well as for states and for nations. What a power Protestantism might today be exerting in the world were it not for its meaningless divisions! Our division is the reason for our weakness.

There may have been a time when the divisions of Protestantism were justified, but that time is now passed. Even most of the so-called reasons causing the divisions in Protestantism no longer obtain. The fact is that there is as much difference between churches within each denomination and between the ministers and communicants of each denomination in their theology and their ecclesiastical practice as there is between the various denominations themselves.

Our Lord earnestly prayed "that they all might be one, that the world might believe," and his prayer has certainly not been answered in the two hundred and eighty-seven various "sects and insects" that today drag the banner of Protestantism before an onlooking world. What a travesty upon religion itself is the present divided, contending, pretending position of Protestantism! I for one will never wilfully be responsible for placing a single stone in the way of any movement for Christian Union.

Only naturally we of the Congregational Christian Churches believe that our position is the desired and the highest expression of Protestantism. But in so believing, we are not consistent or fair if we are not willing to share our heritage with any other group that seeks fellowship with us.

If Protestants wish to be consistent, their differences, which are deemed so important by many, should in themselves compel every group in Protestantism to be willing to bring their differences into a common fellowship, that all might have the benefit of the distinctive contribution of each group. Any other attitude is selfish and unchristian. All Protestants claim that love is the highest principle in life. It is high time that they begin to practice it in their relationship with each other.

What a price has been paid right here in America because of the divided condition of the Church! "More than seventy million people in our nation who have no connection with any church—more than fifteen million youth who receive no religious guidance whatsoever—more than thirty million youth past sixteen years of age outside the membership of any church, and the forces of evil united in their bidding for everything that Christians hold dear. That is only a part of the price being paid because of our divided Church. May God forgive us!

Distinctive heritages, matters of polity, forms of worship, may continue to be excuses for Protestants to refuse to unite; but, in the light of the present world situation, such can no longer be classed as reasons.

The hour has struck when Protestant Churches having most in common should lead the way to a United Protestantism by merging their identities forthwith. It ought to be done. It can be done. So I vote with both hands up for a merger between the Congregational Christian and The Evangelical and Reformed Churches.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, JUNE 20, 1946. NUMBER 25.

CONGRATULATIONS
To the New Moderator of the General Council

Elon College Library

DR. ALBERT W. PALMER.

Dr. Albert W. Palmer, former president of Chicago Theological Seminary, and now Minister of Radio, First Congregational Church, Los Angeles, California, was elected Moderator of the General Council on Tuesday afternoon at Grinnell, Iowa.

Dr. Palmer graduated from the University of California, received his B. D. degree from Yale, D. D. from the Pacific School of Religion, and Litt.D. from Boston University. His first church was a rural pastorate in South Wallingford, Vermont. Since that time he has served the following churches: Plymouth Church, Oakland, California; Central Union Church, Honolulu; and First Congregational Church, Oak Park, Illinois.

During the first World War he was with the Army Y. M. C. A. in Siberia. Dr. Palmer has traveled extensively abroad. He is a noted writer, especially in the field of worship, well known for his churchmanship, and catholicity.

The new Moderator's books include: "The Human Side of Hawaii," "The New Christian Epic," "Paths to the Presence of God," "Orientals in American Life," "The Minister's Job," "The Art of Conducting Public Worship," and "Aids to Worship."

NEWS AND VIEWS

Rev. Paul I. Bechtold of Kansas has been called to the presidency of Southern Union College at Wadley, Ala.

Moderator Ronald Bridges was one of ten men who received their doctorates at the commencement exercises of Grinnell College on June 10.

Friends of Rev. Murdock W. Butler will be glad to learn that he is improving in health. He is staying with his daughter at 3020 Lombardy Avenue, Grove Park, Roanoke, Va.

Special music at the Valley of Virginia Sunday School Convention was a much enjoyed feature of the day. Four boys from the Leaksville Church presented music on the piano, violins and piano-accordion.

Rev. John C. Wright, pastor of the First Congregational Church of Atlanta, Ga., passed to his reward on Wednesday, May 29, after twelve years of service with this church. Sympathy is extended to his family and to the church.

Rev. J. Frank Morgan, pastor of Second Congregational Christian Church, Norfolk, is conducting a revival meeting at Long's Chapel Christian Church near Haw River, N. C., this week. A Vacation Bible School is being held for the children. Rev. Ellis N. Clark is the pastor of the church.

Laymen presided in an effective and gracious manner at our two Sunday School Conventions held in June. Mr. Roy Rothgeb of the Valley and Mr. Henry Earp of the North Carolina and Virginia Conference have both done excellent jobs as presidents of their Conventions.

Thomas A. Rymer, a Presbyterian layman and senior secretary of the Army and Navy Department of the Y. M. C. A., has been elected director of the General Commission on Army and Navy Chaplains. He succeeds Bishop Edwin F. Lee, who resigned to resume his work of the Methodist Church in the Far East.

On last Sunday morning Chaplain Lawrence D. Graves preached at the Lynchburg Congregational Christian Church, and Superintendent F. C. Lester conducted the evening service. This church will conduct a Vacation Bible School beginning June 24. The pastor, Rev. J. Howard Smith, preaches his final sermon for the church on June 30. He will enter Yale Divinity School in the fall.

The Winchester Congregational Christian Church held its Children's Day service on June 9, at the eleven o'clock hour. Climaxing the program was the reception of seven young girls into the membership of the church on profession of faith. The following week this church held its Daily Vacation Bible School. Rev. R. A. Whitten is pastor of the Winchester Church.

Rev. Allyn P. Robinson, former pastor of the United Church, Raleigh, and now North Carolina representative for the National Council of Christians and Jews, is the chairman of the Southern Convention Committee for War Victims and Reconstruction. He will be glad to speak in any of our churches concerning the work of our denomination in helping relieve the suffering of the world. His address is Box 1532, Raleigh, North Carolina.

A national conference of young churchmen under thirty years of age has been called by the Federal Council of Churches and the International Council of Religious Education to meet at Lakeside, Ohio, September 3 to 6. The National Council of the Young Men's Christian Association is cooperating. The meeting is for the purpose of mobilizing and training young men in local churches over the country for more effective Christian leadership.

Miss Pattie Lee Coghill spent Easter in Palestine, on her way back to the United States from India. She attended an early morning Easter service at the Garden of the Tomb. Miss Angie Crew was to have accompanied her on this trip to the Holy Land, but she spent the time in the hospital instead, following a major operation. Presumbably Miss Crew is now back at American High School for Girls, Aleppo, Syria. Latest news is that Miss Coghill will reach this country in July, following a visit to England.

FLORIDA CONFERENCE MEETS.

By Rev. W. N. Tuttle.

The sixty-third annual meeting of the Florida Congregational Christian Conference was held April 30-May 2, 1946, at Plymouth Church, Miami.

The opening fellowship banquet, as well as other conference meals, was in Plymouth's newly acquired parish house, which had only been in possession of the church for five days. Rev. Carl Stackman of Tavares presided, and after the presentation of visitors and new ministers, he introduced Dr. Douglas Horton, minister of the General Council, who spoke on "The Advantage of Being Alive."

The first evening session in the sanctuary of the church included a memorial service for former Florida ministers, fittingly conducted by Dr. Elisha A. King; the Conference Sermon, "The Responsibility of the Church in Our Time," preached by Dr. John Alfred Nansen of Union Church, Jacksonville, and the Communion Service, celebrated by Rev. Herbert D. Graetz of Lake Worth.

Business sessions were conducted with Moderator Louis Schulz in the chair, ably assisted by Mr. Lawrence W. Myers of Lake Worth. Reports of officers and departments were published in the annual *Golden Book,* which could be taken home for reference. In most instances it was only necessary for comment to be made on the reports, which were accepted and filed for reference.

Perhaps the most important matter of business was the adoption of a set of By-Laws which, together with an amended Charter, adopted at the previous annual meeting, and since granted by court order, now constitutes the basic law of the conference. The Committee on Charter and By-Laws was Mr. George L. Chindahl, chairman, Mrs. George W. Penn, Mrs. Robert G. Williams and Rev. Walter S. Metcalf.

Inspirational features of the second day of the Conference included two additional addresses by Dr. Horton, who spoke at the close of the morning session on "Intimate Views of Our Fellowship," and in the evening on "Christianity in Japan Today."

(Continued on page 14.)

NOTICE!

The Sunday School Convention of the Eastern Virginia Conference will be held on Tuesday, July 23, with the Newport News Congregational Christian Church. It is hoped that every Sunday School in the Conference will have a full representation present.

W. H. Baker.

SUFFOLK LETTER.

It is hard to make counterfeit kindness look real. Kindness has to come from within. If it is there it is there, and will be recognized without a great deal to do about it. Lack of it cannot be covered up with a lot of talk, and if it is there, verbosity cannot hide it. There are people whose tongue rattles on constantly, and yet they are truly big-hearted people; and on the other hand there are people who are extremely quiet and yet very kind. Being kind is a discipline of the soul. Some people come to it naturally, others are determined to take the required courses, and make it. God bless both, and the unkind may he bless even more—they need it.

Being kind is good for the physical being. It is like a medicine to heal, food to nourish. Unkindness is poison. It makes the person who is unkind feel sick. I know, having inadvertently tried it. Kindness trails a path of light in the darkness like the old lamp-lighter of other years. It makes the heart beat more normally, the head think more accurately, and it puts self in the background until needed. A bit of home work for the soul when one first awakens in the morning, asking God to help one to be kind in all things everywhere throughout the day, makes a good beginning. Taking the spirit of God into one's thinking is better than counting ten before you pass a judgment.

Being kind is good for the material wellbeing. I can point out some places about my home town here where it has cashed in. Day after day where it is practiced in mercantile business, or an insurance business, it's helpful. Unkindness is a theif, and often a very, very quiet one. It can sneak in and and steal your own good self-respect, when even your closests friends do not realize what sort of shop-work is being done in your soul. The best thing I know for a fellow to do is to do away with unkindness. Have no part or parcel in it. The kindest One among men once cautioned: "Be not afraid of them that kill the body, and after that have no more that they can do." It is the one who can injure one's good self-respect, that needs watching. To most of us he is enemy number one. The once Chief Justice of the United States said: "There is only one man in this world that can harm Charles E. Hughes, and that man is Charles E. Hughes." With God's help we can be the person we ought to be, and if we fail we shall probably have a big hand in our failure. It says in the Bible: "Be kind," and many can testify that it is very sound advice.

JOHN G. TRUITT.

VALLEY OF VIRGINIA CONVENTION.

The Valley of Virginia Sunday School and Pilgrim Fellowship Convention met on June 6 at Leaksville Christian Church with delegates from fifteen churches. The host pastor, Rev. R. E. Newton, gave the opening devotional, and the guest speaker was Rev. A. Kurtz Brubaker. Reports from the various departments formed the major part of the morning session. In the afternoon Mrs. Carroll Monger presided for the Pilgrim Fellowship session. The Leaksville young people had charge of the devotional, following which information was given concerning the Valley Camp and the work of the Southern Convention and National Pilgrim Fellowship Council. Mr. Roy A. Larrick, president of the Valley Conference, gave the address of the afternoon on "Dynamic Christian Living." Superintendent Lester spoke in appreciation of the cooperation of the Valley Churches during his term of office.

The Report of the Home Department showed that Mt. Olivet (G) had an active group in this field. The members are furnished enrollment cards, Pilgrim Home Department Quartilies, and envelopes in which to make their contributions to the Sunday school.

Three new young people's groups were reported: Bethlehem, Mt. Lebanon, and Newport. Two of the Pilgrim Fellowships, at Linville and Winchester, conduct the Sunday school worship service one a month. The Linville young people are giving $1.00 per month for Shaowu. In Winchester the young people meet as a missionary society once a month and as a Pilgrim Fellowship group every Sunday night.

An offering was received to help defray the expenses of the Valley delegate, Miss Isabelle Sheetz, to the National Pilgrim Fellowship meeting.

The following officers were elected: president, H. E. Liskey; vice-president, C. A. Phillips; secretary, Miss Gene Fahnestock; Treasurer, E. A. Showalter. The superintendents are: Teacher Training, Miss Winona Morris; Home Department, Mrs. Jacob Coffman; Missions, Mrs. Carroll Monger; Pilgrim Fellowship, Miss May Louderback; Organized Classes, Miss Dorothy Foltz; and Cradle Roll, Mrs. Clara Frazier.

The Convention will meet next year on June 5 at Mayland Christian Church.

A PASTORAL PRAYER.

By REV. W. R. CATTON,
Decatur, Illinois.

Eternal Father of our spirits, we draw near to Thee. Thou hast made us for Thyself, and our hearts are not at rest until they rest in Thee. Through the distractions and the turmoil of our lives Thou art always sending Thy word of peace to us. The clear light of truth is always shining through the murk and dust of our tumultuous days. We are sometimes blinded by the nearer sights, but we now would seek Thy light.

Our Lord Christ is the Way, the Truth, and the Light. We would know Him better. Declare to us, we pray Thee, the true and blessed Christian way of life. Our hearts are open now. Our minds are clear. We have tried to rise above the selfishness, the prejudices, the folly, that so often hinder our vision. Now, in Thy presence, speak to us, we beseech Thee, the word that we need.

What wouldst Thou have us be? Surely not the kind of men and women we now are. We may have been self satisfied, but Thou? Canst Thou approve us as we are? Surely the divine intentions for our lives are far more splendid than our poor achievements. Show us this day, we implore Thee, some new, true insight into what life *might* be for us.

And if the way be difficult, we can come to Thee for courage. Show us the way, and give us the zeal and resolution to follow in that way.

Forgive us this day, we pray Thee, those things of which our awakened consciences do now accuse us. Our lives, so self-sufficient, so conventional, when we contemplate them in our usual careless way, in Thy presence, measured by Thy divine ideals, seem so little, so tawdry, so selfish. Forgive, cleanse, restore us, we beseech Thee. Send us to our homes this day, and to our several occupations on the morrow, with a new resolve, and this time a firm resolve, to live more surely at our best: a little *less* to disappoint our Heavenly Father.

Be with all those whom we love today, wherever they may be, and widen the horizons of our compassion that we may love more generously and more largely, and come at length to be a humble part of the world-wide fellowship of those whom Thou dost love.

We pray in Jesus' name. *Amen.*

EVANGELS NEEDED.

A wave of pessimism is sweeping our land. Deadlocked conferences and paralyzed industry have sapped the faith of the American people. Countless voices have yielded to despair. Widespread conversation indicates that masses of people are completely baffled about our own economic problems and resigned to the fate of another war. They have surrendered in advance to the undesirable as if it were the inevitable.

Where is our faith? Sinister forces must not blind our eyes to the essential goodness of the American people and the great reservoirs of goodwill which have not yet become empty cisterns. Why yield our voices to the counsels of despair? God lives. Spiritual resources are unabated. Better, finer, and more thrilling expressions of the Kingdom of God are in the offing. "This is the victory which overcometh the world, even our faith."

THE GRINNELL PLAN.

One of the interesting recommendations to the General Council is the proposal that "the central headquarters of all our denominational agencies be located in Grinnell, adjacent to the campus of Grinnell College." The sponsors of this plan point to "the many advantages involved in a rural as opposed to a highly expensive metropolitan center." Pressing the arguments of geographical balance, democratic representation in administration and financial expediency, the plan calls for an expanded setting in "the heart of America."

This plan will commend itself to many of our people. The prospect of saving $125,000 in rent and salaries will not be dismissed lightly. The assertion that "the spending pattern of the metropolis ill accords with the sacrificial thrift of the hinterlands" will strike a responsive chord in the thinking of our town and country delegates.

The Grinnell Plan may be the entering wedge to pry our denominational headquarters away from the East. But centralization is the same whether in metropolitan New York or rural Iowa. Why only one denominational Mecca? Iowa is a long distance from Florida or California. Why not study anew our entire national strategy? Two regional offices in the East, the mid-West and the West respectively, and one in the South would provide representative and accessible centers of our denominational life. These logical zones of interest and activity would avoid the dangers of over-centralization, develop a healthy regional interest and publicize the work of our churches to the entire nation.

PASTOR ROBINSON.

Through the courtesy of Lloyd C. Robinson, D.D.S., of Morrisville, Vermont, and Richmond, Virginia, a direct descendant of John Robinson, the editor has enjoyed reading a biography of John Robinson, "The Pastor of the Pilgrims," by Walter H. Burgess.

Who was Pastor Robinson? What was the nature of his personality, his character and achievements? Surely we need to know more about this man than the important truth but bare fact that "He was very confident the Lord had more truth and light yet to break forth out of his holy word." The text for this memorable message to the departing Pilgrims was I Samuel 23:3, 4. The Bible was accepted as the ultimate source of religious truth and light, but the way was left open for "fresh interpretations and new applications of the Divine Word."

This interesting pen-picture of Robinson's character is quoted from the writings of Governor Bradford: "He was never satisfied in himself until he had searched any cause or argument he had to deal in thoroughly and to the bottom; and we have heard him sometimes say to his familiars that many times, both in writing and disputation, he knew he had sufficiently answered answered others, but many times not himself; and was ever desirous of any light; and the more able, learned, and holy the persons were, the more he desired to confer and reason with them."

There were many evidences that his marked forensic ability was exercised freely. Robinson was a student, writer and preacher, the apostle of separation, and the champion of religious democracy.

The biographer summarizes "the influence of Robinson on the thought of his age and the ages" as follows: "The influence of Robinson's work was felt long after his death in both hemispheres. It was exerted mainly in these directions: through his books, through the practical example of Congregational Church order which the religious societies at Leyden and New Plymouth afforded, and through the democratic ideals with which he had inspired his friends and connections."

This biography is a forceful reminder of the importance of pastoral work. No generation of ministers should forget this. The church goes forward today on the impetus of faithful pastoral work.

But Pastor Robinson was also a preacher of unusual ability. It is stated that "The laudable custom of expository preaching, upon which Robinson and Brewster set such store, was long continued in the church of their foundation. There was implicit in Robinson's thought a strong vein of what may be described as religious rationalism. He felt that if men and women would but apply their reason and common sense to the interpretation and understanding of the Divine message enshrined in the Scriptures, they would soon grasp the truths it conveyed."

Robinson illustrated the trinity of gifts essential to a well-balanced churchmanship: pastor, preacher, and administrator. We read, in conclusion, that "The high place and responsibility which Robinson accorded to every member of his church, rich or poor, high or low, was a feature of his system noteworthy on account of its reaction upon the political thought of his followers. The Congregational Churches were the nurseries of British and American democracy." R. L. H.

Christian Education in a Changing South*

By Dr. H. Shelton Smith,
Professor of American Religious Thought,
The Divinity School, Duke University.

The South is now passing through its greatest period of change since the fateful years of Civil War and Reconstruction, and this fluid situation is of paramount importance to the church and to Christian higher education.

Like other regions, the South was thrown into a tidal wave of change by World War II and its attendant forces. But many basic factors of change were at work in the South as elsewhere, long before the upheaval of war. Let us take a brief glance at some of the more significant factors that are now playing a decisive role in the changing South.

I. *Factors Producing Change.*

One such factor is mechanized agriculture. A dramatic symbol of this is the Rust cotton picker. Now a technical success, it is already working an economic and social revolution in the lower South. Under its operation, mass tenantry is, as a Federal agent recently said, destined to be "flushed down the stream."

Another factor producing a new South is urbanization. War-time industries up-rooted the countryside and concentrated thousands of farmers in urban centers, where employment was plentiful and wages high. This mobility upset many of the rural mores and introduced new patterns of living.

A third factor is the diversification of the economic structure of the South. It has been a commonplace in the South during the past century to ascribe economic kingship to cotton; but today that staple is, like many erstwhile European monarchs, without a crown. The rise of synthetic fabrics is driving king cotton from the economic throne.

A final factor is unionization of Southern labor. No other section has seen such phenomenal expansion of the labor movement. Both the C. I. O. and the A. F. of L. are now competing with each other in winning the allegiance of Southern workmen.

But other sources of Southern wealth are being discovered. Few people realize that the South's returns on cattle and dairy products are today larger than the income from cotton production. Manufacturing, of course, is a great new source of wealth. In the field of furniture production, North Carolina, in 1939, stood third in the nation, netting $53,848,031.00. The heart of the textile industry is now in the South. From this source alone, North Carolina, in 1939, realized the sum of $545,085,948.00. Steel production has a powerful Southern center at Birmingham, Alabama. Other types of industrial production include synthetic rubber, minerals, oil, pulp, paper, and lumber. These developments show that the South is now well on the way to a diversified economy.

Still other factors might be listed, but I have mentioned enough, I hope, to demonstrate that the South today is witnessing profound change in its social and economic relations. Religious and moral issues are involved in these new modes of life. The Christian college, therefore, must be sensitive to its new challenge in this changing South.

II. *Challenges to Christian Education.*

Before considering certain issues which confront Christian education, let us remind ourselves of the fundamental basis upon which Christianity concerns itself with the human order. This world, says Christian faith, was brought into existence by God for His glory and for human fulfillment. Inasmuch as all persons are created in the image of God, they are equally worthful to Him. As Saint Paul says, "For in Christ Jesus you are all sons of God. . . . There is no room for 'Jew' and 'Greek'; there is no room for 'slave' and 'freeman'."—(Gal. 3:26-28.)

Christian education is thus distinctive in its principle of human valuation. A truly Christian college will be itself a community of persons who experience mutual fellowship through worship, learning, and service. The final product of a Christian college is a person who respects other persons as equal sons of God and who devotes himself to the spiritual liberation of personality in all human relations.

This being the distinctive mark of Christian education, the present situation in the South is infinitely challenging. Let us concentrate our thought on two problems of crucial importance to the church college.

One of these is the issue of Southern public education. We rightly assume that democracy depends in part upon an informed citizenship. We also truly assume that cultural and spiritual enlightenment is necessary to the growth of Christian personality. The Christian college, therefor, should be deeply disturbed by the fact that the children of the South are the most poorly educated in America. Professor Rupert Vance of the University of North Carolina tells us that "Only half of the Southern people have gone to school for 7.4 years." Illiteracy is a milestone about the neck of multitudes of Southern people.

The South spends less than half as much per student as does the rest of the Nation. To be exact, the ratio is $47 to $108. Nevertheless, most Southern states already spend a greater proportion of their tax revenue for educational purposes than do other states of the Union.

The consequences of illiteracy are clear. An ignorant electorate is the seed-bag of political reaction; an untrained laborer is doomed to low wages; an uninformed church member is the victim of miniterial demagogues and the prey of spiritual charlatans. In sum, the natural and human resources of the South cannot be fully developed, personality cannot be truly released, until the South finds a way to give a better education to its children.

But the sober fact is that the South has relatively more children to educate and fewer dollars with which to educate them than any other part of the Union. If, therefore, the South is not to be indefinitely doomed to educational and cultural inferiority, the Nation as a whole must share the burdens of this region. In recent years, a variety of plans for Federal aid to education have come before Congress, but for various reasons they have always been deefated. No small factor in these defeats has been the fear that Federal aid would involve Northern interference with the South's bi-racial patterns. Political reactionaries of other regions have subtly taken advantage of this fear and thus have been able to escape assuming any financial responsibility for educational advance in the South. Our own Southern political leaders, however, have been equally responsible for defeating these educational bills.

But let Americans not forget that a half-educated South is not merely a menace to itself; it is also a social and cultural back-drag upon the entire Nation. In recent decades, multitudes of disinherited Southerners have migrated to the North and West,

(Continued on page 7.)

*Address given at the 1946 session of the Southern Convention at Waverly, Va.

A Former Frontier of Our Denomination

By Rev. Roy C. Helfenstein, M. A., D. D.
Mason City, Iowa.

For more than a hundred years, churches of our denomination have been witnessing for God in the State that is serving as host to the General Council meeting this year. When Iowa was yet a territory, in the year 1838 to be exact, missionaries from New England Congregational Churches crossed the Mississippi River into this, then a frontier of religious endeavor, and began founding Congregationl Churches—pushing westward across the prairies in their efforts to establish places of worship that would not be fettered by ecclesiastical domination, and where democracy in religion could be practiced without fear of censure from ecclesiastical over-lords. A few years later, mission minded folk of the Christian Church from the States of New York and Ohio came to Iowa to assist their Congregational brethren in the enterprise of establishing "Free Churches for a Free People," offering the settlers of the new commonwealth the privilege of worshiping God according to the dictates of conscience, insisting that Christian character should be the only requirement for Christian fellowship, and, in accord with their brother Congregationalists, emphasizing the importance of democracy in religion as well as in government.

The emphasis which the leaders of the Christian Church laid upon the uniting of all Christian believers naturally militated against the growth of their movement; for to be consistent with their plea for union, when having esablished local churches, the leaders frequently felt constrained to unite with other congregations that were later established in the same communities. And thus scores of churches, founded by the Christian Church leaders in those early days of Iowa's history, though joining with other groups to form a Union Church, today bear the name of ecclesiastical bodies other than Congregational or Christian. Though in all parts of the country, the Christian denomination, which for many years refused to recognize itself as a denomination, lost hundreds of churches in the same way, it is doubtful if any other state witnessed such a wholesale loss by this group of religious pioneers as did Iowa during the last half of the 19th Century. For many years the Christian Churches of Iowa maintained a thriving academy and college, first named "Christian Institute" and later "Palmer College," in the center of the State at LeGrand in Marshall County, the institution later being removed to Albany, Mo., and later merging with Defiance College in Ohio.

Horace Mann, a leader in the Christian Church and a leader of national prominence in education while President of Antioch College at Yellow Springs, Ohio, in 1852 urged the Christian Church leaders in Iowa to establish the college and to cease establishing local churches only to lose them in local union movements. His first recommendation was accepted, and because his second recommendation was rejected, the more than a hundred churches founded in the last half of the 19th Century had dwindled to some thirty town and country by the time of the merger of the Congregational and Christian Churches in 1931—the churches in the larger centers of population having long since united with congregations, thus losing their union emphasis and idealism, and becoming a part of creedal ecclesiastical regimes, in protest against which they had originally been founded.

I do not know how many local Iowa Congregational Churches have been lost to the denomination in local federations—but I know there has been too many. Both groups in Iowa and elsewhere have learned by costly experience that Christian union, which has been the plea of both groups from their beginning, is not promoted by the job being attempted by local communities.

The Congregational pioneers in Iowa laid deep and sure the foundations of Congregationalism in the new frontier, establishing churches in the larger settlements, many of which later became county seat towns and cities. Congregational college and seminary trained men from New England gave the new territory the higest type of religious leadership—men who were superior in scholarship to the leaders of other denominations in that early day. Rev. Asa Turner, "The Father of Congregationalism in Iowa," Rev. Julius Reed, and Rev. Reuben Gaylord, all Yale men, were the first pioneers of Congregational missionary efforts in Iowa, though Rev. Apthorp is reputed to have been the first Congregational minister in Iowa, having preached in the State in 1836. The absence of centralized authority, in both the Congregational and Christian movements, gave the pioneers of other denominations, which had such authority, a distinct advantage in the promotion of their respective denominations.

The catholicity of spirit which characterized the Congregational leaders throughout the nation in the first half of the 19th Century led to a united effort with the Presbyterian Churches throughout the East resulting in some 2,000 Congregational Churches being lost to the Presbyterians—thus militating against the growth of Congregationalism in Iowa as well as in other parts of the country. But in spite of this handicap the Congregationalist leaders in Iowa were able to establish many of the principal churches in the State and a college which from its beginning has ranked as the leading church college in the State — Grinnell College — where the General Council is meeting. Lord Bryce, in his classic book entitled, *The American Commonwealth,* refers to Grinnell College and Dartmouth College as being the two highest ranking colleges in America.

The Congregational Christian Conference of Iowa is one of the strongest conferences in the denomination, with churches in every section of the State. The 229 Congregational Christian Churches of the State are doubly proud to be host to the General Council meeting in Grinnell in this year when Iowa is celebrating the One Hundredth Anniversary of its statehood. Upon this occasion of great historic significance to our denomination and to our State, the Congregational Christian Churches of Iowa most heartily welcome the Congregational Christian representatives from the Southland where the former Christian Churches had their beginning and have rendered such monumental service to the Kingdom down through the years.

A man was once asked for a donation for some church purpose, but excused himself by saaying: "I'm fattening a calf, and when it's fat, I'll give the proceeds." The same excuse was given three times over in response to appeals. One day he was approaching church a little late, and heard the choir singing, "The half has never yet been told," and thought, in the distance, the words were, "The calf has never yet been sold." Conscience-stricken, he sold the calf, and gave the proceeds to the church.—*Scoville.*

News of Elon College

By President L. E. Smith.

A PROBLEM—WHAT SHALL WE DO?

Student enrollment in Elon College for the past fifteen years presents a very interesting study. On the opening day of school, September 1931, we matriculated eighty-six students. By persistent and continuous efforts, which included many free scholarships, we succeeded in increasing this number to 191 for the fall semester. Forty new students were added for the spring semester, making a total for the year of 231. In 1932-33 the previous year's enrollment was increased by a little more than 100. In 1933-34 our student body totaled more than 400. From 1934 on we sustained a gradual increase in our student body until 1941-42 when the enrollment reached the all time high for the ten-year period of 661. Then the war came which took our boys and our civilian enrollment dropped to 373, but the Army Air Corps came in the spring of '43 which gave us 250 men, again increasing our student body to more than 500. Since that date our enrollment has exceeded 500. At present we have 261 in summer school. Total enrollment for all years included, in addition to regular college students, commercial, art, music, and all other special students not taking work with college credits.

The year 1946-47 presents a problem—a very serious problem. Our enrollment will be determined by our capacity and willingness to receive. At this writing every available room for boys has been reserved and there is a waiting list of more than sixty who have filed their applications for entrance in September with room reservation fee attached. These are not all G. I.'s, nor will we have anything like an entire male student body next year. We will have as many girls as usual, notwithstanding the fact that there was not a graduating class in Alamance County for the year just closed. Due to the fact that North Carolina added the twelfth grade to its public school curriculum, there are fewer than 10,000 high school graduates in the state from which colleges may recruit their student body.

Girls have been assigned West Dormitory, East Dormitory and Ladies Hall. Every room in these buildings has been reserved with the exception of three and a half, providing space for only seven girls. These rooms will be reserved before the week is over.

Now, this is our problem, and an acute problem it is: boys, largely G. I.'s, are literally begging for an opportunity to enter college. Elon, as many other colleges, is compelled to say "No." We could perhaps arrange rooms for an additional 100 boys. If so, these would practically all be G. I.'s. This would present the college with certain problems:

1. Adequate furnishings for the rooms provided. The furniture could be secured but it would be an item of expense.

2. Required books for library and classroom work. There is a possibility that the books could be secured.

3. Additional instructors. This could be done but would require an increase in the amount paid for salaries.

4. An additional endowment of $100,000 to meet accrediting agency's demand. These are our problems. They are real. They are serious. They should be met squarely, courageously and solved.

It does seem that we should provide educational opportunities for those who have fought for our country and our freedom. What shall we do? What say you? Do you have an opinion? Do you have a plan? Are you willing to contribute? Will you please take time to write me.

CHRISTIAN EDUCATION IN A CHANGING SOUTH.

(Continued from page 5.)

and have carried into those areas illiteracy, unskilled hands, provincialism, and racial fascism. In their new regions they have often become the tools of social and political reaction. The Gerald K. Smiths have easily exploited them.

It is thus evident that educational illiteracy in one area will affect the moral and cultural life of the entire Nation. No section lives to itself in this time of great mobility. The destiny of one section is bound up with the destiny of all other sections. Leading educators in the South and in the North realize this and thus are advocates of Federal Aid as the only means of equalizing the educational opportunity of the South. No college which calls itself Christian can therefore be indifferent to this movement for the spiritual liberation of human personality.

A second issue in a changing South which challenges Christian education is the struggle for democracy. The South of today is fluid and restless. It is the scene of marked contrasts: riches and poverty, illiteracy and culture, conservatism and liberalism. Thus it would be almost a miracle if this region were not caught in a web of social and political tensions. The marvel is that this seething life has not erupted into large-scale violence in numerous places.

There is a political awakening among hitherto inert and poverty-stricken masses. This upsurge of the masses will not, of course, be welcomed by those political reactionaries who are in the habit of selfishly controlling elections. We may, therefore, expect this quest for democracy to involve numerous battles. The forces that prosper under the Bilbo type of political leader will wage a long and desperate struggle to hold their power.

The growing labor movement is also certain to make itself felt in the battle for a more democratic South. Labor now knows that its economic and cultural objectives cannot be realized unless it becomes more active on the political front. Tre current drive to organize the Southern worker is engineered by strong and experienced leaders, and it is backed by a determination to press the claims of labor upon those who hold political power.

The South's forgotten man, the Negro, is today more determined than ever to achieve the status of equal citizenship. A striking book came from the University of North Carolina Press last year, bearing the title, *What the Negro Wants*. It was written entirely by Negroes. With one accord, these writers tell us that what the Negro wants is first-class citizenship. They abominate a social order that calls itself democratic, and yet subjects thirteen million black people to a white over-lordship. The new Negro is no longer willing to accept an inferior status; he is ready to use every ounce of his intelligence and political power to life himself into the realm of an equal citizen.

In this fight for true democracy the Christian college is crucially implicated. Our Christian faith affirms the the equal worth of persons, and it is this faith that must undergird the struggle for economic and social de-

(Continued on page 10.)

A LETTER FROM MR. HUANG.

Several weeks ago, I sent Pastor Samuel K. Huang, the general secretary of the Shaowu Mission, a letter and received the following reply that I know will be of interest to you:

"Dear Mr. Jackson:

"Your kind letter of March 25 came day before yesterday. A year ago I only heard your name, recently, I saw your picture and read your writing. As soon as I can see you face to face, I think myself happy.

"As for you are planning to bring a projector with many color pictures about the Bible, the church and others, it is very good, which will be helpful in our work here. The electricity in Shaowu now is D.C. current and 110 90 volts. As soon as have A.C. Hoping you can bring a radio (short wave receiver) and stereopticon and photographic film camera. These are fit for here use.

"We are planning a house for you live which is new building by Mr. Charles L. Storrs in East Gate. I look over there are three bedstead and three bed clothes in bedroom (I suppose he means mattresses), table, chair, stool, are enough but never find anythings in the kitchen. We are exceedingly hope have a doctor and nurse, Miss Frances Whitaker come to with you to reopen the hospital. The hospital building is very pretty, which have more fifty sickness bed and many equipment of surgical and interior but no one things in the hospital now, only one empty house. I am glad to find a teacher for help you when you arrive here (for language study). About the road from Foochow to Shaowu. There are two ways:

"1. All the journey (750 Chinese miles) (250 American miles) take boat to Shaowu. Need two weeks.

"2. Take steam boat to Yenping (half to Shaowu) one day. From Yenping to Shaowu, take bus only one day but heavy luggage need carry by boat.

"When you reach Foochow that I will come down welcome and for your guide.

"My English is very poorly excuse me,

"Continue to hope and pray and may you receive bountifully of God's vision, strength and courage to come and help us.

"Synods members and my fellow-workers send theirs goodwishes to you and Mrs. Jackson.

Very sincerely,
Samuel K. Huang."

I can't begin to tell you the thrill it gave us to receive this letter from our friends-to-be in Shaowu. If Mr. Huang comes to Foochow to see us, it will probably cost him one month's salary. What a fine, generous person he must be, and how anxious we are to meet him.

We had hoped to go to the language school in Pekin for a few months in the Fall, but apparently it will not be open for sometime yet, so we will stay here this summer to learn to read the Bible in Chinese, and to study the Chinese newspapers. We will sail for Shaowu probably in November. Receiving a letter like the one above makes us anxious to go as soon as possible.

Richard L. Jackson.

NEWS FROM SOUTH INDIA.

"There is no doubt that India is terribly short on grain, including rice and certain other nutritional grains, because of crop failures last season and because they do not have the Burma supply to draw on as in other years. Recently we had good rains but they came too late for such food crops. *The next three months, as Herbert Hoover has said, will be very critical for us,*" testifies a New Englander, Emmons E. White, Congregational missionary, writing directly from Aruppukottai, South India.

In the last great famine suffered by India in 1897 to 1900, the American Board of Foreign Missions through its missionaries in the Marathi area rescued and cared for some 3000 famine children. Today its workers are again aiding to the limit of their ability.

They are feeling the pinch of the high cost of living there, Mr. White adds. The rupee buys only *one-third* what it did before the war. But Christian work goes on with vitality and in one month alone, in his area, Mr. White saw 200 baptized into the Christian faith and forty more families were being made ready.

Born in Trumbull, Conn., Mr. White (Yale University B. A. 1914, B. D. 1917) returned to India alone but Mrs. White, now residing at 69 Clark Street, New Haven, Conn., will rejoin him later. Mr. White was pastor of the Second Congregational Church of Palmer, Mass., for five years (1932 to 1937). The Whites are special representatives in India of the Payson Park Congregational Church, Belmont, Mass.

Since his return to Aruppukottai Mr. White has been elected chairman of his mission station which includes seven Indian pastors, 10,000 Christians, and thirty-two elementary day schools with over eighty teachers. He is also chairman of a wide church field involving supervisory work of thirty-one Indian ministers and 41,000 Indian Christians. It is not strange that he pleads in his letter home, "It is really two men's work and to succeed I shall need the prayers and support of all my friends."

Mr. White makes a unique contribution in his India work by having learned to give Indian "Kalachebam" or "singing sermons" in the native tongue. It is a successful and beloved method of telling the Christian story in song.

Of the political situation, Mr. White points out that it was still critical when he wrote. "The British Government has promised to give complete independence to India. It is only a question as to into what hands to give the power." When he wrote, the National Congress party, claiming to represent all classes in India, and the Muslim League, claiming to represent ninety-two million Mohammedans, were still at odds.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 13, 1946.

Sunday Schools.

New Hope, Harrisonburg, Va.	$	8.24
Liberty (Vance), Henderson, N. C.		25.34
Total	$	33.58

Specials.

Elm Ave., Portsmouth, Va. (For (For Shaowu)	$	17.60
First, Burlinton S. S., Burlington, N. C.		55.82
Total	$	73.42
Total for the week	$	107.00
Previously acknowledged		31,934.48
Total since Sept. 1, 1945		$32,041.48

Mattie Cox Parker,
Secretary.

Grinnell College is Host to General Council

Just a century ago, in 1946, James J. Hill, an enthusiastic young Iowa missionary, threw a silver dollar on a table around which he and his associates were consulting and proclaimed: "There is the first dollar in the endowment of a new college. Now appoint a board of trustees to take care of it." At that moment Grinnell College came into being. By coincidence, the college has its centennial in the same year as the State of Iowa, in whose development the college has played a significant part.

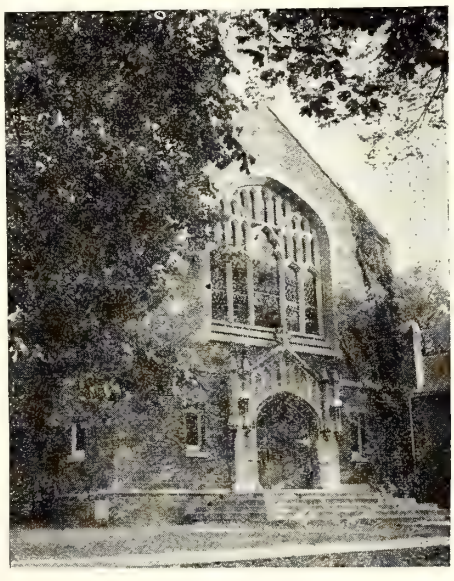
GOODNOW HALL—PHYSICS LABORATORIES.

Eight years before Grinnell's "endowment" was established, Asa Turner, a Yale graduate, had set up a Congregational Church at Denmark, Iowa. At Andover seminary, eleven theological students dedicated themselves to home missionary work in the new West. After correspondence with Turner, they chose the Iowa Territory as their field of work, and by their unanimous decision they thus formed the famous "Iowa Band," whose purpose was "each to found a church and all a college."

With the coming of the Iowa Band, things began to move. In April, 1844, the "Iowa College Association" was formed, and the following year a committee on location selected Davenport, then a village of about 1,500, for the college site.

The Board of twelve trustees was elected June 10, 1846, and instructed to obtain a college charter, thus meeting Hill's challenge, and collection of funds began. In 1854 Iowa college graduated "the first home-bred B. A.'s in trans-Mississippi history"—the brothers, John H. and William Windsor.

In that same year, 1854, Josiah Bushnell Grinnell, with the help of a few associates, founded the town of Grinnell on the open prairie. Election to the U. S. Congress took Grinnell back to Washington, D. C., for a time, and he was active for many years in local, state, and national politics.



HERRICK CHAPEL.

From the first, Grinnell and the other later pioneers had projected "Grinnell University," and in 1856 a charter was obtained. Meanwhile, difficulties arose for the young college at Davenport, and the trustees decided to look for a more favorable location. The proposal of a merger of Iowa College with Grinnell University was accepted in 1859, and the combination was continued under the charter of the older institution. The name of the corporation has thus remained "The Trustees of Iowa College," but in 1909 the more distinctive and less confusing name "Grinnell College" was adopted by the trustees for the institution itself.

At its new site, the young college continued steadily to grow and prosper. In 1860 it became one of the earliest pioneers in education by admitting women as candidates for a degree, and it has remained co-educational ever since.

The famed cyclone of June 17, 1882, leveled every building and tree on the campus within three minutes the night before baccalaureate exercises. Two men students died of their injuries. For the text of the new sermon which replaced that which went with the winds, President George F. Magoun chose, "And God was in the whirlwind." It was such a catastrophe as had never before been suffered by an educational institution. But sympathies all over the country were quickly roused, and within a year the college had three new and better buildings to replace the old. Today the campus extends over seventy-four acres, with numerous modern buildings, additional structures being planned, and modernization arranged for the oldest buildings.

After Pearl Harbor the men of the college entered the armed forces at such a rate that by the fall of 1942 the college was able to offer many of its facilities to the War Department for soldier training. An officer candidate school took over the Men's Dormitories, the major recitation building, and several off-campus buildings. By July 1, 1943, the O. C. S. had graduated 1,500 administrative officers.

Grinnell's own men and women were represented in every branch of the service, to a total of more than 1,025. More than forty men gave their lives to their country.

Now the college has returned to its peacetime work and program for expansion, progressively modernizing its curriculum and administration while preserving its essential quality as an institution fostering the liberal arts and sciences.

It is fully accredited to the Iowa State Board of Education and is a member of the Association of American Colleges.

(Continued on page 11.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

CHILDREN AND MISSIONS.

The Junior Missionary Society of the Franklin, Va., Congregational Christian Church, under the leadership of Mrs. T. Hayes Holland, is having very interesting meetings this year.

Since we had a large enrollment and it included children of such a wide age range, we decided at the beginning of the conference year to divide into two groups. This has proved to be very satisfactory.

Our society meets during the Sunday school hour each third Sunday morning. Officers of the society are: George Barron, president; Bobby Jones, treasurer and Georgia Steinback, secretary. Their leadership has been interesting and a challenge to any group.

We have completed our Foreign Mission book. Apparently the children gained much information about Africa other than deep jungles and wild animals. They loved Nyanza and Henda and keenly felt a need for boys and girls growing up in America to help make this a Christian world.

We have begun the study of *Trailer Town* and when this is completed I feel sure the children will have a better understanding of those who are uprooted.

We are really proud of the extra activities and achievements of the society thus far this year. We sent a box of Christmas gifts to the Elon Orphanage; we presented a public meeting to the Sunday school during the Christmas season; we have our apportionment for the year up to date; and have remembered the sick with flowers or cards.

The week after Easter Mrs. Holland and the teachers in our Junior department gave us a weiner roast, and a good time we did have.

We are distressed to lose Lois and Jimmy Scott; they have meant much to our society. It is our loss, but Elon's gain to have them.—*Sent in by Mrs. T. Hayes Holland, leader.*

YOUTHFUL HOSPITALITY.

By MARY S. STOVER.

Issued by the National Kindergarten Association.

"My children do not need to be taught hospitality," said a mother, whose home is in a small town. "Our back yard is a public playground—our house, a general recreation hall. We practically maintain a free lunch counter, too."

Does this mean that her children are really hospitable? Or are they—and perhaps more particularly their parents—too indulgent to the young neighbors? It may be that these boys and girls are more harmed than benefitted by such a continual open-house system. The subject is worth pondering.

There are children—indeed whole neighborhoods of them — that need some place in which to congregate which will offer a friendly welcome, partly compensating for their lack of proper home life. To provide such a place may be important enough to justify contributing—at no small cost —time, care and material supplies. In such cases, and even where hospitality is on a much smaller and more usual plan, there are certain fixed responsibilities for both the young hosts and their guests. It is not well to relieve either hosts or guests of those responsibilities.

Even young children should share in the work of setting things in order after serving a treat or playing with their guests. They can often help, too, with the earlier preparation of some of the food which they like to give away so lavishly. Their playmates will be more likely to appreciate the favors enjoyed if they, also, aid in the necessary work; and doing this will make them more self-respecting recipients of the hospitality shown them.

Informal hospitality always seems the more genuine and gracious. Children's natural taste for it should be nurtured. We should teach them its basic principles through happy personal experience and family example.

"Given to hospitality" is one of the Bible phrases that should be a conscious ideal in the home. Let us lead the children to see that hosts whose courteous good will is heart-deep will show this even in offering a glass of water.

The tendency of some sociable youngsters is to invite and otherwise encourage small visitors who will rudely overrun the place unless there is a firm adult stand in the matter. Others of a shyer and less unselfish nature need continued aid and encouragement to enable them to become really pleasing young hosts.

With both types, we should seek to guide rather than discourage each hospitable impulse. Some forward-looking mothers always draw their children, in a pleasant manner, into the work of preparing for family guests; they show them exactly how to render various small attentions that make people feel truly welcome.

A native of Central Africa wrote a little book about the traditional customs of his tribe. Part of it dealt with teaching the children how to express hospitality. He explained his conviction that these early lessons were important by saying something very much like this: "Any custom which a man learns midway in his life is like a plant placed in an entirely new environment; it is slow to take root, slow to grow, and it never really matures. The person who understands a custom like hospitality early in life finds that it matures as he matures and in time becomes a definite part of himself."

CHRISTIAN EDUCATION IN A CHANGING SOUTH.

(Continued from page 7.)

mocracy. If a church college should be indifferent to this drive for genuine democracy, it would be truant to the Kingdom of God. Though the social order is not itself the Kingdom of God, that order is the matrix within which the Kingdom manifests itself on the historical plane.

Powerful secular movements now seek to lead the South into the democratic way of life. These movements have arisen partly because the Christian forces have not adequately concerned themselves with remaking the social order of the South. If secularism is not to win the allegiance of the working masses, the church of the South must apply itself with new diligence to the issues of a Christian democracy.

This is truly the century of the Common Man. He is rightly determined to lift himself above the level of a social pariah. Let the church remember that it was the common people who heard Jesus gladly. They will hear the church gladly today, if it brings them Jesus' message of human redemption.

Christianity teaches us that man is of infinite value because he is the child of God. The gospel of the value of the invidiual man leads straight to a belief in the brotherhood of man. That is a principle of Christianity, as of democracy, whether we like it or not. And it is a truth that we must learn very soon, because the world has become too small a place for men to live in on any other basis.

—*Rev. Wendell Phillips.*

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

VIRGINIA STATE CHRISTIAN ENDEAVOR CONVENTION.

As previously mentioned on this page, the Virginia State Christian Endeavor Convention will be held at Massanetta Springs, July 15-19, 1946. You will note that the Convention will close on Friday instead of Saturday as previously planned. The cost is now $9.50 for Monday supper through Friday lunch.

Some of the Convention leaders are as follows: Rev. D. K. Poling, co-minister, the Baptist Temple, Philadelphia; Rev. Harvey C. Hahn, U. B. Church, Dayton, Ohio; Arch J. McQuilkin, vice-president of I.S.C.E., Pennsylvania; Rev. Jesse H. Dollar, First Congregational Christian Church, Newport News, Va.; Rev. A. C. Meadows, First Christian Church, Radford; Miss Pauline Shoemaker, associate president, I.S.C.E., Washington; Miss Sara McCloy, I. S. C. E. junior worker, Pennsylvania; Miss Mary Huband, Richmond, Va.; A. G. Jefferson, Song Leader, Lynchburg; Rev. Allen B. Stanger, Richmond, Va.; Rev. Kenneth Bain, Melrose Christian Church, Roanoke.

Several classes will be offered for credit. There will be Citizenship Night, Missionary Night, Stunt Night, Banquet, Sunrise Service, Early Morning Communion Service, Quiz Program, Morning Devotionals and Evening Vespers.

Registration: $2.00 (17 and over), $1.00 (under 17). Your fee should be sent to Mrs. Curtis L. Garner, 106 Madison Street, Lynchburg, Va., at the earliest possible moment.

* * *

HAPPY HOME 4-H YOUNG PEOPLE.

The 4-H young people of Happy Home presented a 4-H Church Sunday program on Rural Life Sunday, May 26. The program was as follows: Prelude: "My Country 'Tis of Thee;" Invocation: C. Shannon Morgan; Welcome and Purpose of the Service: Bobby Jean Estes; Hymn: "All Hail the Power of Jesus Name;" Reading of the Scripture: Nancy Ellington and Frankie Ann Cross; Solo: "Love's Old Sweet Song," by Theodosia Carter; Poem: "Homes" (Grace Nell Crowell), read by Barbara Grey French; Prayer: Dolores Mitchell; Hymn: "Onward Christian Soldiers;" Offertory and Doxology; Story for the Children by Winifred Ellington; Pastoral Message: "The Conservation of Our Homes;" Hymn: "Blest Be the Tie;" Benediction and Postlude.

The program was planned by Theodosia Carter who is a 4-H member and who graduated from grammar school May 24.

C. SHANNON MORGAN,
Pastor.

(Congratulations to the Happy Home Y. P. for sponsoring such a fine Rural Life Sunday program. Perhaps others did the same. If so, let me hear from you. Editor.)

NORTH CAROLINA AND VIRGINIA CONVENTION.

The Sunday School and Pilgrim Fellowship Convention of the North Carolina and Virginia Conference met on June 13 at Union Christian Church, Virgilina, Va. Opening worship was conducted by Winston-Salem and Pfafftown Sunday schools under the direction of the pastor, Rev. W. J. Andes. Rev. W. W. Snyder addressed the Convention on "The Greatest Teacher." The president's message was given by Mr. Henry Earp, following which the various departments reported. Rev. Joe A. French led the adults in a discussion of "Methods of Teaching," while the young people met in their annual session under the leadership of Miss Tessie Zimmerman, president.

At the afternoon session, Rev. F. C. Lester talked about "The Best Superintendent I Know," and made his "farewell address" to the Convention as Superintendent. Rev. W. Millard Stevens presented the idea of Christian Stewardship under the subject, "Boys and Girls Who Give."

Two offerings were received—one for the Shaowu Mission, amounting to $35.00, and one to help defray the expenses of the young people going to the National Pilgrim Fellowship meeting, amounting to $20.00.

Three rising votes of thanks were given: one to Rev. C. E. Newman for his thirty-nine years of service in that area, one to Mr. Henry Earp for his services as president, and one to Rev. F. C. Lester, retiring Superintendent.

Officers elected for the new year are: president, Rev. W. W. Snyder; vice-president, J. V. Simpson; secretary, Miss Louise Sparks; assistant secretary, Mrs. G. W. Pollard; treasurer, Miss Hattie Apple. It was voted to discontinue the departmental superintendents.

The Eastern North Carolina Sunday School and Pilgrim Fellowship Convention will meet at Plymouth Christian Church on July 11, at 10:00 A. M. The president, Rev. R. T. Grissom, is planning a fine program and hopes that each Sunday School in the Conference will be represented.

NORTH CAROLINA AND VIRGINIA PILGRIM FELLOWSHIP.

Seventy young people representing twenty churches met for the annual session of the North Carolina and Virginia Conference Pilgrim Fellowship. Berea Christian Church, of which the Rev. Mark Andes is pastor, had fifteen young people present, the largest delegation from one local church.

Miss Tessie Zimmerman presided and Miss Dale Hensley acted as secretary. Rev. W. J. Andes gave a report on the Crabtree Creek Camp plans, announcing that Junior and Senior High Camps would be held August 12-17 at a cost of $9.00 per person. Information concerning the National Pilgrim Fellowship meeting was given.

It was voted to hold quarterly sessions of the North Carolina and Virginia Pilgrim Fellowship, the first meeting to be held at Crabtree Camp on Wednesday, August 14. Definite plans will be sent to each local church.

The following officers were elected for the new year: president, Miss Tessie Zimmerman, Shallow Ford; vice-president, Bland Leebrick, Lynchburg; secretary-treasurer, Miss Catherine Cooper, Burlington; superintendent of personal religious living, Miss Louise Sparks, Happy Home; superintendent of missions, Miss Melba Foster, Greensboro, First; superintendent of social action, Jimmie Cates, Burlington; counsellors, Rev. W. J. Andes and Mrs. F. C. Lester.

GRINNELL COLLEGE.

(Continued from page 9.)

Today, with an endowment running into millions and a physical plant and facilities worth more millions, Grinnell College has traveled far beyond the simple college envisioned by the Iowa Band. It has been a century of achievement—achievement built on James J. Hill's single silver dollar and the faith of the pioneers.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

Note: Because there will be no paper next week we are giving this week the Lessons for both June 30 and July 7. Mg. Ed.

JESUS' FRIENDS CARRY ON HIS WORK.

Lesson XIII—June 30, 1946.

Memory Selection: *Go ye into all the world, and preach the gospel to the whole creation.*—Mark 16:15.

Lesson: Mark 16:15, 16, 19, 20; Luke 24:45-49; Acts 2:46, 47; 5:42.

Devotional Reading: Psalm 61.

Solid Ground.

Christianity and the Christian faith are rooted in reality, they offer solid ground for faith and life. There was a historic person named Jesus who was born in a certain place at a certain time. It is a historic fact that he came alive again from the dead, and is alive forevermore. As one of the Biblical writers says, "We have not followed cunningly devised fables"—we are simply accepting stubborn solid historical facts. That needs to be said at the beginning of this lesson.

The Great Commission.

Jesus did not call it that and the Scriptures do not call it that. But the words, "Go ye into all the world and preach the gospel to the whole creation," have been called the "Great Commission," and rightly so.

Great in scope. It includes the whole world. It concerns itself with global strategy. It is universal in its embrace. God loved the whole world and he wanted the whole world to be saved. There is nothing more thrilling or more divine than Christ's commission to a small band of men to "go into all the world and preach to the whole creation."

Great in conception. It overleaps *space* boundaries. It overleaps *race* boundaries. It overleaps *time* boundaries. It includes every man and woman everywhere for all time. We have a great God and he has great plans for his world and for his people. No wonder the Psalmist said, "Oh magnify the Lord with me, and let us exalt his name together.

Great in authority. Our Lord had risen from the dead. He had conquered the last enemy. He had gained the victory. He had received the final and complete authority from God his Father. It was when, and because, he knew that all authority, or all power in heaven and in earth had been given to him that he gave his great command and his great commission. It is an authoritative word. It has back of it the authoritative power of the living Christ.

Great in promise. "I will be with you always, even unto the end of the world" or the age, or however you may translate the words. Christ promises that if his disciples go, he will be with them. Do his will and you can count on his power. Obey him and he will accompany you, and help you and honor you.

Great in possibilities. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Here are great issues my friends. The gospel is more than good advice. It is an imperative summons to forsake the ways of death, a trumpet call to follow him in whom alone there is life for the individual and the world.

Great in position. It is the last recorded expression of the Living Lord. That is significant. The last words of a man, especially if they are consciously his last, are cherished and considered carefully. The fact that these words are Christ's last conscious words gives them significance. The position is emphatic and symbolic.

Here are what the Duke of Wellington called the Christian's "marching orders." As Dr. Robert E. Speer once said, "If Christianity is not true we ought to give it up; if it is true we must give it away."

The Ascension.

"So then the Lord Jesus, after that he had spoken unto them, was received up into heaven, and sat down at the right hand of God." He had been appearing to them from time to time under varying circumstances and to various groups, for forty days now. Now he disappeared once and for all from their physical eye. He went into the realm of the spiritual world. He was still alive, he was still with them, but they could not see him any more. But he is everywhere and forever effective.

The Venture or Adventure.

"And they went forth and preached everywhere." It was in one sense a great venture—a little group of men going forth to preach the gospel to the whole world. Venture and adventure are here in full measure. What response would they get to what they said? What effect could they look for? What were they among so many?

The Confirmation.

"The Lord working with them, and confirming the word by the signs that followed." When they stepped out upon what looked like quicksand they found solid footing. When they started down what looked like a dead-end street, they found that it was an open road to large service. When they went out for their Lord they found that they were simply going out with their Lord. And to encourage them, signs followed the preaching of the word. God does not leave himself without witness. Do his will and you may be assured of his presence. Declare his word and you will get evidence of his working.

Ideal Church Growth.

"And the Lord added to them day by day those that were saved." Some folks think that a person can get religion only at a certain time of the year and in a certain place. All too much of our evangelism is confined to "revival meetings" or "protracted meetings." And we feel that the church is the only place a man can get religion. It was not thus in the early church. People were being saved and being added to the church rolls every day. And these enthusiastic witnesses took the church where the people were. It was visitation evangelism at its best.

THE LAW IN JESUS' DAY.

Lesson I—July 7, 1946.

Memory Selection: *Think not* that *I came to destroy the law, or the prophets; I came not to destroy, but to fulfill.*—Matt. 5:17.

Lesson: Exodus 20:3-17; Deuteronomy 5:33; 6:3-9; Matthew 5:17-20; 22:37-39; Mark 10:17-22; Luke 2:41-52.

Devotional Reading: Psalm 119:9-16.

Law in Life.

Law has a place in life. It is, so to speak, "the rules of the game." It is simply the expression in words of principles and ideals and ways of working which underlie the universe, physical, mental, moral, and spiritual. When we talk about a "law of nature" we simply mean basic ways in which "nature" acts or works. Men do not make the laws of nature, they simply discover them and reduce them to form. The "laws of the

mind'' are simply the observed ways of the mind at work. And so on, even in the realm of the spirit. Life is based on law.

Furthermore, law has a necessary place in life. There is need for both "Thou shalt not'' and ''Thou shalt'' in life. It is only as men obey the great fundamental laws of life that they really live. God did not arbitrarily lay down certain laws or rules in order to hamper or hinder or hurt men, but He rather built his universe on certain basic natural and moral and spirit laws or principles, in obedience to which men find health and happiness and power. ''Ye shall walk in all the ways which the Lord your God hath commanded you, *that ye may live, and that it may be well with thee, and that ye may prolong your days in the land which ye shall possess.*'' There it is—bring your life into harmony with the universe, in harmony with God's established way of doing things, and one finds life, more abundant life. Children should be taught to obey, for so much of the success and the happiness of life depends upon obedience to law.

Law has its limitations. It is not the ultimate fact in life. One of the signs of adulthood and of spiritual growth is the substitution of inner control for outward authority. The law was a schoolmaster to bring us to Christ. Not mere outward act, but inner motive and spirit is the ultimate test of character. Ultimately there is but one law, the law of love. But people are so immature, and sinful, and society is the same way, so we have to have laws, and more laws, and then more laws.

The First Law.

When Jesus was asked which was the first or greatest commandment or law he immediately answered by quoting an Old Testament law, Deuteronomy 6:5, taken from what is known as ''Shemah'' which was in a sense the Jewish creed. ''Love God with all your mind and heart and strength and soul''—this is the first and greatest commandment. Keep God at the center of your life. Make love for him the supreme motive power. Organize all of life around him. This is the first law of God. This law was to be deeply embedded in the head, the heart, and the home. It was to be ''upon thy heart,'' it was to be taught in the home and synagogue, it was to be made basic in the home. Only as religion is effective in the home can it be very effective in society.

Jesus and the Law.

''I came not to destroy the law or the prophets, but to fulfill.'' To fulfill, or fill-full. There were occasions when Jesus said, ''The law says so and so, but I say unto you'' but even then he did not destroy the law, but simply put new meaning into it. He lifted it into a higher sphere. He made the essence of obedience not outward conformity, but an inner spirit, not a matter of external enforcement, but ready response of the heart and the will. He took the matter from the place where the policeman could deal with it and put it in the heart. Jesus moved beyond the law to grace. He made life a matter of privilege, not duty. To be sure he did not minimize law. He asserted again and again that the structure of the universe is moral and spiritual, and that disobedience to its basic principles or laws would bring ultimate and terrible doom. But his appeal for obedience was based not on fear, but on love, and on regard for others. One of God's great saints once said that if a man really loved God he could do as he pleased.

Doing and Teaching.

''Whosoever shall break one of these least commandments, and shall teach men so . . . but whosoever shall do and teach them . . . ''Doing and teaching,'' and ''teaching and doing'' are closely knit toegther. We usually teach most effectively by what we do and not by what we say. Performance is far more effective than mere precept. We not only learn to do by doing, but we learn to do by watching. A minister or a Sunday school teacher or a member of the church, teaches some things even if they never say a word, or teach a formal lesson. All of us are living epistles, known and read of all men.

Having Everything, But Lacking Everything.

The ''rich young ruler'' who came to Jesus asking Him what he must do to inherit eternal life, apparently had everything. But when Jesus got at the heart of the problem, it was revealed that he did not have the thing that really meant everything. It is deeply significant that this young man, as good as he was, had a divine discontent. He had a deep, unsatisfied hunger, that things, and even a good moral life would not satisfy. It was all because his life was out of center. He loved gold more than he loved God. He was right in his relations with his fellowman, but he was not right in his relations with God. He had obeyed the law so far as external matters were concerned, but his inner life was off center. He was an illustration of the fact that although the law may be a guide to righteous living, it is not a substitute for a living experience of God.

Book Reviews

Foundations for Reconstruction. By Elton Trueblood. Harpers. $1.

More than one writer has reminded us of late that the genuine reconstruction of our age will require a return to fundamental religious principles. Something, however, more than a "return'' to basic spiritual laws would appear necessary if we are to understand their relevancy to our day. In these 109 pages the author has attempted to make just such a needed reinterpretation of the Ten Commandments. The value of the book may be suggested by a few intriguing quotations. ''The entire doctrine of the rights of man is theological in origin and cannot be made really intelligible apart from a theological basis.'' ''There is more essential difference between one and two than there is between two and a million.'' ''Ahab and Naboth were not equal in wealth and power, but they were equal in that both were subject to the objective moral order.'' ''There can be no cutting edge that is not narrow.'' ''What is dangerous is not a Frank rejection of the Judeo-Christian faith . . . but the acceptance of that faith in an attenuated and meaningless form.'' ''Why does modern man use the word 'God' as little as possible and the word 'religion' as much as possible?'' ''Money is the power to demand a human service and to be sure that you will get it.''

John B. Hanna.

* * *

Religion in America. By Willard L. Sperry. Macmillan. $2.50.

Willard L. Sperry, noted Congregational clergyman and beloved dean of the Harvard Divinity School wrote this book in response to an invitation

(Continued on page 15.)

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

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The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We had quite a number of visitors Sunday, June 9. They looked over the buildings and grounds, and saw the little children having a happy time on the swings and the ocean wave.

Speaking of the ocean wave we well remember twenty-five years ago that the late Mr. J. M. Darden of Suffolk, Va., was visiting my good friend, the late Dr. J. O. Atkinson. After the train had gone to Greensboro that evening, Mr. Darden received a telegram to be in Washington next morning on a very important business matter. That meant he would have to make the train in Greensboro for Washington.

Dr. Atkinson called me and asked me to try to get him there. We had eighteen miles to go and a long rough detour to go over. We told him we would do our best. We rolled our Model "T" Ford out and we started for Greensboro. We prayed all the way that we might make the train on time.

The Lord certainly was with us on that trip. When we reached Greensboro the train was moving off. Mr. Darden ran and got on and called back to me to buy the children some plaything not to cost over $150.00 and mail him the bill.

We thought they would enjoy an ocean wave as much as anything we could buy. As many as twenty children can ride on it at one time. Many other children have enjoyed it throughout the years. When we have visitors who bring little children, the children enjoy riding on it while here.

When Sunday school picnics are held here the children enjoy the use of the ocean wave. On many occasions teachers of the smaller grades in our public schools will be out on hikes and will come through our campus. When they get up in the grove where it is located they make for the ocean wave.

It is one plaything they have enjoyed for twenty-five years. They sometimes break the bolts and we put in others. They break the wooden seats and we put in others. So, for many years, not only the orphanage children have enjoyed the ocean wave, but also many other children have enjoyed it.

The writer will never forget that trip in a Model "T" Ford over a very rough road to catch the train in Greensboro, N. C. The children will long remember the kindness of Mr. Darden in donating it for their enjoyment and pleasure. It is still in use after twenty-five years of wear and still in very good condition.

The men folks always enjoy going to the barn and looking at our beautiful herd of cows. We hope some day to build up to fifty milk cows and have a herd of all pure bred Holstein cattle. We now have a number in our herd that we value at $500 each.

Visit the orphanage some time (your orphanage) and see for yourself what the church is doing for these little dependent children in "His Name."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 20, 1946.

Amount brought forward		$5,150.00
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Pleasant Union		21.11
Eastern Va. Conference:		
Cypress Chapel		13.65
N. C. & Va. Conference:		
Burlington	55.01	
Mt. Zion	8.63	
		63.64
Western N. C. Conference:		
Ether .....$	5.19	
Pleasant Cross	5.00	
Pleasant Ridge	24.06	
Smithwood	4.00	
		38.25
Va. Valley Conference:		
New Hope		8.23
Total for the week		$ 144.88
Total for the year		$5,294.88

FLORIDA CONFERENCE MEETS.

(Continued from page 2.)

A very significant address was that of Dr. Glenn C. James of the White Temple Methodist Church, Miami, "A Call to Protestantism to Close Ranks in Florida," in which he indicated the urgent need of a united Christian approach to the needs of the post war world.

One very happy innovation in the program was the transfer of the devotional sessions from the opening hour to the close of each business period just before luncheon. Under this arrangement "Conference Chapel" was conducted each day by Dr. Theodore M. Shipherd of Jupiter.

The women's gift was commemorated at the opening of the session of the second evening in a beautifully reverent service conducted by Mrs. Louis A. Stimson and Mrs. Robert G. Williams, in which representatives of each church presented flowers at the altar in symbolism of the sacrificial giving of the women of the churches. This year's gift reached the record amount of $1,524.00. By vote of the Women's Federation one-fourth will be given to Fessenden Academy at Martin, Florida, the remainder being divided under the official percentages between support of the work of the Conference and the Boards of Home and Foreign Missions.

Work shop sessions of the Conference consisted of three simultaneous Seminars: Evangelism and Church Extension, led by Dr. Louis Schulz, Rev. Ernest G. Spinney and Dr. Theodore M. Shipherd; Missions and Social Action, by Mrs. Robert G. Williams, Rev. Emmanuel S. Hedgebeth and Rev. Herbert D. Graetz; Christian Education, by Dr. Forrest C. Weir. At the final business meeting each Seminar brought in their findings.

At Wednesday's luncheon, members of the Layman's Fellowship and Women's Federation had separate business meetings, and were then addressed jointly by Dr. Horton. The Fellowship Banquet that evening presided over by Rev. Donald Douds of Miami Shores gave special recognition to the tenth anniversary of the call of Dr. John P. Jockinsen to the First Congregational Church of Saint Petersburg, which had just been celebrated. Dr. Jockinsen then addressed the Conference on the theme, "Our Increasing Purpose."

Next year's meeting will be held at Rollins College, Winter Park, Fla., April 15-17, 1947.

SUMMER SERIES OF SERMONS.

The Cleveland Park Church of Washington, D. C., is offering a Summer Series of Sermons on the general theme, "Facing New Conditions," and emphasizing the Church's responsibility for the New World. On June 16, the minister of the church, Dr. Alfred W. Hurst, will bring the first message of the series, "The Church and the New Order," and the other messages and speakers will be as follows:

June 23—"Tasks to Challenge Heroes"—Chaplain Roy H. Parker.

June 30—"A Layman Looks at the Church's Task"—Hon. Wayne L. Morse., U. S. Senator.

July 7—"One Responsibility of Our Church"—Chaplain Robert L. Deal.

July 14—"The Power That Holds Civilization Together"—Dr. Ben F. Wyland, Baltimore, Md.

July 21—"What God Expects of Every Church Member in the Days Ahead"—Dr. Roy C. Helfenstein, Mason City, Iowa.

July 28—"The Social Task of the Church"—Dr. Thomas M. Steen.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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Managing Editor.....J. T. Kernodle
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Departmental Editors — H. S. Hardcastle, Sunday School Lesson; Mrs. A. C. Todd, Children's page; J. Everette Neese, Young People's Work.

SUBSCRIPTION RATES.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

BOOK REVIEWS.

(Continued from page 13.)

from the Cambridge University Press in England. This is the first in a series which is being published there to interpret certain American institutions to the English public.

The colonial and contemporary religious phases of our culture are placed in bold relief. Two chapters deal with the existing fact of our 256 denominations. Here is the author's description: "The religious history of the United States is that of an ecclesiastical fecundity and fertility carried to a point which must distress any theologically minded Malthus. We are badly over-populated with denominations. The unpalatable fact is so well and so widely known that there is no use our attempting to conceal that which we cannot deny."

A subsequent chapter on Church Union comes to the conclusion that this movement will "remain stalemated unless we can solves the problem of orders. The trouble is that each of us is trying to make his half-truth serve as a whole truth, fearing lest, if he concede the validity of the antithetical type of orders, he may seem to impair the full validity of his own order. A united church will remain unrealized until the priest and the prophet are willing each to concede to the other the right to serve in both capacities. This thesis and antithesis ought not to be denied or obliterated; they should be preserved. But until they are reconciled in some comprehensive conception of the ministry the church unity movement will mark time at the point of which we are now becoming acutely aware."

The chapter on American Theology deals at length with Biblical literalism, but gives an inadequate presentation of our proponents of the social gospel. Jonathan Edwards and William James appear to be the only two American theologians. A section on missions has this fine insight: "Foreign missions were the precursors of whatever internationalism there is in the Christian mind today. No American Christian who believes in them and has supported them can be an isolationist. They bred a sense of obligation to distant peoples, and even a sense of strange identification with such people."

From "Presuppositions" to "Second Thoughts," the book is interesting and profitable reading.

R. L. H.

* * *

RADIO THE NEW MISSIONARY. By Clarence W. Jones. Moody Press. Chicago, Ill.

Here is a book from the Moody Press which should be read by all our missionaries, those who shape our missionary program and those who are interested in religious broadcasting.

This is the story of HCJB, pioneer missionary radio station in the heart of the Andes. The author raises these questions: "Will the leaders who are responsible to God for planning the past-war missionary advances be courageous enough in vision and faith to carry forward in a large way on the radio front? Will there be an adequate place in the mission strategy of the future for God's 'air force' to lay down the heavenly barrage to blast away through enemy barriers so the 'ground forces' can come in and hold the positions?" The conviction is then stated: "The missionary task can be fully accomplished in our day and generation by the prudent use of radio, aviation, and other modern means of communication the Lord has placed at our disposal all backing up established and traditional missionary endeavors. Distances are great and travel for the missionary is often difficult, costly, and dangerous on many inaccessible fields; but radio spans the distances quickly and and brings the missionary into every home that opens its 'doors'. The penetrating power of radio gives the penetrating word of God its chance to work!"

HCJB (Heralding Christ Jesus' Blessing) is a new experiment in missionary radio. It is a bold attempt to "shortwave the gospel to the 'uttermost part' to complete the Scripture 'blueprint'." This unique station boasts 600 gospel broadcasts a month, in fourteen languages. Not content to purchase time on commercial stations, this new station is set up for the sole purpose of doing missionary work. A station of this kind gives continuous coverage over great areas.

Some readers will not approve of the theology or the use of Scripture found in this and other Moody Press publications. Mission boards have, for the most part, dropped the word "heathen" from their vocabulary. But the basic ideas of the book merit careful study: "*Radio* and *aviation* are two *world-covering* methods the twentieth century church has at her disposal." The practical rather than the theoretical or academic approach is described. There is no hesitation: "For an emergency we need speedy action. Radio can speed the message of salvation to dying souls around the world."

Mission boards would do well to study and utilize this method of broadcasting the best in our culture to all who need it.

R. L. H.

Suppose our prayers would only be heard once in tweny-five years or even once in one year. We would wait eagearly for the time and be ready for it. But because the door is always open, we fail to enter.—*Sunday School Times.*

Highlights of the General Council

Tuesday—June 18.

Call to Order by Mr. Ronald Bridges, Moderator, and Address of Welcome.
Address on "The State of the Church" by Rev. Douglass Horton, D. D., Minister of the General Council.
Election of the Moderator for the next biennium.
Address by the Moderator.
Memorial Service and Communion.

Wednesday—June 19.

The morning will be taken up by business, as will the morning sessions of Thursday, Friday, Monday and Tuesday.
The afternoons, from 2:00 to 5:00, Wednesday and Thursday, will be devoted to Section Meetings.
Council Lecture by Professor James Muilenburg of New York.
Evening Worship; an Ecumenical Service. Address by Bishop G. Bromley Oxnam, President of the Federal Council of Churches.

Thursday—June 20.

Meetings of the American Board (Foreign Missions), the Board of Home Missions, and the Council for Social Action.
Section Meetings and Council Lecture.
Evening program by the American Board.

Friday—June 21.

Report of the Commission on Interchurch Relations and Christian Unity.
Public hearing of the Proposed Merger with the Evangelical and Reformed Churches.
Report of Sections to Plenary Session of the Council.
Evening of the Board of Home Missions: A Drama by the Dillard Players; Address by Rev. Leslie Brownlee.

Saturday—June 22.

Plenary Session of the Council.
Group Assemblies: Laymen Fellowship; Women's Meeting; Session for Ministers.
Address by Mr. Ralph E. Flanders; Drama presented by Dillard Players.

Sunday—June 23.

Communion Services for men and for Women.
Council Service: Sermon by Rev. Norman A. Holmes.
Arts Guild Service: Organ Recital by Dr. C. Harold Einecker.
Address by Dr. Sidney M. Berry of England.
Address by Mrs. Harper Sibley, President, United Council of Church Women.

Monday—June 24.

Morning Business Session.
Special Executive Session (afternoon) to vote upon the Recommendations of the Commission on Interchurch Relations and Christian Unity.
Council for Social Action: Address by Mr. David E. Lilienthal.

Tuesday—June 25.

Final Business Session. Adjournment.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials. Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, JULY 4, 1946. NUMBER 26.

The Church Extension Division, the Board of Home Missions, Presents for Recognition for Distinguished Service

Elon College Library 3X

THE REVEREND ERNEST M. HALLIDAY, D. D.

Able administrator of the Church Extension program of the denomination for twenty-five years, we are honored to present for special recognition on the completion of your official duties and assure you of the good will and affection of our entire fellowship.

In your important position as general secretary, you have served our churches with consecration and high devotion. You have traveled far and wide in the interest of our fellowship, bringing to the workers in the missionary field the benefit of wise counsel, the uplift of understanding sympathy and the warmth of a friendly heart. In the heart of consolidation of the Home Boards you cooperated effectively in bringing the various organizations closer together in their present unity.

During the war you accepted cheerfully and administered with efficiency the duties of the secretary of the Church Building Department as well as your own. You have also given special assistance in our summer schools through courses in public speaking, a service you were preeminently qualified to render because of your special training in this field.

Patient in spirit, wise in understanding, tolerant in judgment, you have enriched the whole life of our churches and strengthened the entire program of the denomination. Throughout your entire thirty-two years as an ordained minister you have been a true witness to the power of the Christian evangel and the embodiment of the highest traditions of your profession.

Dr. Ernest M. Halliday, faithful servant of the Christian Church, able administrator, beloved friend, The Board of Home Missions cites you for meritorious service and wishes you God's richest blessings in the days that are ahead.

NEWS AND VIEWS

EXECUTIVE BOARD TO MEET.

The Executive Board of the Southern Convention will meet at Elon College, July 8 and 9. The opening session will be at 2:00 P. M. on the 8th, and a recognition service will be held that night for the new Superintendent, Dr. W. T. Scott. This service will be in the college chapel. All members of the Board are urged to attend.

W. E. Wisseman,
President.

HAPPY HOME.

The Happy Home Missionary Society's Silver Offering, June 15, amounted to $28.00. This money was sent to aid in our work in Carroll County, Va.

Revival services will be held July 10-19. Rev. Joe A. French is to do the preaching.

Mr. John Dillard Carter, our Sunday school superintendent, attended the meeting of the General Council in Grinnell, Iowa.

C. Shannon Morgan,
Pastor.

DR. B. M. PERSINGER.

Not only the Methodists of Virginia and the Nation have suffered an untimely loss in the accidental death of Rev. B. M. Persinger, D. D., but the entire Protestant Church. Dr. Persinger had since last fall been the Superintendent of the Richmond District of the Virginia Methodist Conference. Before that time he was pastor of Epworth Methodist Church of Norfolk. Truly, a man of God has fallen while in the line of duty.

Our sympathy is extended to his denomination and his family in this time of bereavement.

J. T. Kernodle,
Managing Editor.

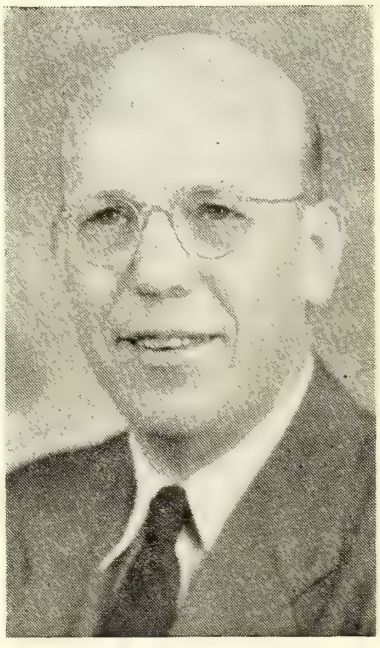
COUNCIL RESOLUTIONS.

Whereas, The Grinnell Plan reveals the need for centralization and unification of our denominational headquarters in the interest of efficiency, economy and expansion, and to insure a more democratic and economical administration of our denominational program together with closer cooperation with our church related colleges, therefore,

(1) Be it voted that the General Council at this meeting through its Moderator appoint a committee of nine persons representative of all sections of the country to make a further study of the Grinnell Plan and bring to the next meeting of the General Council definite proposals for the centralization and unification of the administration of all our agencies and a definite location for a central headquarters;

(2) Be it further voted that this committee consult other Communions and inter-church agencies as to the possibility of interdenominational cooperation along this line.

REV. FLETCHER C. LESTER, D. D.
Retiring Superintendent.



REV. WILLIAM T. SCOTT, D. D.
Superintendent.

SUCCESSFUL DAILY VACATION BIBLE SCHOOL AT CHRISTIAN TEMPLE.

A successful Daily Vacation Bible School has been held at the Congregational Christian Temple for the past two weeks and closed Sunday, June 23, with a devotional program before all Sunday school departments of the church.

The Primary and Junior Departments participated in the church school, having good attendances.

The construction work accomplished in the two departments was on exhibit after the devotional program.

Friday, our closing session day, the Bible School faculty and members went to City Park on a picnic, with watermelon as a special treat.

Mrs. C. A. Downing was pianist and Bible story teller.

The teachers of the Bible School were: Mrs. E. G. Middleton, Mrs. A. C. Godfrey, Mrs. J. H. Watson, Mrs. D. T. Dunn, Mrs. L. C. Eaton, and Mrs. Philip R. Anderson, and the teachers' assistants were: Evelyn Dyer, Anne Morecock, Nancy Eaton, Jane Dunn, Catherine Perry, Joe Watson, Jim Anderson and Bobby Drake.

Mrs. Frederick H. Edmonds was director of the school.

Helen N. (Mrs. F. H.) Edmonds.

BEREA.

A series of services in the revival meeting has just been brought to a close at Berea Congregational Christian Church, near Elon College, N. C. Rev. W. J. Andes, of Winston-Salem, N. C., preached each evening. Mrs. A. W. Andes, mother of the guest minister and of the pastor, conducted the song services. A junior choir was formed and named themselves "The Boosters." They validated their name.

Interest and work were maintained to the last night (Friday, June 14). On the following Sunday morning nine new members were received into the church, seven of which came by their profession of faith.

SUPERANNUATION.

Previously acknowledged June 1, 1946	$2,699.21
Providence Memorial, Graham, N. C.	5.00
Youngsville, N. C.	7.00
Pfafftown, N. C.	6.00
Pleasant Ridge, Ramseur, N. C.	10.00
Asheboro, N. C.	9.00
New Hope, Louisburg, N. C.	8.00
Total to June 29, 1946	$2,744.21

Board of Superannuation,
Mattie Cox Parker, Sec'y.

Excerpts from the Address of Retiring Moderator Bridges

It disturbs me to see Protestants getting so exercised over the activity of the Catholic Church and selling their own churches short with gloomy forecasts and dark forebodings. This new aggressiveness of the Catholic Church is not, to my mind, the flush of arrogance, the beginnings of a campaign to take over America. It is a very belated recognition of the fact that the Roman Church is sick, desperately sick, in every Catholic country and that only in the United States is there a real chance for healthy growth in the immediate future, only in the United States are there the religious and material resources to keep the Catholic Church a going concern in the years ahead.

Instead of sending out our Paul Reveres to warn the countryside, it would be more to the point to lend our brethren a hand, and I for one am ready to do it.

In 1850, a Methodist missionary, Elihu Anthony, arrived with his family in Santa Cruz, California, and found himself in sore straits with bad weather, little food, and no home. The local priest insisted on taking the family in and helping them. The Rev. Mr. Anthony was uneasy about accepting such help and felt obliged to make it clear that he intended to preach the gospel and build a church. "Fine," said the priest, "and I hope it will improve the Protestants; they have been corrupting my people long enough." In the same spirit I welcome signs of Catholic regeneration; they've been corrupting our Protestant people long enough.

Protestants and Catholics must live together as neighbors sharing the greatest enterprise of earth. Truly, it may be said that the two great branches of the Christian Church are like Siamese twins with separate personalities capable of irritating each other, quarreling, really hurting one another, but having a common bloodstream, with infection of either a threat to both.

If the Kingdom of God is to be advanced, we Protestants must help our Catholic brothers, not hinder them in the great enterprise. Let us put an end to criticism for a time; let us halt, not help, any rising tide of bitterness and prejudice.

The so-called dominance of the Catholic Church in this country, I think, is based on a number of things which Protestants might well view with a little less hysteria and a little more common sense. One is the incredibly inflated statistics of the Roman Church. All of Christendom is cursed with this genteel practice of "putting the best foot forward" which could be more harshly termed "lying for God Almighty." I doubt that the Lord is in such a critical condition that we need to practice deception in His behalf. An honest audit of church membership and attendance figures in every denomination would reveal some startling discrepancies and nowhere so startling as in the Catholic Church. I don't rejoice in saying that but simply suggest that we try to see the facts as they are and attend to motes and beams in our own eyes.

A second basis for the apparent dominance is the excellent public relations staff of the Roman Church. There is much more intelligence and much less chicanery in Catholic press relations than Protestants seem to realize. Whenever the Catholics pull a coup the world knows about it; whenever we Protestants do, we don't know about it ourselves. It is time to stop being pennywise in our public relations. We have a great story to tell the world; let's tell it.

Another reason for the real respect paid the Catholic Church comes from their very stability. They are long-range planners with an eye on eternity. We Protestants, glorying in our democracy, embark on projects hastily conceived, enthusiastically embraced, and impatiently dropped when the results don't show up by a week from Thursday. We are hard people to deal with, we Protestants. Press and public alike are wary of our enthusiasms.

The Protestant Churches of America, the Congregational Christian Churches in particular, are heirs to the great tradition of freedom which is responsible for the most of what is good in our modern society. The latent power of our fellowship is tremendous. Congregational Christianity was designed for such an hour. Let us move forward, confidently, calmly, with no waste of energy, no distraction from our objectives, no attacks upon our fellow Christians. We share a common ground with our fellow-Christians of all churches. Let us declare that common ground, welcome all others in sharing it, and rejoice in the success of all our brothers in the common battle against the evil forces of this earth.

THE COUNCIL CONCLUDES.

A new organization, the Congregational Christian Rural fellowship, was organized during the biennial session of the General Council. Officers of the new group are the Rev. Robert I. Howland, Franklin, N. Y., president; L. A. Markham, Janesville, Wis., vice-president; Mrs. Mary Wible, Sullivan, Ind., secretary; and Arthur Secor, Keosauqua, Ia., treasurer. The organization, for both ministers and laymen, will be associated with the interdenominational Christian Rural fellowship and will organize state units. The Rev. Edward Dickinson of Rio Grande, Ohio, was chairman of the continuation committee which had been planning the organization for the past several months.

Moderator Ronald Bridges of Berkeley, Calif., announced the membership of the "Grinnell Plan" committee to study proposals for unifying and centralizing denominational headquarters. The members are Dr. John Phillips, Duluth, Minn., chairman; Dring Needham, Des Moines, Iowa; Dr. Truman B. Douglass, New York City; the Rev. Arthur Bradford, Providence, R. I.; the Rev. Rowland C. Adams, Cliffside Park, N. J.; Mrs. Howard Stone Anderson, Washington, D. C.; Mrs. Judson Fiebiger, Brooklyn, N. Y.; Dr. William I. Jones, San Diego, Calif.; and the Rev. Joseph King, Oberlin, Ohio.

Citations for service in Christian social action, presented as "churchmanship" awards by the Council for Social Action went to the Rev. A. Ritchie Low, Johnson, Va.; the Rev. David Stewart Burgess, Missouri and New York; and U. S. Senator Wayne Lyman Morse, Oregon. First such awards made by the CSA, they were given by Dr. Alfred W. Swan, Madison, Wis., awards chairman and former CSA chairman.

The Council voted resolutions supporting the McMahon Bill for civilian control of atomic energy, and proposals of Bernard Baruch and the Acheson-Lilienthal report for control.

The Council also voted resolutions dealing with:

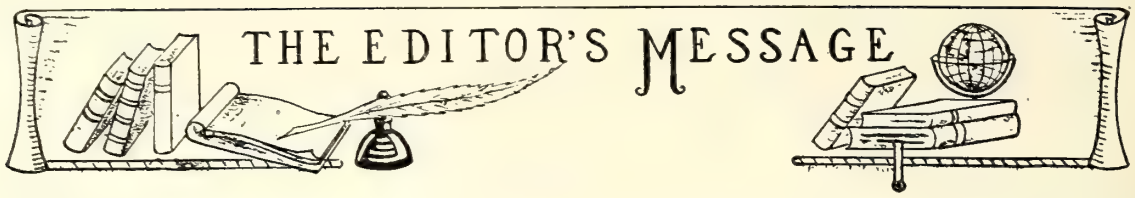
Urging the government to respect "the treaties with and property rights and interests" of Indians and relocate proposed dam site of army engineers and reclamation service near Garrison, N. D., on the Missouri River.

Support of the Fair Employment Practices act pending in Congress.

Temperance education and control of sale and uses of alcoholic beverages.

United activity for Christian education.

(Continued from page 7.)



OUR NATIONAL CONCLAVE.

Torrential rains surprised and irritated but did not baffle the summer-clad delegates during the opening sessions of the General Council at Grinnell College, Iowa, June 18-25. Iowa sunshine, ponderous business, massive reports, spirited debate, vivid drama, glorious music, and informal chatter were the obvious and inescapable features of the remaining sessions.

Moderator Bridges urged the recruitment of ministers for our undermanned churches, called for new adventures in church union, and urged the careful utilization of retired ministers whose mental powers are undiminished. His prepared statement on public relations appears in this issue.

Dr. Douglas Horton gave primary emphasis to Christian education in the home, in the church school, and in the college. He declared that "young people can be indoctrinated in the gracious and cooperative ways of our fellowship as easily as they can in the narrower practices of the more truculent sects."

The lay delegates were numerous. The women boasted that theirs were the best speakers. The presentation of the Woman's Gift was applauded on the announcement of $107,493 for the biennium. The laymen held extra, informal sessions far into the night. The usefulness and vitality of the lay forces were dramatized in the leadership of the Moderator and the addresses of Mrs. Harper Sibley, Messrs. David Lilienthal and Ralph Flanders.

The Council lecturer, Professor James Muilenburg, spoke of the book which became the Bible. He described the process of "listening, proclaiming and recording" which resulted in the Bible. After facing the question—"Is the idea of sacred scripture applicable to our duty?"—the lecturer urged his hearers to utilize available scholarship, experience the inner validation of the Bible as scripture and substantiate the place of the Bible in contemporary life.

Dr. Sidney M. Berry, Moderator of the International Congregational Union of England and Wales, described the tragic loss of property, leadership and membership sustained by the Congregational Churches of England, and the lessons learned therefrom. They no longer take the simple blessings of life for granted. The great realities have been learned anew. Dr. Berry accepted a wooden plaque which he will present to the new Congregational Church in Canberra, the capital of Australia. The plaque, which depicts the Mayflower, was carved by Alois Lang.

Considerable time was given to the discussion of the proposed union with the Evangelical and Reformed Church. Financial, organizational and theological problems of the union were presented by a number of speakers. A resolution accentuating and implementing union negotiations was enthusiastically adopted. It is too much to expect that all voting in such a large body should be unanimous. The action of such a democratic body is the action of the majority. Many reports and resolutions were submitted and decisive action was taken. The total action of the Council indicates that our church is guided by intelligent leadership, our people are in the mood for progress and that aggressive work will be done in many fields during the next biennium.

TO OUR SUPERINTENDENTS: HAIL AND FAREWELL!

Eight years of service, whether in the pastorate or the superintendency, is a reasonable and seasonable period. One's essential contribution may be made in that period. Churches and Conferences are enriched by the constructive and varied ministries of different leaders. These ministries are, with a few exceptions, supplementary rather than contradictory. Paul and Apollos have their continuing counterparts in the ongoing life of the church. "I have planted, Apollos watered; but God gave the increase."

Superintendent F. C. Lester is retiring after eight years of service as the chief executive of the Southern Convention. Courage and wisdom have been exemplified in the establishment of this new Convention Office. In the unification of Convention activities, the ministry to needy churches and the challenge to a more intensive missionary program, Superintendent Lester has rendered solid and lasting service to the Convention. His training, experience and latent ability will find constructive expression wherever doors of opportunity for service may open for him. Our thanks to the retiring Superintendent for his painstaking efforts and all good wishes for his continued health and usefulness.

As we turn from one formative chapter to another in the life of our Convention, we salute the new Superintendent, Dr. W. T. Scott. This experience is not entirely new to Dr. Scott. Valuable experience was acquired as Superintendent of the District of the Southeast. An intermediate term in the active pastorate has given him ample opportunity to try the shoe of church organization and administration on the other foot. Wide experience, friendly contacts and a buoyant spirit are among the assets of our new Superintendent. Fine work has been done in the Convention and the hour for a forward movement has struck.

R. L. H.

Property is the fruit of labor; property is desirable; is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise. Let not him who is houseless pull the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built.—Abraham Lincoln.

Science and the Human Spirit

An Address by David E. Lilienthal, *Chairman, Tennessee Valley Authority, Before the General Council.*

The predominant fact of our time is the towering place of the machine, of applied science, in short, of technology, in the life of mankind. And the great issue of our time, with which the peoples of the whole world will be at grips day in and day out for the rest of our lives, is simply this: Are the machines of our devising to control us, or shall we control machines and direct them for the glory of God and the flowering of the human spirit? From this issue no one who lives today can escape. It must be faced by the clergyman, the professor and the physician no less than by the businessman and public official. For this is the kind of world we live in—the world of the machine—and this is the struggle of our time.

Standing always at the elbow of each delegate at the Security Council meetings, always present and voting at the conference tables of this troubled world is this same issue: for whose benefit the machine? Cross the seas and the shadow of the question has preceded you—to the valley of China's Yangtze River, to the rising factories of Bombay, to the oil fields of Iran, the tractor-powered wheat farms of the Ukraine. Geography and language differ, but the question and the struggle are everywhere in essence the same.

Is science good, is the machine good, or is it evil?

To some people modern technology is plainly evil. To them the more gadgets the more unpalatable is life. The more things we produce, the faster we can travel, the more complex machines we invent the nearer—they assert—we move to the edge of a bottomless pit. They ask: Is not mechanized war the inevitable fruit of technology? They ask: Are not the atomic bomb and the dread whispers of biographical warfare the ultimate proof that modern applied science is a curse, an unmitigated blight? They ask: Let us cease learning more of the world, let scientists stop their restless curiosity of what lies behind Nature's iron curtain. They are homesick for a simpler life, before the days when man produced so much and knew so much. They want to flee. But where and how? They cannot say. They cry out against science and the machine and call them evil; but their voices are the voices of despair and defeat.

There are others of our contemporaries who have an almost opposite view of the machine. You will find them all over the world. What they say is exuberant and uncritical. "Of course technology is good—does it not produce more and more things, and is not production an end in itself?" They worship the machine. Efficiency is their god. The managerial elite are their high priests. To quiet the squirming of those who find this view of things too cold and inhuman they broadcast radio programs full of the romance of gadgets; they fill the slick paper magazines with odes to a chromium bathtub.

"Of course"—they say—"of course the machine is good, for it provides new sensations, sensations of speed and motion and power, the excitement of new buttons to press. When assembly lines cut costs, when production curves are upward, when the quotas of Five Year Plans are met—these are the important things; let's not agonize over the effect of the machine on the human spirit, on the freedom of men."

Techonolgy, they seem to say, is above good and evil. If the spirit of man balks, if the yearning to be human increases costs of production—well, then man must be redesignated to fit the assembly line, not the assembly line revised for man. The supertechnologists of the world are quite prepared to recreate man in the image of the machine.

I venture to say that neither of these views—of the defeatist or the technolater—will appeal to most of us.

The machine is neither good nor evil in itself. It is good only when man uses it for good. It is evil only if he puts it to evil purposes.

The machine can, of course, be so used as to degrade and enslave man. It can be used to exhaust the land and with it the dignity of human existence of those who live on the land; it can poison the air, foul the streams, devastate the forests, and thereby doom men and women and children to the degradation of great poverty. It can—and it has—brutalize men and women in factories and their children in the jungle of city slums. In warfare its horrors defy exaggeration.

Technology can do evil things. Science can be used to do the devil's handiwork. But it can—and it has—opened wider the doors of human opportunity; it can nourish the spirit of men. Technology can be used to eliminate filth and congestion and disease; to strengthen the soil; to conserve the forests; to humanize man's environment.

The machine can be so used as to make men free as they have never been free before.

We have a choice—that is the shining fact of our time. What we must come to understand—and it is the burden of my words to you here today—is that if we are but wise enough and persistent, we whose brains devised the machine can make it serve for good. We are not powerless. We have it in our hands to use the machine to augment the dignity of human existence. We need not be carried irresistibly into the abyss by forces beyond our control. We are not inert objects on a wave of the future.

That modern man now has it in his hands completely to change and to improve his physical environment—this is a matter of common observation. Perhaps as well known an illustration as any in America is what has happened in the Tennessee Valley since Congress set up TVA as a public development corporation.

In a single decade a region larger than England has been substantially altered. The great Tennessee River now is changed: twenty-six huge dams make it do what it's told to do. The land is changed—millions of acres—and forests and woodlands. New factories, large and small, barges on the new river channel and yards building seagoing ships; hillsides once dead and hideous with gullies now fruitful and green to the sun, secure with pastures and meadows; electric pumps in farmyards; new local libraries and state parks and country health facilities—these and many other changes make it a new Valley today. The job of development is not done, of course—such a task never is—but it is well on the way. It is one more demonstration that modern technical and managerial skills and tools can control Nature and change the physical setting of our life in almost any way we choose—there is the point in whatever way we as a people choose.

These changes—these p h y s i c a l changes—strike the eye. They are unmistakable evidence of what can be done. Equally impressive are the statistics of increased production of farm and factory in that valley, of rising individual income among people who had suffered for years under shockingly sparse incomes. Indeed, the figures show that by every test of economic progress the Tennessee Valley region has advanced more rap-

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Ushers are the visible sign of God's welcome to his house. They hold a most important place in the church. If the people sense that they are entering into God's presence in his holy sanctuary much of the purpose of the hour of worship is already achieved. Ushers can do a great deal toward that. If an usher can somehow express the fact that the person entering the church is the guest of the Lord, and that the usher himself is also a guest assisting in meeting and receiving the people at the door and seeing that they are comfortably seated he will achieve perhaps more than the minister himself will achieve. A mother was in distress and a neighbor met me at the door for her. She seemed to receive me with two things in her manner if not in her mind—I'm sure they were in her heart. She received me as though she counted it a privilege to help her hostess. In other words, she received me as she thought would be well pleasing in her friends' eyes. And again she received me as though she felt I was of some good purpose to the whole situation. She looked on me as one of God's servants.

Ushers are that indefinable atmosphere that makes one sense the feeling of hospitality. There are men in my church who are born ushers. They seem to feel that they must most properly represent their minister, and more especially their God, as they receive and seat the members of the congregation; and, like the ushers they are, they give the person being received, whoever he is, a feeling that he, for his own sake being a child of God is to be considered. It means something for him to come and thus witness to his faith in the Heavenly Father. This sort of ushering is not achieved by words, nor even by works mainly, but by the spirit. Such ushers consider their ways during the week, thinking of how they must be in their places, and at their best for the church. Such ushers love their God and are good neighbors. Such ushers are a joy to their minister. When a church consistently has a large congregation you can rest assured that among several other things it has a fine corps of ushers who do not affectedly nor piously greet the person at the door, but graciously help him to feel his welcome at home in God's house.

JOHN G. TRUITT.

THREE EVANGELISTIC MEETINGS.

It has been my privilege to hold three meetings in the interest of evangelism since the meeting of the Southern Convention.

One week was spent at High Point. G. C. Crutchfield is the pastor. Visible results were not all we desired, but the hope persists that good was accomplished. Brother Crutchfield is a wise leader, a diligent pastor, and an able preacher. Under his leadership High Point is taking higher ground.

The next two weeks we were with B. J. Earp at Albemarle. This Brother beloved is doing a fine work. It is a fine field well farmed. The pastor fairly loves his people into the Kingdom. We felt, however, that this was seed time rather than harvest.

Last week was spent at Wake Chapel. This meeting requires superlatives. Crowds came, the community was deeply stirred, the church revived and unified and many were saved. I have never met a finer people. Their hospitality was lavish, their cooperation perfect, their love overflowing. The Lord was greatly magnified. Under the stimulus of this meeting I believe this old and honored church will take its rightful place as one of the great churches of the Southern Convention. It was truly a great meeting. Fred Register, the student pastor, was an ideal coworker. You will hear from Fred.

FRANK H. LEWIS.

VIRGINIA SUMMER SCHOOL FOR RURAL MINISTERS.

The 17th annual Virginia Summer School for Rural Ministers will be held at Virginia Polytechnic Institute, Blacksburg, Va., July 15 to July 19, 1946.

The program deals with rural social and economic problems affecting the rural church and rural church administrative problems created by various social and economic conditions. It brings together the experience of rural pastors and rural churchmen from all denominations throughout the State. In this school the object is not to teach preachers how to farm or how to preach. The purpose is rather to acquaint them with the whole rural life situation in order that they can better adapt their preaching and their whole church program to existing needs and conditions of rural life.

The total cost of the school is $10.00 per person, covering rooms, meals, and registration fee. Scholarships are made available from the different denominations and a few from other sources, which cover all local expenses. Scholarship holders need provide only transportation to and from Blacksburg. Many ministers bring their wives each year. Rates and conditions are the same for ministers and their wives. Children cannot be accommodated.

Rooms are in the college dormitories, two single beds to a room. Meals are served in the V. P. I. dining hall. First meal is supper on Monday, July 15, and the last is luncheon, Friday, July 19.

Please register in advance so arrangements can be made for food and lodging. Just a card indicating your intentions to attend will be sufficient.

For additional information write: W. W. Eure, Agri. Extension Service, Blacksburg, Virginia.

RESOLUTION ADOPTED AFTER INTRODUCTION BY DR. TRUMAN DOUGLAS.

Believing that the unity which now exists among Christians is deeper and more inclusive than has yet been expressed in the outward life and organization of our churches;

Confident that there is a holy impatience in the hearts of great numbers of Christian people that the church, now set in a world of annihilation for want of community, shall bear more convincing testimony to the reconciling power of God through Jesus Christ;

Mindful of the special urgency felt by returned chaplains and other veterans who have experienced in military service the liberty of ministering to and worshipping with Christians of all communions;

And assured that the agonies of our generation have quickened in the church a new readiness to be obedient to the will of Christ;

We, the representatives of the Congregational Christian Churches of the United States, assembled in General Council, respectfully memorialize the Federal Council of the Churches of Christ in America, asking it to convene a plenary session of representatives of American churches to consider the possibility of immediate closer unity of American denominations which already accord one another mutual recognition of ministers and sacraments. We ask that if favorable response is made to this request it shall be with the express understanding that such action shall in no way impair or interrupt negotiations looking toward unity which are now being conducted by any of the participating denominations.

News of Elon College

By President L. E. Smith.

GENERAL COUNCIL INVITED TO ATLANTA.

At the recent biennial session of the General Council of Congregational Christian Churches held at Grinnell College, Grinnell, Iowa, Dr. Thomas A. Anderson, pastor of Central Congregational Church, Atlanta, Georgia, appeared before the Executive Committee of the General Council and extended to the General Council through the Executive Committee a most cordial invitation to hold its next biennial session, 1948, in the fair city of Atlanta, Georgia. Dr. Anderson explained that he was extending the invitation not only on behalf of Central Church, but the Chamber of Commerce, the colleges and churches of Atlanta, and that such a gathering of Congregational Christian people in the South would impress that entire area of the magnitude of our church, the inclusiveness of its program and the effectiveness of its work which is world wide. He assured the Council through the Executive Committee that there would be ample provisions for entertainment for every delegate who might wish to attend.

The delegates and visitors of the Southern Convention in attendance at the Council meeting in an informal session voted unanimously to give their support to the invitation and the Council in the event it should decide to hold its 1948 session in the State of Georgia. Dr. Jesse H. Dollar, vice-president of the Southern Convention; Mrs. W. E. Wisseman, president of the Woman's Board; and Dr. H. S. Hardcastle, president of the Mission Board, were appointed as a committee to draft a statement to be presented to the Executive Committee in support of Dr. Anderson's invitation. The writer, who was a member of the Executive Committee, was instructed to present the statement drawn by the committee, which is as follows:

The Executive Committee,
The General Council,
Grinnell, Iowa.
Gentlemen:

We, the members of the Southern Convention of Congregational Christian Churches, earnestly and urgently request the Executive Committee of the General Council to consider seriously, and if possible, to accept the cordial invitation of Reverend Thomas Anderson, and the Central Congregational Church of Atlanta, to meet in its 1948 session in Atlanta, Georgia. We urge this on the following basis:

First, we feel that it would be a means of giving both information and inspiration to the entire fellowship, to be able to feel the pulse of our fellowship in the South, and to see at first-hand, the greatest home-mission area of the denomination.

In the second place, we feel that the impact of such a Council meeting would be the best possible means of helpfulness and inspiration to the churches of our fellowship in the South, and also a means of impressing upon the people of the other churches in the South, the magnitude and worth of our denomination or fellowship.

Cordially yours,
/s/ JESSE H. DOLLAR,
V.-President, Southern Conv.
/s/ Mrs. W. E. WISSEMAN,
President, Woman's Board.
/s/ H. S. HARDCASTLE,
President, Mission Board.

Grinnell, Iowa,
June 21, 1946.

The members of the Executive Committee gave assurance that earnest consideration would be given this invitation but informed those interested that invitations had already been received from Massachusetts and California.

Should the General Council accept Dr. Anderson's and the Southern Convention's invitation, it would certainly be a historical meeting. To have the General Council meet in the South would be a departure, but in our judgment a wise move.

FIFTH SUNDAY OFFERINGS.

When a week passes and we do not receive a contribution from a church or Sunday school it does not seem right. It is not only disappointing but it is distressing when we are reminded of the necessity of adequate support for the college, and since we must look to our church constituency for partial support for the college. Of course, there is an income from the students and endowment or we could not run, nor could we operate without the support of the church. It takes the cooperation of all interests to keep the college in the clear financially. I know that our church and Sunday school people are aware of this fact and that they will not desert us in the time of need. Delayed support is discouraging, but we are encouraged by the assurance that before the year is passed our church constituency will give its expected support. Before this appeal reaches the constituency, we will have passed another fifth Sunday. I am sure that the results will be both helpful and encouraging.

The college is grateful for every consideration on the part of its constituency.

Churches.

Previously reported	$3,982.60
Western N. C. Conference:	
Fuller's Chapel	30.00
N. C. & Va. Conference:	
Mt. Zion $ 52.00	
Winston-Salem 20.00	
	72.00
Va. Valley Conference:	
Winchester	46.42

Sunday Schools.

Eastern Va. Conference:	
Waverly	8.24
N. C. & Va. Conference:	
Concord	10.00
Total	$ 166.46
Grand Total	$4,149.06

THE COUNCIL CONCLUDES.

(Continued on page 7.)

Specific support of a Missouri Valley Authority was by-passed as already covered by previous action, as the convention had its closing session. The TVA resolution was shelved after the Council for Social Action recommended to the convention business committee that the previously approved "rural situation" report provided a "general mandate" through its clause supporting the "river valley approach to national planning," as in the TVA.

Moderator Ronald Bridges, Berkeley, Calif., transmitted the moderator's cross to his successor, the Rev. Dr. Albert Wentworth Palmer, Los Angeles, Calif., president emeritus of Chicago Theological seminary, in the closing worship service. Layman Bridges, whose election two years ago was the council's first-time unanimous choice, was voted the delegates' appreciation for "wise statesmanship, exceeding tact, and refreshing humor."

Passage of a resolution authorizing the executive committee to initiate a new fund to liquidate a $46,000 balance due the "peace churches" for their wartime maintenance of Congregational Christian conscientious objectors, was a closing item of business. Delegates agreed upon educational aid to C. O.'s and recommended to the U. S. President that he "proclaim a general amnesty for C. O.'s now in Federal prisons" and for those, who "though released, bear continued disabilities."

He who worships and allows his thoughts to stray from God, is like him who prepares a banquet for the king, and then leaves his home.—*Rabbie Eliezer Tarnigrader.*

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 20, 1946.

Sunday Schools.

Mt. Carmel, Walters, Va.	$	5.53
New Elam, New Hill, N. C.		13.28
Mt. Auburn, Manson, N. C.		2.70
Smithwood, Liberty, N. C.		11.15
Flint Hill (M), Biscoe, N. C.		1.52
Waverly, Va.		12.00
Second, Norfolk, Va.		10.00
Concord, Elon College, N. C.		10.00
Total	$	66.18

Individuals and Churches.

Windsor, Va.	$	15.00
Mt. Auburn, Manson, N. C.		13.20
Winchester, Va.		37.12
Winston-Salem, N. C.		22.00
Rosemont, Norfolk, Va.		67.24
Union Grove, Asheboro, N. C.		5.80
Total	$	160.36

Shaowu Specials.

N. C. & Va. S. S. & Pilgrim Fellowship Convention	$	35.00
Total for the week	$	261.54
Previously acknowledged		32,041.48
Total since Sept. 1, 1945		$32,303.02

Gratefully,
MATTIE COX PARKER,
Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 29, 1946.

Sunday Schools.

Liberty Spring, Suffolk, Va.	$	5.00
Bethlehem, Elon College, N. C.		5.00
Newport News, Va.		21.50
First, Portsmouth, Va.		17.52
Wake Chapel, Fuquay Springs, N. C.		22.59
Newport, Shenandoah, Va.		7.44
Liberty (Va.), Nathalie, Va.		3.81
Durham, N. C.		13.56
Pleasant Ridge, Ramseur, N. C.		17.78
Happy Home, Ruffin, N. C.		7.45
Leaksville, Luray, Va.		11.67
Mayland, Broadway, Va.		17.00
Elon Community Bible Class, Elon College, N. C.		8.00
Ether, N. C.		1.19
Total	$	159.51

Individuals and Churches.

Providence Memorial, Graham, N. C.	$	12.00
Wissler's Chapel, New Market, Va.		16.00
Hebron, Buffalo Junction, Va.		10.91
Pfafftown, N. C.		14.00
Mrs. W. E. McCardell, New Orleans, La. (In memory of father and mother—Dr. & Mrs. J. O. Atkinson)		10.00
Dr. F. C. Lester, Elon College, N. C.		10.00
Ahseboro, N. C.		36.00
New Hope, Louisburg, N. C.		15.00
Total	$	123.91
Total for the week	$	283.42
Previously acknowledged		32,303.02
Total since Sept. 1, 1945		$32,586.44

On June 6, 1936, I made my first entry in the books of the Mission Board of the Southern Convention. For ten years I have received all the money for the Mission Board and paid out all the money for the Board. During this time I have handled a little more than $30,000 for Home and Foreign Missions.

I have also kept the books for the Board of Superannuation during these ten years, and most of the time I worked with the Women's Board of the Convention. For the past two years I have been the treasurer of the Southern Convention and have received and disbursed $174,936.41 for the enterprises of the church.

This has been for me a very happy experience, especially the Mission and Superannuation work.

I regretted the necessity for tendering my resignation which became effective June 30.

I am deeply grateful to all with whom it has been my privilege to share in the work of the church. Thank you for your courtesies and cooperation.

MATTIE COX PARKER.

FINANCIAL REPORT.

The following is the financial report of the Woman's Mission Board of the North Carolina Congregational Christian Conference for the third quarter of 1945-46; quarter ending June 15, 1946:

Women's Societies.

Albemarle	$	10.00
Auburn		2.50
Berea		6.00
Bethlehem		5.00
Beulah		2.00
Burlington		197.10
Church of Wide Fellowship		75.00
Durham		52.25
Elon College		65.25
Erskine Memorial		60.00
Flint Hill (M)		2.00
Flint Hill (R)		2.00
Fuller's Chapel		16.00
Greensboro, First Church		75.00
Greensboro, Palm Street		7.50
Hank's Chapel		11.40
Happy Home		7.00
Haw River		16.25
Henderson		18.76
Hopedale		24.00
Ingram, Va.		38.50
Liberty, Vance		55.00
Liberty, Va.		12.00
Mebane		15.00
Monticello		10.00
Mt. Auburn		8.31
Mt. Zion		10.00
New Lebanon		10.00
Pleasant Grove, Va.		18.25
Pleasant Hill		6.50
Pleasant Ridge (G)		6.25
Raleigh		123.50
Ramseur		15.65
Reidsville		10.00
Sanford		20.00
Shallow Ford		7.50
Shallow Well		20.00
Smithwood		2.50
Turner's Crapel		17.00
Union, N. C.		38.00
Union, Va.		15.00
Winston-Salem		15.00	1,128.97

Young People.

Durham	$	23.58
Greensboro, First		13.85
Hank's Chapel		5.00
Sanford		12.50	54.93

Willing Workers.

Durham	$	9.40
Durham, Juniors		6.19
Elon College		3.05
Greensboro, First		11.72	30.36

Cradle Roll.

Burlington	$	1.00
Durham		6.09
Greensboro, First		5.06	12.15

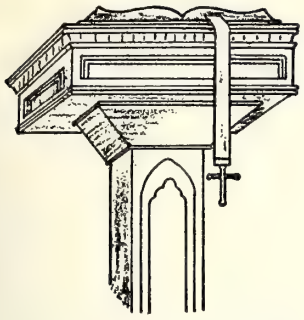
District Rally Offerings.

Alamance & Guilford-Rockingham-Forsyth	$	31.24
Chatham-Lee-Moore & Randolph		10.40
Halifax		18.50
Vance-Warren & Durham-Wake		13.05	73.19
Total Receipts			$1,299.60

Disbursements.

Bank Charges	$	.28
Alamance Hotel (for Rev. Chas. L. Storrs)		14.89
Elon Orphanage — Easter Convention Office—Projector and Screen		69.46	$ 107.63
Mrs. W. V. Leathers, Treasurer, Woman's Board, Southern Convention for:			
Thank Offering		$189.50	
Carroll County Mission		10.00	
World Day of Prayer		10.00	
Life Membership and Memorial		20.00	
Missions (General Fund)		962.47	1,191.97
Total Disbursements			$1,299.60

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.



THIS WORLD UNDER GOD.

The Council Sermon

By Rev. Norman A. Holmes.

In January, 1927, the Yale University Press published the Terry Lectures on *Evolution in Science and Religion* by Robert Andrews Millikan. Near the end of the lecture on *The Evolution of Religion*, Mr. Millikan reveals his interest in "a religion which keeps its mind continually open to new truth." In the very last paragraph of the lecture, the eminent scientist uses to an advantage Micah's marvellous insight on the essentials of true religion. "If there is anything that is calculated to impart an attitude of humility, to keep one receptive of new truth and conscious of the limitations of our understanding, it is a bit of familiarity with the growth of modern physics. The prophet, Micah, said, twenty-five hundred years ago, 'What doth the Lord require of thee, but to do justice, to love mercy, and to walk humbly with thy God?' Modern science, of the real sort, is slowly learning to walk humbly with its God, and in learning, is contributing something to religion."

Recent progress in science as well as some marked advances in religious thought and action have brought significance to Mr. Millikan's viewpoint expressed almost twenty years ago. For one thing, how are we to explain the very recent global conflict—the greatest in human history—in a world of such marvelous scientific understanding and achievement? Evidently science of the real sort lost its realness, became prodigal, and deemed it needless to walk humbly humbly with its God. Not only did science miss the mark in preserving world order, but also contemporary religion was wholly inadequate in its power to function in interest of world order.

Is it too much to expect world order—the kind which guarantees a just and durable peace—if we begin now to be just and kind and live in quiet fellowship with our God? Keeping this question in mind, I am inviting you to think with me about *This World Under God* in three areas: (1) scientific achievement, (2) the development of personality, and (3) social adventuring.

This World Under God in Scientific Achievement.

A little over a year ago I added to my library a little book, *From Science to God*, by Karl Schmidt. The central thesis of the book is this: "No truth can be achieved by man anywhere—be it in religion, or in mathematics, or in physics—without the aid of God. It is really His work, not ours." This point of view is quite consistent with what I heard a prominent scientists report five or six years ago. This scientist, returning from a most informing adventure in scientific research, was very positive that he had come nearer to God than ever before in his life. There now dawns upon us the full meaning of this testimony, since the requirements for getting first-hand knowledge in science and religion are about the same. Well has it been written that "science deals with the quantitative sides of reality, while religion strives to apprehend its qualitative features." The underlying source of this reality, in both its quantitative and qualitative aspects, is God who, as the best reality in all existence, is continually at work in the soul of the scientist as well as the religionist for the manifestation of good in the world.

My imagination helps to see God in the release of atomic energy when religiously motivated scientists interact with the creator of their personalities for maximum uses of this energy to improve the quality of human living in this world. This world has a very good chance to become increasingly meaningful as the result of true scientific achievement. Science needs nothing more than God and men like Carver, Compton, Pasteur, and Millikan, bound together in a great cooperative enterprise, to bring forth an increase of value which will contribute to a just and lasting peace. This world under God in scientific achievement is an eternal condition for the establishment of world order. Scientists, too, must be just and kind and live in fellowship with their God if we are to have the democracy of God on earth.

This World Under God in the Development of Personality.

The affirmation that scientists, too, must be just and kind and live in quiet fellowship with God is timely in reference to our next insistence that God, our Father, must have the right of way in the development of human personality. It must be apparent to most thoughtful people that Edgar S. Brightman is fundamentally correct when he insists that "personality is the seat of value" and that "peace is a value, or system of values. Hence peace can exist only in conscious persons.

"Silent nonexistence is not peace. The real existence and welfare of persons free to achieve values is the fundamental condition of peace. Without respect for personality there can be no real peace. Intolerance, persecution of racial or religious minorities, economic exploitation of personality—these undermine the very presupposition of peace. Peace is not merely the absence of war; it is the presence of respect for humanity, and so of opportunity for all men."

Whenever I think seriously about personality, the personality of Nicodemus, the ruler of Israel, comes to mind. Nicodemus was a fully grown, mature man; a worthy member of a respectable Jewish family; a man of superior intellectual attainments; a professionally trained leader who enjoyed a high degree of economic security; an exemplar of the Jewish religious faith and practice who shared in the development of the highest religion and ethics before Christianity and out of which Christianity grew. In spite of these rare gifts and commendable accomplishments, Jesus was very insistent that Nicodemus needed a new birth. He had not had that creative experience whereby human personality is raised to a religious level. In short, Nicodemus had to realize that God must be there, promoting growth through his grace or goodness if a real person of power is to emerge.

One of the most interesting descriptions of a real person is that of Louis Pasteur in one of Fred Eastman's volumes on *Men of Power*. In reference to the passing of the great French scientist, Mr. Eastman writes: "On September 26, 1895, in a room of almost monastic simplicity, surrounded by his family and his scientific friends, one hand clasping a crucifix, the other resting in that of his loving wife, very peacefully, he passes into the Great Unknown."

Mr. Eastman continues: "That last scene contains the essential elements for the understanding of the sources of power in Louis Pasteur—his family, his friends, his science, and his religious faith. Though he worshipped science, he never gave it the place of religion. Science bears no crosses. Only love knows how to bear a cross. Science at its best can give man knowledge, discoveries, inventions, cures. But science cannot give man motives, or goals, or courage, or hope, or the spirit of sacrifice. It cannot tame within the human heart the devils of greed and lust. He had learned that something more than science is needed to make men want to help and not destroy each other."

(Continued on page 11.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

I am writing this letter to you from Knoxville, Tenn., and on a strange typewriter!

Oliver, Rebecca and I are visiting among our people over here for this past week. Mr. Tood came along with us so that little Rebecca would feel more satisfied, but he had to return to our church on Wednesday.

On Sunday, June 23, we helped our parents celebrate their golden wedding anniversary. There are twelve children, all living, twenty-four living grandchildren besides all of the other less-near relatives. You can imagine how happy we all are to be together again after many years of separation.

On the afternoon that I meant to get this letter written to you, Oliver Clayton fell down the back brick steps of his Aunt Clara's home, breaking his left collar bone. Such a time we did have! The pain was terrific and it took a little while to get a doctor; then his examination brought more pain before he could help. We got him into a car and to the doctor's office where the X-ray picture revealed the break. He was a new doctor, but he had children of his own and knew just how to help Oliver the most with the least possible pain. He told Oliver that he was a very lucky boy that it was such a clean break and no dislocation! Dr. Henton strapped his left shoulder so that the bone would have to stay in place. Now Oliver calls his left hand that is in the sling, "my little pony in the stall!"

Aunt Clara who is a nurse said, "How lucky you are Oliver that it is your left hand so that you can go right on eating." Oliver looked up at her with a little smile about his mouth, "But, Aunt Clara, my left hand is my right one!" Aunt Clara had forgotten that Oliver is left-handed. He is being a good soldier and making his right hand take over for the next four weeks.

To you who read this may I warn—"Take care of your bones this summer!"

INDEPENDENCE DAY.

Many, many years ago, on July 4, 1776, the Declaration of Independence was adopted. Thus, July 4 became the national holiday of the American people; the birthday of their nation. Yet, strange though it may seem, the Fourth of July is not a National legal holiday, because Congress has never taken any legislation declaring it to be such. Just the same the day is celebrated throughout the Union and in every State except Kansas, Kentucky, Mississippi, and South Carolina it has been designated a legal holiday by statute. In these four states it is observed by consent.

During many years the Fourth of July was celebrated with a lot of big noise—fireworks and firing of cannon, pistols and other instruments of noise. This way of celebrating caused many deaths and serious injuries. There were those who felt such a celebration was not proper so they started a crusade to reform the celebration. This crusade resulted in a "sane" celebration throughout most of the states and communities. Still the traffic accidents on the Fourth take a big toll of lives. On this day the Stars and Stripes may be seen floating on public buildings and homes throughout our country.

* * *

JULY FOURTH FAMOUS BIRTHDAYS.

(1826) Stephen Collins Foster, composer of "My Old Kentucky Home."

(1807) Giuseppe Garibaldi, Italian patriot and liberator.

(1804) Nathaniel Hawthorne, New England novelist.

(1860) Joseph Pennell, etcher, illustrator and author.

(1872) Calvin Coolidge, thirtieth president of the United States.

CHILDREN'S GOOD-BYE TO SUPERINTENDENT LESTER.

We doubt if any group is as representative of the efforts of Superintendent Lester as the children of the Southern Convention. Dr. Lester has always been loved by children and young people when he was their pastor. Later when he became editor of THE CHRISTIAN SUN he became loved by a larger group who eagerly looked forward each week to a message from "Uncle Fletcher!" Then in 1939, he asked the present children's editor to try to supply a full page each week for the children, in THE CHRISTIAN SUN, so that the children of our group of churches in this area might feel that they were an important part of "The Family of THE CHRISTIAN SUN."

We are aware of the fact that during his sojourn in the Office of Superintendent, Dr. Lester has done everything in his power to facilitate the growth of Christ-like character among the children of his charge. Emily Lester has been just as eager about this task as her husband and as Superintendent of Literature she has made possible the best in literature for our use. We know that Dr. and Mrs. Lester have given time to us that rightly belonged to their own lovely children. They have spared neither time nor selves but have poured out these years in loving service for us.

Dr. and Mrs. Lester, it isn't enough for us just to say, "Thank you!" We want to live our appreciation all of the rest of the days of our lives; to walk in the paths wherein you have helped us; to cooperate with the new leaders as you would have us; to become the strong, courageous, gracious, energetic, humble servants and leaders of our churches of tomorrow as you would have us! Thus we pledge you our "thanks-living" for the days ahead.

For you and your own loved little family we wish all of the blessing and happiness which you so richly deserve. May all of your dreams be good ones and may they all come true. Yes, "God bless us everyone" and make of us that family of "One" that may dwell together in peace and harmony all of the rest of our days!

Please write us a letter for this page some day from your new task.

The Easter Dawn vindicates every hope of man since time began, and gives credibility to his every dream. It is better than his utmost imaginings and based so firmly in Truth that he can never too much bring to its radiance every burden and despair that has darkened his pathway, to have them all dispelled in its eternal light.

—*Selected.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

A few moments ago I was watching five gophers as they moved about with caution, selecting bits of their breakfast from one place and then another. I was an intruder. Their home was on the Grinnell Campus. I was only a visitor there at the General Council meeting. They eyed me with a bit of suspicion and then as another visitor passed by they disappeared into their underground homes.

As I continue these notes, the sun is softly pushing its light-gold rays through the tree limbs. These shafts of light dance about on the ground as the breeze sways the limbs to and fro. About me are other massive trees, all sending their roots into the earth beneath a carpet of green. The spirit of fellowship prevails everywhere. Here are men and women, and some young people, from the South, North, East and West. All have come for the inspiration and with a desire to share in the program-planning of our for the next biennium. Following this meeting of the General Council here at Grinnell, Iowa, the young people present will go to Doane College, Crete, Nebraska, for the National Pilgrim Fellowship meeting.

Miss Helen Cobb who is here at Grinnell and on her way to Crete, has promised to send me the proceedings of the National Pilgrim Fellowship for publication in this page. Keep your eyes open for "hot" news from the Doane meeting.

* * *

YOUNG PEOPLE AT LANETT, ALA.

Until two years ago the Intermediate Division of the Sunday School at Lanett was divided, thus providing a class for boys and a class for girls of twelve to fifteen members each. At the suggestion of the Sunday School Superintendent the two classes were combined. At the outset this procedure seemed unwise to one of the teachers. The result, however, has been that the new class has taken on a new life and interest. A noticeable growth began immediately. Today the class has an enrollment of fifty with an average attendance of about forty-six.

At the time the classes were merged there was no Pilgrim Fellowship for this age group. Interest grew rapidly and a Pilgrim Fellowship was organized. In their programs and worship services these young people use the Christian Life Topics, books of worship programs and pamphlets.

For a short while these young people composed the choir for the evening service. The adult choir did not have enough members to fill the choir seats so the young people decided to assist them with the music for the morning service. Now the choir is composed almost entirely of young people and we have had to add extra seats in the choir, and at times turn some away because we did not have room for them.

Some people wonder why there is so much interest on the part of the young people. The secret, in my opinion, is the fact that they have something to do in the church other than just attending. They feel that they are a definite part of the church and have a responsibility to fulfill.

These young people help with the work of the church in many ways. They have given to the Post Emergency Fund, the Christmas Fund, and other organizations who have presented an appeal.

They plan a picnic or party about once each quarter. This summer we plan to have one night each week for worship, study and recreation for this group. In my opinion, if you give young people something to do, they will do it. COLLIE SEYMOUR,
Minister.

THIS WORLD UNDER GOD.

(Continued from page 9.)

On the first Sunday morning in last June, I sat with my college classmates in the Mary Dod Brown Memorial Chapel of Lincoln University and listened to the Baccalaureate address of the late President Walter Livingston Wright. This address, a masterpiece in beauty and simplicity of language and thought, concerning itself with the problem of world peace, was a crowning achievement of a great Christian mathematician who enjoyed the privilege of bringing Lincoln men into the very presence of God for more than a half of a century. To meet Walter Wright in the classroom, on the campus, in his office, in travel, anywhere, was to meet a man who was just and kind and who lived day by day in quiet fellowship with his God.

On the day before his death, Dr. Wright was working with the new president on detailed plans for the long-time development of the school. When this man stopped and fell, he was on his way to the classroom for fellowship with a group of young men about life. President Horace Mann Bond found this poem on the great man's desk and read it on the occasion of the funeral of Dr. Wright:

Let me die **working**!
Still tackling plans unfinished—tasks undone.
Clean to the end, swift may my pace be run.
No lagging steps, no faltering, no shirking,
Let me die working.

Let me die **thinking**!
Let me fare forth still with an open mind,
Fresh secrets to unfold, new truths to find,
My soul undimmed, alert, no questions blinking;
Let me die thinking.

Let me die **laughing**!
No sighing over past sins, they are forgiven.
Spilled on this earth are all the joys of heaven.
The wine of life, the cup of mirth still quaffing,
Let me die laughing.

This World Under God in Social Adventuring.

Nothing could be so logical as to pass on from my estimate of Walter Livingston Wright, who lived at the center of a great social adventure in education for more than fifty years, to the third and last area of this sermon: This World under God in Social Adventuring. Immediately I am persuaded to recall a delightfully inspiring experience. In February of this year, it was my privilege to share in an interracial workshop on *The Church's Ministry to the Family,* sponsored by the women of the Methodist Churches of Little Rock, Arkansas. An important emphasis of this workshop had to do with social adventuring. It was agreed that there could be no adequate organization of the families of this world into world order so long as misery and starvation existed. It was further agreed that for the establishment of enduring peace there must be adventuring in real fellowship across all economic lines. As a participant in this workshop, I had a real creative experience. Something unusual happened to my personality, bringing me closer to my God and my fellowmen everywhere. I returned to my home convinced that the grace of God is the greatest power on earth for genuine social progress.

My mind went back to the first century. There dawned upon me a better understanding of that New Testament fellowship described in the early chapters of the Book of Acts. No wonder they had all things in com-

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS AND SUPREME LOYALTY TO GOD.

Lesson II—July 14, 1946.

Memory Selection: *No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon.*—Matthew 6:24.

Lesson: Exodus 20:3-6; Joshua 24:16, 22-24; Matthew 4:8-10; 6:24; 22:37-39; Luke 9:57-62; 14:16-27.

An Appeal to History.

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." That ought to get a hearing from the people of Israel for God. It was an appeal to history. God had demonstrated his wisdom and his love and his power. He had a right to be heard, he had a right to be obeyed. The Word of God comes to us today with a note of authority. There is too much evidence at hand that there is a "divinity that shapes our ends, and the ends of nations, rough-hew them as we will. The Ten Commandments came with divine sanction. They are authenticated by great moral and spiritual facts and factors. They came not for God's glory, but for man's good. They state the basic principles on which life, personal and social, can have meaning and permanency. They have never been repealed or rescinded. To be sure they have to be interpreted anew and applied aright in every generation. But they stand as stark and stubborn facts in the universe and the life of the world. Ultimately men do not break them, but rather break themselves on them.

Worshipping God Exclusively.

"Thou shalt have no other gods before me." These words were given when the world was given over to the worship of many gods. The words "before me" mean "in addition to me." They are a prohibition against polytheism, the worship of many or other gods. They are a command to worship God and God alone. As Ruskin writes, "There are many things which God will put up with in a human heart, but there is one thing he will not put up with—a second place."

Worshipping God Spiritually.

"Thou shalt not make unto thee a graven image, nor any likeness of anything that is in the heaven above, or the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them or serve them." Men want to see their gods. They are like the little girl in the dark room trying to go to sleep, but fearful and afraid, who when told by her mother not to be afraid because God was in there with her, replied, "But I want a God with a face." And because men want a god with a face, a god that they can see, there has always been the tendency and the temptation to "make gods" to make things that represent gods. And then of course it was only a step, and almost an inevitable step to worship the thing that represented the god. But God is Spirit, and they that worship him must worship him in spirit and in truth. These commandments standing at the head of the law, is saying the same thing that Jesus in the words of grace said at the beginning of his ministry. God is to be worshipped not only exclusively, but spiritually.

A Man's God.

We look askance at, or laugh at this commandment, or at the folly of the people of that far-off day in naming images and idols and in bowing down and worshipping them. But we are as foolish and as guilty. We still have our gods, even though they are not always material objects. As Dr. Fosdick said, "Whenever a man discovers anything in life that he relies upon, his central dependence and deepest satisfaction, and to which he gives himself, his central loyalty—that is his real god." Or as Dr. Palmer also says, "But do we not all stand in danger of idolatry? Has not anything that takes the place of God already become idolatry? Give money, pleasure, fame, or nationalism, or even just one's own ease and comfort, the place of first value and immediately it is transformed into an idol. Idols do not have to be horrible, grotesque, the repulsive figures to be a menace to the purity of our religion. The most dangerous idols are the most attractive ones. Anything that cannot stand the light of God's searching test of righteousness, if chosen instead of God, becomes an idol." Perhaps that is the reason why the great Saint John closes his letter of love with the words, "Little children, keep yourselves from idols." I John 5:21.

Calling for Decisions.

Joshua called for a clean-cut and a clear-cut decision. "Choose ye this day whom ye will serve." And Joshua said unto the people, "Ye are witnesses against yourselves that ye have chosen Jehovah to serve him." He was saying in so many words that no easy acceptance of the religion of the fathers, no placid verbal profession would do, but that the people must make a straight-forward, deliberate personal choice, and in the light of other possible alternatives. Only as a religious choice is made on this basis does it have any reality and power. There is too much indecision on the part of all too many people today. There is also too much lack of emphasis on decision in too much preaching today. The Bible insists again and again that the attempt to evade the great decision in religion is the sure road to final disaster. It emphasizes the tragic consequences of a course of life that disguises this critical choice. We must make a choice one way or another. Wise and happy is the person who says, "I choose Christ."

The Hardness of the Christian Way of Life.

Jesus had something, perhaps a great deal to say about the joy and peace of the Christian way of life, but he did not say anything about it being easy. In fact he always stressed the difficulty and the demands of it. He seemed to take special pains to make it clear that it was hard, not easy. He discouraged folks from following him from superficial motives and uncalculating costs. "Whosoever doth not bear his own cross and come after me, cannot be my disciple." "If any man will come after me, let him deny himself." "If any man come after me and hateth not his own father and mother and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." In our effort to get folks to join the church we have all too often made it too easy. Jesus was not interested in numbers but in getting those who were willing to pay the price of discipleship.

No man is born into the world whose work is not born with him. There is always work, and tools to work with, for those who will, and blessed are the horny hands of toil. The busy world shoves angrily aside the man who stands with arms akimbo until occasion tells him what to do; and he who waits to have his task marked out shall die and leave his errand unfulfilled.—*James Russell Lowell.*

SCIENCE AND THE HUMAN SPIRIT.

(Continued from page 5.)

idly than did the country as a whole in the past twelve years. But this is not the real significance of what has transpired in the Valley of the Tennessee. What is really important is this: That this American experiment has fortified men's confidence that human beings need not be chained to the wheel of technology, that man can use the machine in the interest of human welfare.

It is to see a graphic demonstration of this principle that men and women of distinction and serious purpose from all parts of our country and from fifty different foreign countries have visited the TVA in recent months. These observers have not only seen TVA's chemical plants at Muscle Shoals produce new kinds of mineral fertilizers that bring life to a dying soil; they have also seen how a new hope and faith return to people living on that soil, have seen man's pride and their human dignity strengthened as their soil was strengthened. They have seen dams which not only conquer floods but conquer, too, the fear in men's hearts of death and destruction by mad waters. They have not only seen the once wasted energies of a great river turned into electricity, but they have also seen the way that electircity has put an end to degrading drudgery in tens of thousands of homes, and by a dramatic paradox it was that electricity from TVA that at nearby Oak Ridge helped make the atomic bomb that annihilated the people of Hiroshima and Nagasaki. Our visitors have seen businessmen of the Valley and farmers and laborers—all kinds of men and women—joining together, without coercion or nursing, to apply the lessons of technology to the building of their region, and in that common purpose have seen many of them become better neighbors, kinder and more generous and more cooperative human beings.

But even this is only part of the story of change. For new life is stirring in the roots of local community institutions, and a new initiative is creating entirely new community agencies to promote the people's common interests—locally financed rural libraries, public health services, town planning boards, county fire protection units, state conservation boards concerned with stream pollution and public parks, and so on. These are but the first returns of this burgeoning sense of community responsibility, of this growing ethical concern of one man for the well-being of his neighbor.

We have a choice. We can choose deliberately and consciously whether machines or human beings come first. But that choice will not be exercised on a single occasion, surrounded by spectacle, and drama. We will move from decision to decision, from issue to issue, and as I said to you at the outset, you and I and all of us will be in the midst of this struggle for the rest of our days.

In such a setting it is clear that generalizations have only a limited usefulness. But there is one such generalization that I should like to advance because I believe it is useful. It is this: "We cannot master the machine in the interest of the human spirit *unless we have a faith in people*. The rock upon which all these efforts rests must be a deep and abiding faith in human beings. And what is such a belief—it is nothing less than an abiding faith in the supreme worth of life. The machine can only add to the dignity and integrity of human existence if it is deliberately used in furtherance of such faith in people. In short, technology must have a moral, an ethical purpose. It is the purpose for which the machine is used, and the *methods* pursued in carrying out that purpose that determine whether technology is likely to further human well-being or to threaten it.

As an administrator I have a professional allergy to broad generalizations. But the one I have just proposed I am quite willing to stand upon, broad as it is, and to add the comment that it applies not only to the United States, but to those undeveloped regions of the world that even now are laying plans for changes through technology on a scale and intensity heretofore unknown. Great schemes of development are being unfolded for China and India and Siberia and Latin America and the Near East—regions technology and science have hardly touched. And we are asked: "But does it really matter what *means* are adopted to bring science to the countless millions of physically wretched who live in these undeveloped lands? Does it really matter that the *purpose* of such development may not be for human welfare. Does it matter really that the people concerned are not to participate, are not to have a free voice in this new destiny that science and the machine can bring? In brief, does it matter whether the *purpose* and the *means* are moral and ethical?"

Matter? Indeed it matters! It is almost as if one asked: Does it matter whether we believe that men are the children of God? Nothing matters more profoundly.

The very act of faith in the essential goodness of men furthers that goodness, just as disbelief in men, a faint faith in the divine potentialities of the human spirit, will of itself make men less worthy of faith. This is not mere rhetoric; these are the ultimate realities. It is by putting to *practical* use these realities that science and technology by our deliberate choice may be made to end hopeless poverty and widespread disease and bring a new era of fraternity among the peoples of the earth.

Let me illustrate what I mean by urging that we make practical application of a faith in the supreme worth of men and the human spirit. Again I draw upon an illustration with which I am personally familiar; there are many other such illustrations.

On March 28 our State Department made public a Report on the International Control of Atomic Energy, written by a five-man Board of Consultants, on which I had the honor to serve. My four associates and I advanced a specific plan that if put into effect by the peoples of the world we believe could provide security against the evil applications of science's latest great discovery, the release of atomic energy. At the same time, our proposals also pointed a way to promote the almost limitless beneficial applications of atomic energy, in the alleviation of human suffering, the uncovering of new knowledge about this beautiful and complex world, the harnessing of new sources of energy for the relief of drudgery and poverty. The plan we advanced would eliminate the surprise use of atomic weapons; it creates deterrents to aggression, and it could develop patterns of cooperation between men in which lie the only lasting hope for the elimination of war itself. Our proposal seeks to reach these ends not through mere suppression of evil uses of atomic energy developed in secret, mere policing by an international detective force. Its chief strength is that it is designed to call forth and utilize in the interests of security the constructive creative impulses of men. On this my associates and I were explicit. We did not share the feeling that to build the edifice of peace upon such a foundation is unrealistic, when in truth nothing is realistic that ignores man's spiritual nature.

The chapter of our Report in which we put forward our specific plan is entitled: "Security Through International Cooperative Development." This title gives a clue to the nature of

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Duke Foundation, from which the Christian Orphanage receives annually more than two thousand dollars, requires the orphanages in North Carolina and South Carolina which receive a contribution from the Foundation, to make a very lengthy and comprehensive report each year as to the activities during the preceding year. Then they take the reports of the several institutions and compare and analyze them from every standpoint.

The Christian Orphanage is classed with the group that has a capacity of 100 to 150 children, and orphanages with farms. After they have worked out the comparison, they mail each institution and its Board of Trustees a copy of their findings.

We received our copy for 1945 a few days ago. We have read it with much interest. In going over their findings we note that they compared us with a group of eight institutions in our group on twenty-three points. Of the twenty-three points considered the Christian Orphanage was less on expenses on nineteen points. We also find that the Christian Orphanage ran on $78.59 less per child per year, than the group of eight in our class.

We feel proud of this record. We give our children good wholesome food and good comfortable clothing. It took close figuring to make that saving. It not only has taken close figuring during the year 1945, but it has taken close figuring all these years we have been here to accomplish what we have with the income that the church has sent in for us to work with.

From year to year, the orphanage has been blessed with a splendid Board of Trustees composed of men and women who had real far-seeing business ability. They have never built a building that was not a permanent one and one which was expected to stand for many years to come.

Every tract of land that has been bought from time to time has been a valuable asset to the orphanage in its work. Nearly every tract of land bought joined the orphanage farm. They have built up a plant of three splendid brick buildings for children, a modern dairy barn, a fine herd of cattle, all needed farm machinery and have increased the farm acreage from one hundred and thirty acres to a farm of two hundred and seventy-five acres of productive farm land.

It has taken years to do this but it is all paid for and the orphanage carries no indebtedness. You now have a beautiful small orphanage plant and one you need not be ashamed of. All through the years the members of the Board of Trustees have been faithful to their trust and have spent the money sent in through weekly offerings, and other offerings, wisely.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 30, 1946.

Amount brought forward		$5,294.88
Sunday School Monthly Offering.		
Eastern N. C. Conference:		
Piney Plain		10.50
Eastern Va. Conference:		
Rosemont	$ 87.67	
Waverly	13.50	
		101.17
N. C. & Va. Conference:		
Concord	$ 3.00	
Winston-Salem	10.00	
		13.00
Western N. C. Conference:		
Flint Hill (M)	$ 2.45	
Ramseur	$ 18.00	
Union Grove	3.00	
		23.45
Total for the week		$ 148.12
Total for the year		$5,443.00
Ala. Conference:		
Corinth, South	$ 4.00	

CLOTHING DONATIONS RECEIVED THROUGH MAY 28, 1946, BEGINNING WITH APRIL 20 REPORT.

Mrs. Vella Brown, W. M. S., Asheboro, N. C.: 1 little boy's jacket.

Mrs. A. T. Hart, Union W. M. S., Burlington, N. C.: 1 dress.

Mrs. J. E. Phillips, Baltimore, Md.: 1 pair oxfords.

Mrs. J. E. Harrell, Holland, Va.: 1 pair oxfords.

Holmes Bible Class, Richmond, Va.: 2 large boxes clothing.

Mrs. A. I. Griffith, Leakesville W. M. S., Luray, Va.: 1 new dress and 1 little boy's suit.

Mrs. R. L. Young, Courtland, Va.: 1 box clothing.

Burlington Church: 1 dress and 1 skirt.

Margaret Dress Shop, South Norfolk, Va.: 1 large box dresses and blouses.

Friends, Crooks Street, Arlington, Va.: 2 suits for girls.

Clyde Fields Young People's Class, Reidsville, N. C.: shower of new clothing for the orphanage children.

Mrs. D. J. Bowden, Richmond, Va.: 2 dresses, 1 sweater.

Mrs. J. H. McEwen, Burlington, N. C.: clothing and books.

Bethel Missionary Society, Route 3, Burlington, N. C.: 2 new quilts.

Mr. and Mrs. F. E. Butler, 212 Clay Street, Suffolk, Va.: 1 box clothing.

Mrs. Edwin C. Holt, Burlington, N. C.: 12 jig-saw puzzles.

A church should be a power-house where sluggish spirits can get recharged and reanimated.—*Samuel A. Eliot.*

THIS WORLD UNDER GOD.

(Continued from page 11.)

mon and none were permitted to suffer for what they needed. It was a great fellowship under God in social adventuring, for the purpose of making real the goodness of God in human society. Communism of the right kind did not get its start in the mind of Karl Marx nor its best expression in the political experiment of Russia. Communism at its best was the result of the interaction of the spirit of God and the first century friends of the great commoner of Galilee.

My mind today goes back to another great social adventure. It had its genesis in the breaking through of God's spirit into the hearts of the founders of our church in America—those divinely inspired pilgrims who landed on the wild New England shore in quest of freedom to worship God. I stand here deeply moved when I think of sacrifices of these courageous adventurers for God and humanity. I am even more deeply moved when I reflect and realize that one hundred years ago some of the descendants of those first adventurers heard the call of God and gave birth to a great Christian adventure in brotherhood. These pioneers of the American Missionary Association, believers in human equality without racial bias and the injustice of human slavery, opened an invisible highway over which my forebears could travel with their forbears into the Kingdom of the good life of God. Truly, we have reached a great moment in the history of social adventuring. So effective have been the results of these one hundred years in the crusade for brotherhood that only a very foolish or short-sighted person could resent my overwhelming belief that we must have one world under God in social adventuring.

An inspiring challenge awaits us. It is the challenge to catch and possess for ourselves the inspiration and vision of the eighth century prophet who believed that world order could come even in that early day if men would do justice, love kindness, and walk in quiet fellowship with their God. With this world under God in scientific achievement, in the development of personality, and in social adventuring, we can feed the hungry of this earth; we can establish good human relations everywhere; we can promote successfully worthy cultural enterprises; we can make friendship perfect at the foot of the cross of him who lived better than any other historical person under the mighty and gentle control of God, his heavenly Father.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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SCIENCE AND THE HUMAN SPIRIT.

(Continued from page 13.)

the plan, in terms of the ethical and spiritual considerations we have been discussing here tonight. We propose that a world agency be created—we suggested the name Atomic Development Authority. This Development Authority would be manned by scientists, engineers, administrators, workers of various kinds, recruited from all nations. The Development Authority would be no mere international detective force, although a limited but important function of inspection would be part of its duties. This corps of men from every nation would be working together upon a common undertaking of concern to all men. This world agency would be engaged upon research, development, and operation in the field of atomic energy, an undertaking most hazardous to peace if left in the hands of nations and subject to national rivalries. What gives our Report strength and the wide approval it has received is its affirmative note, our reliance upon atomic energy's great beneficial possibilities, its capacity to stir the imagination of men, channelin their energies toward human welfare, arming them in the conquest of disease and suffering, poverty and ignorance, giving men courage to sustain them against that worst of all human ills, loss of faith.

We cannot think of science and technology in the abstract, and apart from the men who direct its course and its use, and who define the purposes for which it is put to use. That direction is a towering responsibility. And I say to you in utmost seriousness that to my way of thinking such a responsibility for the purpose and direction of technology may safely be entrusted to those who have a deep faith in the human spirit, to whom the interests of human beings come first.

A few illustrations of how ethical purpose affects the use of technical knowledge may be useful.

Take the case of a timber company, owners of a large forest in a Tennessee Valley county. Most of the people of the county depend upon that forest and its products. If the county's forests are depleted for a quick cash return to the timber company, a whole people would be impoverished. The company has no legal obligation to the people of the county. But today the owners use the advances of technical knowledge to harvest that timber wisely, not recklessly slash it down in a year or two. The forest thus is on the way to becoming a permanent asset of the community, not the site of a ghost town and stranded people. It happens that the owners have shown good business judgment—enlightened judgment, but in so doing they have accepted and acted upon a moral responsibility to human beings in the continued use and enjoyment of the resources of nature. Take another example. The TVA has large laboratories and plants for the discovery and production of fertilizing minerals for the soil. We use research and scientific knowledge to produce phosphatic fertilizers that will not exhaust the farmer's land in the interest of an immediate cash return. Instead they will strengthen the soil and encourage a growth of grasses to protect it against erosion. Most important, phosphate minerals in the soil multiply the choices the farmer can make in the way he may put his land to use. Wider choice is greater freedom, freedom brought to the farmer, in part, by technology. . . . One more illustration, that of a well-known businessman who insists that technical skills be utilized to solve the problems of bad housing and inadequate medical care, of utterly planless production with its misery of unemployment, of the inhuman consequences of some forms of assembly-line production. This man has weighed ethical considerations, as well as economic and managerial, as guides in the use of the machine.

No, a high degree of technical skill, the brilliant accomplishments of laboratories and technicians and managers are not enough. It was not written that man was made in the image of the machine.

Technology must have a soul; it must have behind it the primary driving force of human affairs—the spirit of man; otherwise the machine will march us, as its prisoners, from one catastrophe to another—from the exploitation and devastation of natural resources in one region after another, from one war to another, each more horrible and mechanically perfect than its predecessor, until we reach the final catastrophe, the utter exhaustion of man's spirit.

But the heartening fact about modern life is that as a people we can shape our destiny. We are not robots. Science and the skills of management, the constantly wider understanding of *how* to get things done—these add up to the conclusion that we can deliberately and consciously direct and shape the course of events. It will take hard work and the courage and candor to oppose those who can see no further than their own immediate interests. It will take organized as well as individual action. In this formidable process ethically-minded men and women and religion and religious organizations will surely play a historic and a noble role.

Today as Christians in a stricken world we feel that a crisis is upon us, and only God can help. With humility of spirit and with confession on our lips for our smugness and unconcern we are asking Him to do it. We are not trying to divert God from His holy purpose, but by our prayer we are trying the best way we know to put ourselves in the place where God can do, in and through us, His holy will.—*Rev. W. Bassett.*

Ye Are the Body of Christ--a Devotional Message

By REV. ERVINE P. INGLIS,
Chaplain of the General Council.

It is surprising that St. Paul makes relatively little reference in his letters to his experience on the Damascus Road. That event marked his conversion. It was there that he came face to face with the living spirit of the Christ. It left no question in Paul's mind. He knew that he had met his Master and his whole life-direction was changed.

However, it was not of this experience that Paul wrote most often. The discovery of which he never tired telling his friends who gathered together for worship was that he found in the churches the same spirit of Christ whom he had encountered on the way to Damascus. There he found that same Presence! In the worshipping church it was the Damascus experience over again. So Paul came to his great conclusion that the Church is the Body of Christ. He was certain that in some real way it was the incarnation of Christ, that in it is His creative presence. The letter to the Ephesians sparkles with this discovery. Again and again he repeats it to the Colossians and Romans and Corinthians:

"He loves the Church for we are members of His Body."

"The Church which is His Body."

"Now ye are the body of Christ and members in particular."

The cross seemed to be essential in all of this. Paul leaves the impression that the cross was a bridge over which the Christ Spirit passed from the body of Jesus into the new Body, which is the Church. He was not attempting to persuade the churches that they ought to be the Body of Christ, but rather that they **are** that Body and must be aware of it. Luke, who was Paul's physician, tells of two disciples on the road to Emmaus who almost missed a blessing because they failed to recognize the presence of the Master. Paul feared lest the churches be unconscious of the Divine Spirit which was their life. He pointed to evidence of their bodyhood. Where one member suffers, said he, all other members suffer with it. Just as a body needs a variety of organs and members, so the church needs teachers and pastors and healers and a great variety of special workers. And as every body needs a head if it is to do its work, so Christ stands as the great Head over all the church. Thus Paul repeatedly held before those worshipping groups of Christians that they were not merely gatherings nor congregations. Rather, coming together in His Name, they became the living, pulsing, suffering Body of Christ.

Our Roman Catholic brethren have a doctrine called transubstantiation. By this they hold that when the bread and the wine of the sacrament are elevated before the altar and the words of institution are spoken, those elements change into the actual body and blood of Christ. As Protestants we do not agree completely with this doctrine. We do not believe that the bread and wine actually become the flesh and blood of Christ. But Paul teaches us to believe that not bread and wine, but human souls become the Body of Christ. As we are gathered for worship, when we sincerely unite for prayer and praise, then and there we are "the Church, which is His Body." We see our world begin to change. There we think His thoughts after Him. Anger brought into the worship begins to fade. Hates and prejudices gradually disappear. Worry, fear and selfishness lose their grip. We know the truth of the words which we sing:

"In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare
By thy return, sweet hour of prayer."

But what takes place when we leave the place of worship and separate ourselves from the congregation? Do we then cease to be His Body? It should not be so. His Body is not limited to thinking and inspiration. In its working, too, it follows His will.

Picture Jesus as he arose and prepared His mind and spirit for a new day. During its hours He would meet a blind man or a crippled girl. He would meet a proud Pharisee or a bereaved mother. He would meet a soul-starved youth or a hungry multitude. Into Himself He received the power from on high by which He did the will of His Father.

The physical body by which Jesus went out to do the work of each new day, is gone. But His Spirit is not gone. It has entered into a new Body—the Church. Using the Church, He goes out to meet the blind man and the crippled girl, the bereaved mother and the starving multitude. As we pray and labor, we dare not be unmindful of the Spirit that possesses us. "Ye are the Body of Christ."

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1844 - Over a Century of Service to the Denomination - 1946

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In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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Church Women as Responsive Citizens

By MRS. MILDRED McAFEE HORTON,
President of Wellesley College.

I am only five days from Wellesley's 68th commencement. You will not wonder that my thinking is colored by collegiate attitudes and interests and I have found myself thinking with considerable frequency of the Wellesley motto which reads in the Latin, "Non ministrari sed ministrare." For our faculty members and students educated in this enlightened or ignorant era (depending on your point of view) we translate this accurately to read: "Not to be ministered unto, but to minister." Our literal translation is a safeguard from confusion with the long-standing translation of irreverent girls of the '80's and '90's who chimed that it is meant, "Not to be ministers, but to be ministers' wives."

MRS. MILDRED MCAFEE HORTON.

It is self-evident that I am here as a minister's wife but I'll be ministerial—on my own part—just long enough to start with a text, taken from a student who attended a meeting of Congregational girls who asked Mr. Horton to tell them what is meant for them to be Congregationalists. As they left one girl said, "Why didn't we learn this in church?"

I can invoke my original topic by suggesting that church women are responsible as citizens for doing certain things in regard to an oncoming generation so that it need not ask why it did not learn in church the things it wants to know. Whether or not it seems relevant to an announced subject I do want to start from that text to discuss what we in colleges wish girls could learn in church. We can supply facts, techniques, many attitudes, but we wish girls came to college with a few pre-established attitudes which are appropriately associated with the church.

We wish, for instance, that young Americans could know the satisfaction of commitment to a big purpose, without having to fight a war to learn it.

Thousands of young people had the satisfaction of participation in a big united effort in the war. They felt the enhancement of their own personality which came from identification with a great, victorious enterprise. They knew they were microscopic parts of the great whole, but they knew that each tiny unit had its great part to play in completing the whole. They learned (often to their surprise) that the way to find life is to lose it in involuntary self-commitment.

Of all the stories which came out of the war about the WAVES the one which most delights my school-teacher heart is that of the girl in recruit school who was asked how she liked regimentation. She said she really liked it because "while there is a lot of discipline it applies to all of us alike and none of it is for my own good." She was glad to be grown past the point of having everything done on her behalf. She now belonged to adult society, sharing its responsibility.

The church has known throughout its entire history that commitment to purpose as big as God's will for mankind is a soul-satisfying experience. Why have we let the idea be superseded by the notion that getting is more blessed — and more fun — than giving? How did we come to let ourselves believe that the unique value of human personality derived from its self-importance instead of its shared experience?

It would be good if young Americans could learn in the church that there is a purpose big enough to justify their self-commitment to it. Who is more ready to provide that purpose than the Christian Church? It is forever at war, is it not? It is at war against hunger, disease, ignorance, prejudice, racialism, nationalism, factionalism. The "isms" are distortions of facts in which we should take pride.

There is no likelihood that all the vocational counselors in the world could send college students off as freshmen sure that they knew just what their life-work, their professional jobs will be. Accident determines many careers. Matrimony diverts many more of them. New experiences open new doors. World developments require new directions for employment. However, purpose for one's life can be unswerving and is an asset for any young person whose church experience can provide a purpose big enough to match and outmatch all his developing powers.

The church can teach its young people to think of themselves as servants (Continued on page 14.)

NEWS AND VIEWS

Rev. George F. Gibson, pastor of Hyde Park Church in Chicago, has been elected general secretary of the Pilgrim Press. He succeeds Dr. Sidney Weston.

Mrs. G. H. Veazey underwent a second major operation at Rockingham Memorial Hospital in Harrisonburg, Va., on July 5. Her present condition gives hope of permanent recovery.

The First Conregational Christian Church, Greensboro, dedicated their new Pilgrim Hymnals at the 11:00 service, June 23. These were all given by individuals or classes in memory, or in honor, of some one in the church.

"June Brides Sunday" was observed June 30 at Reidsville (N. C.) Church. The thirty-three couples who have been married by Rev. Joe A. French, pastor, were invited. The thirty-third anniversary of the church will be observed on July 14. Former members and friends are invited to attend the Home Coming Service. Rev. J. L. Neese, a former pastor, will preach.

NOTICE!

The Sunday School and Pilgrim Fellowship Convention of the Western North Carolina Conference will convene at Pleasant Grove, near Bennett, N. C., at 10:00 A. M., July 25.

BEN JOE EARP,
President.

FAREWELL MESSAGE.

A large number of Lynchburg Church members and friends in the community attended an out-door buffet supper Saturday evening, June 29, held on the site of the new church. The buffet supper was given in honor of Rev. J. Howard Smith who concluded a pastorate of nine years and seven months in the Lynchburg Church. During the social hour, Mr. Smith read a very interesting account of the activities of the church since 1936. Mr. J. Wyatt Tolley, Chairman of the Board of Trustees, spoke in behalf of the church. Gifts of money were presented by individuals and several classes of the Sunday school.

There was also a large attendance at the closing service Sunday morning. The farewell message, given by the pastor, was as follows:

"Nine years and seven months ago I came to you as a stranger and ye took me in. Your hearts and homes were opened to me and there was a welcome for a bachelor minister. During these years the bonds of friendship have grown and it is not easy for me to say 'good-bye.' In my first parish I stayed two years and a half. I believe now it was too short. In my second parish I have stayed nearly ten years which I believe now was too long. In my third parish I hope to strike a happy medium and stay just the right number of years. So you see you have helped me to learn.

"I want to thank you for giving me the opportunity to serve in this church. I feel that we have accomplished a great many things and you are to be commended for your grand spirit of cooperation. Some of you have been so understanding, so patient, and so loving. It has been appreciated because you will never know how lonesome a life a bachelor minister lives. My own Christian faith has been strengthened because of some of you. There have been many mistakes but I am only human and I have never claimed infallibility

"In the future years I shall recall with pleasure many happy hours of association with this church and I shall always feel that I have many friends in Lynchburg. Some of my own feelings may be found expressed in Edgar A. Guest's poem, entitled: 'Compensation':"

I'd like to think when I am gone
That I had filled a needed post,
That here and there I'd paid my fare
With more than idle talk and boast;
That I had taken gifts divine,
The breath of life and manhood fine,
And tried to use them now and then
In service for my fellowmen. . . .

I'd like to think that here and there,
When I am gone, there shall remain
A happier spot that might have not
Existed had I toiled for gain;
That someone's cheery voice and smile
Shall prove that I had been worth while;
That I had paid with something fine
My debt to God for life divine.

MRS. FLOYD H. DUNN,
Reporter.

LONG'S CHAPEL.

The week of June 16-21 was a wonderful week at Long's Chapel. Rev. Frank Morgan from the Second Church, Norfolk, was our guest preacher. The community, as well as the church, was blessed. The church was full almost every night. Mr. Morgan touched the hearts of the people at Long's Chapel and Christ was acknowledged as Savior by sixteen young people and one adult. Two young people came by letter of transfer.

On Wednesday night three young people came and gave their hearts to Christ, then on Friday afternoon two of these same young people came to be united in marriage. This is a great way to start together in marriage. Christ is to be the head of their home.

The spirit of the revival is being felt in our church.

Approximately twenty-five young people of Long's Chapel attended the Fifth Sunday Youth Rally at Cross Roads Presbyterian Church on June 30. This was one of the best rallies we have had since we have begun to meet. The rally will be at Long's Chapel on the fifth Sunday in September.

The young people of Long's Chapel have organized into two Pilgrim Fellowship groups. The *older* young people are helping the *younger* young people in their work to get started.

ELLIS CLARK,
Pastor.

SCHOOL OF SACRED MUSIC.

A unique opportunity for church musicians of all denominations is offered by the Assembly's Training School of Richmond, Virginia this summer. A Summer School of Church Music will be held July 31-August 14, 1946, under the direction of Professor James R. Sydnor.

Mr. Sydnor will be assisted by Dr. David Hugh Jones, Director of Music at Princeton Theological Seminary and a faculty member of Westminster Choir College. A noted composer, organist, and choral conductor, Dr. Jones will teach organ privately and in class and also will assist in the conducting class. Ruth Krehbiel Jacobs of Los Angeles, Calif., a nationally known authority on children's choirs, will teach children's choir methods and will rehearse a model children's choir. Her husband is the director of music at the First Congregational Church, Los Angeles.

The curriculum includes courses on Conducting, Choral Methods, Repertory, Adult Demonstration Choir, Children's Choir Methods, Worship, Hymnology, Organ Class, Private Organ Lessons.

Amateur church musicians of limited experience will feel quite at home and will gain valuable instruction. Details may be secured by writing James R. Sydnor, 3400 Brook Road, Richmond, 22, Virginia.

SOME HIGHLIGHTS OF THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION.

Solid Protestant impact on the community in all areas of life was urged by leaders of church, government, education and economics who discussed these problems with interdenominational workers meeting for the 1946 National Conference of the Association of Council Secretaries as the guests of the International Council of Religious Education at Conference Point Camp June 17-22.

In a series of seminars on, "The Church As a Redemptive Force in the Community," Dr. Samuel McCrea Cavert, general secretary, Federal Council of the Churches of Christ in America, pointed out that "we are now in a time of crisis in which the only hope of meeting successfully problems facing the community and the world is the redemptive force found in the church. The kind of a world we live in today calls for the kind of a church which is itself a world community even in the practical and economic realm," he declared. "Protestant people have generally tended to magnify too much in their thinking the aspect of Christian religion within the individual and to underemphasize Christian religion as to its relation to the community or the world."

Basing his opinions on six months recently spent at Geneva, Switzerland, assisting in the organization of the World Council of Churches, Dr. Cavert stated that one of the great experiences of European Christians during the last ten years has been the rediscovery of the significance of the church.

"In the conditions under which they lived in the Nazi regime," he declared, "the church, as a Christian fellowship, met the Christian's needs in two ways: First, he discovered the church had survival value today, just as it has had across the ages. While political empires rose and fell, it survived. Second, he had a sense of belonging to a fellowship which reached beyond national lines and united him with kindred spirits around the world, so that in spite of terrifying conditions, he felt he was a part of a world-wide community which was not hemmed in by the narrow nationalism which dominated this country."

Education Still Responsibility of Church.

Declaring that public education must be of vital concern to the church, Dr. Erwin L. Shaver, director of week-day religious education, International Council of Religious Education, Chicago, stated that "the church and public education must cooperate actively, intelligently and in friendly fashion as free and coordinate educational agencies, rather than as separatist, suspicious and competitive agencies."

Developing a six-fold Protestant strategy of educating which will help bring the basic concepts of religion into the lives of all children of the community for which Protestant churches are responsible is one of the important tasks of Protestantism today, Dr. John W. Harms, executive secretary of the Church Federation of Greater Chicago, brought out in a forum discussion.

"This six-point educational program consists of: (1) effective church schools, (2) religious education in the family, (3) extensive vacation religious education, (4) week-day church schools in cooperation with the public schools, (5) enrichment of public education with functional (not sectarian) religious values, and (6) a new sense of responsibility for public education by the churches.

Declaring that the church must teach its people that they have as much responsibility for public education as they had a hundred years ago when the churches had full responsibility, Dr. Harms stated that if such a Protestant strategy is not developed within the next ten or fifteen years, Protestantism may have no other alternative than to establish parochial schools.

Church's Relation to Labor and Social Welfare Discussed.

Expressing his belief that the problems of labor and management is a moral issue, Kermit Eby, Washington, D. C., former United Brethren minister, who is now director of education and research for the C. I. O., challenged the church to help in solving these issues by training Christian leaders in problems of both labor and management through seminary courses and by developing full understanding of both sides of the issue through education in the church.

Mutual understanding between church and social welfare agencies was urged by A. A. Heckman of the Family Welfare Society of St. Paul, Minn., who cited areas in which they can cooperate. He urged the raising of standards of professional church social workers, and that churches make full use of existing welfare agencies in the solving of family and individual problems.

Ecumenical Fellowships Announced.

Announcement was made at this session of the setting up of a limited number of ecumenical fellowships, ranging from $750 to $2,000, to be awarded annually to selected candidates to prepare for professional leadership in interdenominational state and city council staff positions.

Offered by the Federal Council and made possible by a special grant from the Julius Rosenwald Fund, administration of the scholarships will be within the frame-work of a plan developed by the Inter-Council Field Department.

"Central purpose of the ecumenical fellowships are to assist young men of competence and maturity to prepare for service in cooperative Christian ministry," according to D. J. Quinter Miller, associate general secretary of the Federal Council, and chairman of the Inter-Council Field Department staff. "Recipients of the award will be appointed to the staff of a council of churches near his seminary or university for laboratory study," he stated.

THE AMERICAN BIBLE SOCIETY.

During the year 1945 the American Bible Society made great stride forward in the distribution of the Word throughout the world. Below you will find some interesting summaries. Obviously some of these volumes have gotten into the hands of young people and, let us hope, the Word will help to unite us into one common brotherhood under God.

During 1945 the Society—

Distributed 12,243,355 volumes of the Scriptures, the average for the preceding ten years being 8,251,197.

Reached a total of 458,060 Bibles, 4,472,522 Testaments, and 2,560,284 Gospels and other portions; supplied freely to Chaplains and servicemen and women during the war period.

Shipped for German prisoners of war in the United States and abroad 35,512 Bibles, 475,696 Testaments, and 983,426 Gospels.

To meet the desperate need of civilians, pastors and people in liberated areas in Europe and Asia, sent 18,040 Bibles, 305,775 Testaments and 1,359,117 Gospels.

Shipped 250,000 Gospels in four native Philippine languages for distribution to liberated Filipinos.

Promoted World-wide Bible Reading, Thanksgiving to Christ, distributed approximately 20,000,000 reading lists in fifteen different countries as widely separated as China, Egypt and Colombia.

This Society has tried to meet the cry of the world for the printed Word concerning Christ. It has done its job well in the past. The future will depend on how well we support the American Bible Society.

A FERTILE AND FRUITFUL SUMMER.

There are clear indications that this will be a fertile and fruitful summer. A bumper crop of potatoes is reported. The trip to the Council meeting at Grinnell, Iowa, disclosed vast fields of wheat ready to be harvested. This is a very happy realization when we recall the extent of hunger in the world today and with what expectancy the undernourished nations are looking toward America. Is it not a tragedy that just now, when millions are starving for bread which we might produce, thousands of our most fertile acres are devoted to the production of a luxury, a non-essential commodity—tobacco? If it were not for this stumbling-block, America would stand like Joseph in unrivaled authority before his brethren and be able to supply their every need.

The fertility and fruitfulness of nature is undisputed. Will this bountiful harvest have its counterpart in the spiritual world, or will the verdict of the season be that of Jeremiah 8:20: "The harvest is past, the summer is ended, and we are not saved"?

Many churches slow up in hot weather. Some are even locked up. Some members take their Sundays off and leave their pews unoccupied till autumn. There is a word in the prophecy of Amos which sounds strangely modern. He speaks of God destroying the summer house (3:15). Why? Ostensibly because the summer house became a retreat from all civic, social and spiritual responsibility. Those who enjoy the luxuries and exemptions of a summer home and declare thereby a moratorium on all religious activities most certainly incur divine displeasure.

A vacation may be and should be a social asset rather than a liability. Every one needs a change of scenery, opportunity for recreation and relaxation. Minisiters, too, need a respite from their pastoral responsibilities.

We have learned so to stagger our vacations that business does not suffer thereby. But who would think of leaving his business for an entire summer? The same strategy should be followed and the same care exercised with reference to the essential work of the church. Alert churchmanship should resolve that the church shall not be penalized by prolonged and irresponsible absenteeism.

"Redeem the time," was the ringing motto of St. Paul. "Redeem the Summer" should be ours. How? By making religion a part of our vacation and recreation. Many summer conferences and camps do just this. Thoughtful Christians find opportunity for physical recreation and spiritual re-creation. Brief detachment from the home base gives needed perspective. Selected reading, visits to other churches, exposure to new voices and the formation of new friendships give fresh points of view and zestful devotion to returning pilgrims from the land of vacation.

MEMORIAL TO UNION.

The Christian denomination pioneered in Christian union and has kept its profession and practice up to date. The denomination was formed originally in three sections widely separated, geographically as well as theologically. Geographically in the South, East and in the West; and theologically, from the Methodists under the leadership of James O'Kelly; from the Baptists under Abner Jones; and from the Presbyterians, under Barton W. Stone. This has been described as "a remarkable instance of the coalition of sectarian thought and of its baptism into the Spirit of Christ."

The division which occurred in Cincinnati in 1854 over the slavery question was not permitted to continue indefinitely. Fraternal delegates from the South attended the American Christian Convention in Albany, New York, in 1882. This mutual exchange of fraternal delegates paved the way to prompt reunion. Of the various denominations which divided over the same problem, some of which are divided still, the Christians were the first to re-unite. The reunion of the Christian Church, North and South, took place at Marion, Indiana, in October, 1890. A hymn was written especially for the occasion by Rev. D. W. Millard of Michigan and the music by the Rev. C. V. Strickland of Indiana:

For years the wild winds blew,
  At length the dread storm came
The union rent in two
  Brought sorrow, grief and shame.

War's fierce and dreadful strife
  Burst forth with savage yell,
And brave men yielded life,
  Till countless thousands fell.

The Church was rent in twain,
  And Christians fell apart;
The very thought brings pain
  To each true brother's heart.

Swift time has flown since then,
  And sep'rate paths we've trod;
The Nation's one again
  And we are one in God.

God haste the glorious day
  When all divided bands
Shall be as Christians pray,
  One host throughout all lands.

A call was issued on November 4, 1892, to build a church as a memorial to union. The church was to be built in Norfolk, Virginia, under the pastorate of the Rev. C. J. Jones. The cornerstone of the Memorial Temple was laid Friday, May 26, 1893. The building which was said to seat 1,000 persons, was constructed at a cost of $20,000, and of this amount $7,000 was contributed by the Northern Christians as their part in the memorial. The church was occupied by the Christian denomination for approximately thirty-five years. It was sold when the congregation united with the Third Church in the organization of The Christian Temple.

The historic witness of the denomination has been perpetuated. An even more impressive record of union was achieved in 1931 when the Christian and Congregational Churches merged. This successful venture has strengthened the movement toward Protestant Church union. We now look with faith toward union with the Evangelical and Reformed Churches. Every union of this kind is a memorial to the ecumenical prayer of our Lord.

R. L. H.

Religion and Totalitarianism

An Address by Bishop G. Bromley Oxnam, *President, Federal Council of Churches, at the General Council.*

Soon after the first World War, I chanced to look through a volume of essays written by Robert Nichols, entitled *Fantastica.* The title of one essay attracted my attention immediately. It was called "Golgotha and Company." It appears that the "brains of power," to use Mr. Nichol's designation, were much troubled by the restlessness of the masses.

The people had done more than fight for democratic slogans. They had studied democracy, and now were demanding that democracy be enthroned in the economic sphere, just as it had been established in the political domain. How to counteract this demand for democracy constituted the problem confronting the "brains of power." Certain social psychologists were called in, and finally made recommendations. They insisted that religion must be used to buttress the status quo. Religion must be so associated in the minds of the people with things as they are that to criticize the existing order is to attack religion. It was argued that with proper education the people could be made to believe just this, and therefore things as they are would be regarded as sacrosanct, and criticism would become blasphemy.

The plan appealed to the "brains of of power," but there was the very difficult question of financing such an extensive undertaking. Men accustomed to imperialistic enterprise soon found a way to raise funds for the endeavor. They organized a company to be called "Golgotha and Company." Its stock was to be sold to the very people who were to be misinformed. Thus the people would pay for the delusion that would enslave them.

In discussing the difficult theme, "Religion and Totalitarianism," religious leaders must exercise caution. We must not allow religion to be used by clever beneficiaries of inequality, who seek to label sound reforms by terms calculated to discredit reforms and thereby retain the injustices of the status quo. These injustices are, in fact, the special privileges of the beneficiaries of things as they are.

Totalitarianism properly understood does constitute a fundamental threat to democracy, and contemplates the destruction of Christianity. It should be understood, resisted, and defeated. But we must beware lest in our proper interest in removing the totalitarian threat to freedom we do not allow others to use the term

BISHOP G BROMLEY OXNAM

"totalitarian" to describe those measures essential to the extension of freedom, and thereby discredit them.

Take the term, "social planning." It has been called a totalitarian procedure. We therefore read a book entitled, *The Road to Serfdom,* wherein it is assumed that to plan is to enslave. The book, strangely enough, had a most unusual circulation in the United States. It seems that its thesis was welcome to certain sections of the community who saw, in the argument of the book, propaganda to maintain things as they are by discrediting the social planning that may be necessary to create things as they ought to be. It would be well in this connection to read Herman Finer's reply to Professor Hayek, and also the thoughtful study entitled, *Freedom Under Planning,* written by Barbara Wooton.

That some forms of social planning do enslave cannot be denied. That all social planning imprisons is false. Men who scoff at the possibility of full employment and cry for the return of the conditions that led to the unemployment and panic of 1929 unwittingly perhaps become the creators of revolution. Equality of consideration does not imply identity of treatment. It does insist upon equal opportunity for all. We can plan for such equal opportunity expressed in such equal rights as the right to be well born, the right to a home, the right to an education, the right to work. There is, of course, a universal obligation to work which must be accompanied by the opportunity for full employment. The sorry spectacle of idle machines, unemployed men and unused material present in one place at the same time does not make sense. There is intelligence enough in the United States to bring man, material, and machine together. It is thus that the necessary, the useful, and the beautiful are produced.

To argue that planning means serfdom is to make ourselves ridiculous. The American Telephone and Telegraph Company plans. The Ford Motor Company plans. The railroads have realized the same necessity, and plan for the morrow. Are we to believe that planning is wise everywhere except in the Commonwealth itself? Are the people incapable of reaching democratic decision relative to fiscal policy, the development of natural resources, public health, national defense, and social security? Democracy rests upon an informed and moral electorate. So the forefathers planned an educational system. Our system of public education is a chief bulwark of freedom.

We can plan for freedom. We must. Decision must be reached in the matter of objectives. If we believe man is of infinite worth, then we must plan a social order whose objective is the enrichment of personality. In the Tennessee Valley, we may decide the answer of the public corporation is best because it has enabled us to develop the total resources of a great river for the benefit of the people. It has not been a matter of a power corporation developing power for the profit of its owners, but of the people building dams, controlling floods, reforesting the hills, ending erosion, bringing cheap power to the poor man's home; in a word, lifting the life of all. So we use that answer there. The evidence is clear. It has not meant slavery. It is not at all unlikely that in the overwhelming majority of enterprises we may find that free enterprise is best calculated to enrich personality. Therefore, we will use it. However, in the vast desert and mountain areas, the collective answer may prove best. Thus we use the means best calculated to

(Continued on page 6.)

CONTRIBUTIONS

SUFFOLK LETTER.

The surprises that "Aunt Jane" Barham had for her boys and girls were suitable for every season. And we of her Sunday school class would have been surprised if she had not surprised us regularly. In some things she never surprised us. She was never late. She might be absent once in a great while but she was never late. Being late, I learned later, was to her the unpardonable sin of a Sunday school teacher. Perhaps "Aunt Jane" wasn't always right on which were the worst sins, but she felt like an unprepared lesson was made up for to some extent by being present to greet the first boy or girl, and to show him or her from the very start her interest and affection. I know it made a great impression on me. I believe in prepared lessons, but for the life of me I cannot remember what she said, but I do vividly remember what she did, and what she was!

Some of the best memories of my boyhood days come from being first at Sunday school. There was such sweet comradeship in helping to make the fire in the old iron stove that sat without any apology right in the best possible place to keep everybody warm. Or if it were summertime, how sweet and fresh the air, and what beautiful chance to be talked to, and perhaps shyly open up and answer back occasionally. The second comer was almost an intrusion until my teacher geared him into whatever we were "thinking." Today I am thinking that the teacher or department superintendent who is not the first one present is missing one of life's rarest opportunities.

At any rate it made an impression on me, and you have to get to the church which I serve on Sunday morning before eight o'clock if you beat me there. I'm paid to be there, you say, but only the heavenly Father will know what is due for the sweet conversations with little tots who love Sunday so much they can't sleep for anticipating their sweet, clean Sunday clothes, and seeing "teacher" or "preacher" and come early. What strange things we say to each other. I leave my study door right wide open so they can come right in without knocking or hesitating. I want it that way. How remarkably well some dear little girl, only six, can be such a "mother" to a baby brother of two! What conversation wise, old six can make! The interest that is accrued on memory's ledger across a lifetime could possibly be considerable!

Let's take a hypothetical case. The superintendent is late, and the teachers are late. Energy bubbles over in the children, and after two or three Sundays, with nothing to do, no one to see, disorder grows, pranks multiply, and eventually pandemonium reigns. It is possible to almost wreck a department in Sunday school by being late. One of the girls that used to come into my study as she passed the door will teach science in one of the strongest woman's college's of the South beginning this autumn. Her mother told me something very interesting that she said about her faith during college days. One never knows what conversation held with the teacher before Sunday school begins may do to the pupil, and to the world!

JOHN G. TRUITT.

RELIGION AND TOTALITARIANISM.

(Continued from page 5.)

reach the ideal. It is true we are moving from competitive struggle to cooperative endeavor in the economic order. Certain fundamental decisions must be made. They can be made democratically. This is to plan.

The point I seek to stress here is that we must not allow a proper attack upon what is really totalitarian to be used by those who would take the term "totalitarian" and use it to castigate planning and the measures emerging therefrom that are essential to the removal of the causes that produce the totalitarian state. Totalitarianism does not flow from democratic solution of problems, the removal of injustice, the extension of brotherhood. On the contrary, totalitarianism arises when people are denied justice and brotherhood and turn to the demagogue who comes with his easily phrased panaceas, talking about the "Promised Land," but more likely to lead the people to the desert.

The years nostalgically yearned for by some who fight planning are years that led to 1929. It is not to become totalitarian to insist that the distribution of income as revealed in the 1930 income tax returns shall be studied and proper measures taken to insure a fairer distribution of the products of industry to those who produce those products. When, as in 1929, 11,653,000 families with incomes of less than $1,500 per year receive a grand total family income of approximately ten billion dollars, and, at the same time, 36,000 families having annual incomes in excess of $75,000 receive an aggregate of $9,800,000,000; in a word, when 11,653,000 families constituting 42 per cent of the families of the nation have a grand total family income approximately equal to that of 36,000 families constituting one-tenth of one per cent of the nation's families, planning for fairer distribution is necessary. To leave the situation alone is to bring the totalitarian threat. To establish wisely a proper distribution is to remove that threat.

Totalitarianism must not be confused with social planning in democracy. The people in democratic freedom may plan for the education of their children and establish public education. They may provide similarly for public health and security. They may reclaim deserts collectively under a Reclamation Service. They may build dams such as the great dam that bears the name of a world famous individualist, Herbert Hoover. They may use the public corporation as in the extraordinarily effective Tennessee Valley Authority. They may declare certain great areas are more effectively handled on the basis of private enterprise. But the essential point is that the conditions of freedom are maintained, decisions are made by the people, not by a dictator.

With this in mind, we do well to turn to a consideration of the totalitarian ideology which is attacking the foundations of free society. The totalitarian state claims complete and final control over the individual and all of his activities. It claims the right to determine the philosophy to which every individual must give assent, and therefore insists upon the control and mobilization of all educational forces that play upon the individual, such as press, radio, school and church, to the end that the individual shall accept and live by the predetermined philosophy. The totalitarian state denies freedom to the family, the school, and religious institutions, as well as to other groupings such as a labor or business organizations. The individual is but a cell in the organism, a cog in the wheel. The primary matter is the continuing life of the state, and the perpetuation of the philosophy of those who control the state. This is the antithesis of democracy which is a form conceived in liberty and dedicated to the proposition that all men are created equal; a form whose fundamental principle is a recognition of the worth of the individual,

the dignity of man; a form that recognizes that the fundamental principle of stability in a state is the maintenance of a technique of change within the governmental form through which society can adapt itself to changing environment; a form that insists upon the maintenance of civil liberties and the interplay of ideas, recognizing that security and progress both depend upon a broad base of criticism.

Herman Rauschning attributed to Adolph Hitler this striking paragraph relative to the individual:

"To the Christian doctrine of the infinite significance of the individual human soul and of personal responsibility, I oppose with icy clarity the saving doctrine of the nothingness and insignificance of the individual human being and of his continued existence in the visible immortality of the nation. The dogma of vacarious suffering and death through a divine saviour gives place to that of the representative living and acting of the Leader-legislator, which liberates the mass of the faithful from the burden of free will."

J. H. Oldham in his volume, "Church, Community and State: A World Issue," prepared for the Oxford Conference of 1937 has presented what I regard as the best consideration of this theme available to the minister. He writes, "The totalitarian state is a state which lays claim to man in the totality of his being; which declares its own authority to be the source of all authority; which refuses to recognize the independence in their own sphere of religion, culture, education, and the family; which seems to impose on all its citizens a particular philosophy of life; which sets out to create by means of all the agencies of public information and education a particular type of man in accordance with its own understanding of the meaning and ends of man's existence. A state which advances such claims declares itself to be not only a state but also a church."

There it is in all its menace—cruel, pagan, voracious. It must be destroyed.

As religion confronts the totalitarian threat and seeks to counteract totalitarian ideology, it must, first of all, insist upon the conditions of freedom essential to the proclamation of the faith. It must demand the liberty necessary to teach the principles of conduct, to voice judgment when the individual or the group violates the moral law, and also to be the herald of the new day.

When refused these rights, the church must be prepared to march the martyrdom road, bearing witness, and bearing the cross if needs be.

Religion insists that a man's final loyalty shall be to God, that all other loyalties are subordinate, including loyalty to the state. This has been recognized in part in democracy, and the rights of convenience of the majority as revealed in democratic decision, the individual must remain loyal to his conscience but in Christian spirit be prepared to take the consequences that flow from that loyalty. It is incumbent upon religion to see that it stands for true religious liberty, not simply for the liberty of the particular expression of religion of a particular church.

The organizations of religion must not only preach democracy but they must themselves reveal decomracy in their organizational structure and routine practice. Ecclesiastical organizations based on autocracy are not designed to give effect to democracy. Authoritarianism is repugnant to democratic man, whether it be heard in the voice of a fascist dictator or seen in the pageantry of ecclesiasticism. Free men demand the right to make up their minds in the realm of religion as well as in politics. The property interest of a church must never be put before the personality interest of the people. Power must be democratically controlled because it corrupts a religious institution just as it corrupts a political institution. The freedom, therefore, that religion demands and which is necessary for the proclamation of its faith if religion would counteract totalitarian ideology, must be universal. It is not a freedom which one section of religion can claim for itself and deny to others. We do not counteract totalitarian ideology with our full power unless we maintain fully the conditions essential to the proclamation of the faith.

Recent pronouncements by the Pope, and the article by Cardinal Spellman in *The American Magazine,* give the impression that the Roman Catholic Church is summoning its members to a "Holy War" against Communism. Had these religious leaders attacked facism with equal vigor, the present "Holy War" could be understood as a continuance of the struggle against totalitarianism in all its forms. But it would appear that cooperation with some forms of totalitarianism is permitted, and that it is not totalitarianism, as such, that is fought. Witness the concordat with Mussolini and the concordat with Hitler, negotiated by the present Pope. Surely it is the doctrine of man that lies at the heart of totalitarianism that must be rejected, not simply the doctrine of man affirmed in the materialistic philosophy of the Communist. It is very difficult to understand cooperation with fascist Italy, and fascist Spain and "Holy War" against Communist Russia. What is the basis of the attack? Is it the announced atheism of Communism that is condemned, and the practiced atheism of fascism that is condoned? It would appear that Christians must be consistent and condemn all forms of totalitarianism, all forms of dictatorship, all denials of liberty, including religious liberty, all forms of exploitation of man by man.

As a Christian and as a believer in democracy, I hold that the threat to freedom that lies in totalitarianism must be faced courageously and that the totalitarianism itself must be destroyed. The national expressions of the totalitarian philosophy must be studied, and we must avoid equating all such expressions of totalitarianism because we use the same name to describe them. Fascism and Communism alike practice dictatorship, brutally destroy political opposition, abrogate the basic civil liberties when the fundamental questions of social change are involved, in a word, are political tyrannies. Both are based upon philosophies essentially materialistic. Both, in practice, repudiate the central doctrines of democracy. But there is a difference. In fascism, with its insistence upon "the nothingness of the individual" there is proposed the permanent enslavement of the overwhelming majority of men by a small elite of the superior race. The individual is to receive from those men of superior blood the care given to a valuable animal. The subjection, however, is regarded as permanent. In Communism, on the contrary, there is a clear-cut objective of abolishing the exploitation of man by man, of establishing economic justice, and an affirmation that the dictatorship is temporary. There is even the doctrine that the state is eventually to wither away. Personally, I see no evidence that would indicate the withering away of the state nor of the passing of the dictatorship. Honesty, however, demands an appraisal that avoids the untruth of equating fascism and Communism morally. I do not believe the Communist method can achieve the Communist ideal. I believe the surest way to fight dictatorship abroad is to establish democracy at home; political, economic, social democracy. I believe our foreign policy as we face Russia should be realistic, firm and designed to preserve liberty. War with Russia can and must be averted, not by compliance with Russian demands when such demands are imperialistic or

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REPORT OF THE LEGISLATIVE COMMITTEE OF THE COUNCIL FOR SOCIAL ACTION.

By Rev. F. W. McPeek, *Chairman*

Throughout Protestantism there is a swiftly mounting interest in the political process. Not only is this true because we have recently passed through one horror-filled year after another, with no sure abatement of colossal tragedy yet in sight, but also true because there is plain conviction through the church that unless sane and sensible men and women exercise effectively for good the power that yet remains with them, there is no hope for mankind left.

In Browning's poem, "Pippa Passes," a kind old archbishop speaks helplessly to a scoundrel who has forced him into an unethical action: "Maffeo, the swords we quiet men spurn away and let fall, knaves like you pick up and do murder with; the opportunities the virtuous forego, the villainous seize."

If we quiet men and women of Protestantism let fall the swords of opportunity to build a peaceful and settled nation, we shall most certainly see those same swords seized upon by the ruthless. We have the leadership of informed minds, we have a fellowship of good will, and we have a political balance of power when we act in our capacity as private citizens.

Our civil and personal liberties are attacked with desperate force by irresponsible groups of both political right and left. Both exploit with flaming, irrational appeals the sufferings here at home and the vastly greater sufferings of peoples abroad. It is a historical axiom that when appeals for redress of grievance fail under constitutional procedure, the power of political determination passes with explosive suddenness to extremists.

Consider again John Calvin's words of deep insight into the nature of Christian social obligation. For those who asserted that because they had gained liberty in their experience of Jesus Christ, and should henceforth have nothing to do with the affairs of this world, he had but one short, blunt word: "fanatics."

"This civil government," he explained, "is designed, so long as we live in this world, to cherish and support the external worship of God, to preserve the pure doctrines of religion, to defend the constitution of the Church, to regulate our lives in a manner requisite for the society of men, to form our manners for civil justice, to promote our concord with each other and to establish general peace and tranquility." (IV XX II.)

As to the best form of government, he concluded that it was some form of democracy.

"The vice or imperfection of men therefore renders it safer and more tolerable for the government to be in the hands of the many, that they may afford each other mutual assistance and admonition, and that if any arrogate to himself more than is right, the many may act as censors and masters to restrain his ambition. . . . And," he added, "as I readily acknowledge that no kind of government is more happy than this, where liberty is regulated with becoming moderation, and properly established on a durable basis, so I also consider those as the most happy people who are permitted to enjoy such a condition; and I admit that they do nothing at variance with their duty when they strenuously and constantly labour to preserve and maintain it." (IV XX VII.)

Modern Protestants do not want nor need the state to support their churches, to meddle with or to defend their constitutions. But they must wholeheartedly agree with Calvin in his chief emphasis: the state must be so designed as to bring about and preserve justice in the affairs of its citizens, and thus to give suitable opportunity for the Church of Jesus Christ to do its work. What this country needs is a forthright and honest statement of Protestant church-state relationships. The separation of church and state cannot mean to any thoughtful Protestant that the church must never be concerned about governmental actions.

The church is not a neutral, nor even can it be, when it comes to human need. Whenever it has attempted to stand aloof, it has become merely the visible and ugly perversion of the law of Christ, offensive to the consciences of more sensitive men. The church of redeemed men and women has always been a church militant for human rights and liberties, and it is the hallowed tradition of our own communion that we have for them more persistently than almost any other.

Upon each Christian there devolves two evident duties; he must bring his personal life into conformity with the standards of private morality and that quality of spirit seen in the Person of Jesus Christ; and he must discharge his social and civil duties in such a way as to advance the material and spiritual interests of his neighbors. In each instance, it is the fellowship and teaching of the church—all of those living in bonds of loyalty to Christ—which afford his greatest help. Through its ministries of worship, education, service, and community action, the church instructs and confirms us, each one, in both public and private morality.

In our discussions here at Grinnell, the church is seeking to define anew the Christian way of private and public life. The gravity of the responsibility we have should bring to us a fresh sense of humility, for we are attempting to do nothing short of rendering the highest judgments of our collective Christian conscience. What we decide will have a tremendous guidance value in months and years to follow for over a million citizens.

Someone has remarked that Protestantism, during the past seventy-five years, has tended to use its political power negatively. That is to say, the pressures we have exerted have usually been against this or that custom, law, or civil policy. On the whole, no positive program has been followed. There is much truth in this point of view.

The Council for Social Action, in inaugurating a legislative service, has tried to inspire a more positive approach. We, of the Committee, have tried to act in this same spirit. During the past three years, for example, we have worked very hard on fifteen national issues, have worked to some extent on some twenty-five others. In only eight out of forty of these have we been in opposition to something. This, I believe, must be the future direction of Protestant social thought and action: positive and creative.

Every other week we meet together. Frequently we have present authorities in this or that complicated matter. Our business, as we think of it, is first to educate ourselves, and then to try to pass along what information we have obtained together with our

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News of Elon College

By President L. E. Smith.

CONGREGATIONAL CHRISTIAN COLLEGES.

For two years the Congregational Christian Colleges have been working faithfully for recognition by our General Council of Congregational Christian Churches and some assurance that the church appreciates what the colleges are doing, and that the church will express its appreciation by either definite contributions or actions on the part of the church that would open the way for a more generous support.

The Council meeting at Grinnell, Iowa, was most considerate and generous in its actions and directions. Certain recommendations that were passed are as follows:

"1. The Congregational Christian Churches, assembled in General Council, *reaffirm* their historical purpose of offering a high quality of Christian education for young men and women of their parishes with the distinctive contribution which Christian colleges have to make to the lives of their young people, to the work of the church, and to human welfare. We ask our church-related colleges to plan their programs so as "to make the total experience of the student a Christian experience." We urge the state and national agencies of the churches to carry on a vigorous program of guidance and interpretation which shall strengthen the work of those colleges which are committed to a Christian type of education.

"2. The representatives of the churches here gathered express their deep satisfaction that so many of our colleges desire to maintain a close relationship with our fellowship. We urge these colleges and the appropriate denominational agencies to collaborate in *a process of study and action* which shall: make possible a college education for all of our young people who deserve it, give that personalized kind of Christian education which will equip them for service to the church and to all mankind, and make available the resources of the colleges for a program of education and service to adults and to the churches of the areas in which these institutions are located.

"3. We urge pastors to counsel their high school students in the choice of a college and to prepare them for college life, and to impress parents with the importance of sending their sons and daughters to institutions where a Christian environment is to be found. We recommend that preference be given to colleges related to the Congregational Christian Churches when it is clear that these schools adequately meet the needs of the young people concerned.

"4. Because so large a per cent of our young people are attending state and independent universities we urge that the Conferences and the Board of Home Missions strengthen the work of the churches adjacent to such campuses, and cooperate with other religious agencies on these campuses. The church-at-large must follow its students wherever they are with an effective Christian ministry.

"5. We must recruit and educate more of our able and consecrated young people for the ministry and allied callings. No young man or woman who possesses the qualifications for full-time Christian leadership should be denied an education because of lack of funds. The church-related colleges and student centers should regard the preparation of young people for full-time Christian service as one of their major opportunities. We urge our pastors, our colleges, student workers, and the appropriate state and national officers to cooperate in a plan whereby an adequate supply of well educated young men and women will be prepared for full-time Christian vocations.

"6. We recommend that our denomination assume increased responsibility for the financial support of its church-related colleges at home and abroad so that they shall meet the highest academic standards. They must have the best instructors available, men and women who interpret the Christian religion in what they are and in what they teach. The colleges must have large financial resources. The future of Christian higher education should become a central concern of all Christian men and women. The ministry to students enrolled in all types of educational institutions in all parts of the land, is a financial responsibility which our entire fellowship should assume. We, therefore, ask that during the next biennium the appropriate denominational agencies:

"a. Include generous appropriations from their benevolence budgets for such colleges as meet the standards which such agencies shall establish. This may be done through individual and church gifts directly to particular colleges, through similar gifts to the Board of Home Missions ear-marked for the work of Christian higher education, through bequests to individual colleges, or to the Board of Home Missions for the "work of Christian higher education," through the creation of local and state and national scholarship funds for pre-theological students, and through the designation of a share of state and national income for the colleges.

"b. Include generous appropriations from their benevolence budgets for a ministry to students on such standards as these agencies shall establish. This may be done through individual and church gifts directly to particular centers, and through similar gifts to the Board of Home Missions ear-marked for the ministry to students.

"c. Undertake a vigorous program of interpretation which will give higher education its proper place in the world-service program of the denomination.

"d. Add a member to a national staff when the Postwar Emergency Campaign is completed for the specific task of seeking gifts for the colleges—for the total student program of the denomination. It is important that an adequate national trust fund shall be gathered by the Board of Home Missions, the annual income of which will be appropriated for the colleges and for a Christian ministry to students."

FIFTH SUNDAY OFFERINGS.

The fifth Sunday has come and gone. We are encouraged to feel that during this week and next many contributions from our Sunday schools and churches will come in. Offerings for the college, however small or large, could never be more welcomed than during the summer months. We like for our friends to think about us during these lean days for truly they are days of need.

We are grateful to all who remember the college with their offerings.

Previously reported	$4,149.06
Sunday Schols.	
N. C. & Va. Conference:	
Elon College	$ 4.35
Churches.	
Eastern N. C. Conference:	
New Hope	25.00
Turner's Chapel	16.00
N. C. & Va. Conference:	
Graham, Providence Memorial	19.00
Monticello	15.00
Western N. C. Conference:	
Asheboro	30.00
Va. Valley Conference:	
Wissler's Chapel	13.00
Total	$ 122.35
Grand total	$4,271.41

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

DOANE MEETING.

At the same time of this writing the fifth National Council of Pilgrim Fellowship is in session. The editor is indebted to Miss Helen Cobb for sending the following notations concerning the opening of the Council. The session this year is being held at Doane College, Crete, Nebraska.

The fifth National Council of Pilgrim Fellowship was officially opened the evening of June 27 by the president, Ed Hawley of Michigan. Addresses of welcome were extended by President Drake of Doane College and Jim Erickson, president of the Nebraska Pilgrim Fellowship. Following the "greetings," a drama entitled, "A Harder Thing," was presented by students attending the Council.

There are representatives from 32 States, two Territories and four foreign countries. Not all of the delegates have arrived as yet. There will be more news coming later.

The following delegates from the Southern Convention are attending the Council: Helen Ayscue, Tessie Zimmerman, Isabel Sheetz, Catherine Cooper, Helen Cobb, Baxter Twiddy and Mrs. F. C. Lester.

* * *

CRABTREE CAMPERS.

This is an invitation to all young people of Eastern Virginia and of North Carolina to join together in the two camps at Crabtree Recreational Park Area, between Durham and Raleigh. We would especially urge our young people from Eastern Virginia to plan to come. Teachers and leaders will come from both States. The cost is $9.00 per camper—the date is August 12-17. The first meal will be served on Monday, August 12, at noon, and the last meal will be Saturday noon, August 17. Plan to stay through the whole camp. Ministers and other Pilgrim Fellowship leaders will receive information regarding the camp.

There will be a Junior High Camp and a Senior High Camp, both going at the same time in seperate camp areas. Shall we set the goal of 200 young people for total number of campers? We shall be looking for you.

W. J. ANDES,
Director of Camps.

YOUNG PEOPLE, STEARNS, KY.

The young people of the Community Congregational Church, Stearns, Ky., are engaged in several activities which benefit themselves and also the church. This active young people's class provides music for the worship services of the church and for such special services as vespers, dramatic programs, etc. They meet monthly for supper, social and business. The expenses of the class are provided for in the Sunday school budget. The class is now working on plans for providing audio-visual aids for the Sunday school and special Sunday evening services.

GEO. STALEY HUNT,
Minister.

* * *

YOUNG PEOPLE AT PLEASANT HILL ACADEMY.

Your editor has just returned from the General Council meeting at Grinnell, Iowa. While there he enjoyed, along with the other delegates, the folk dances presented by a group of young people from Pleasant Hill Academy. Upon inquiry, I learned that these young people were intensively active. Thus, I asked Miss Dora Stewart to send me information relative to their Pilgrim Fellowship organization. The following is the reply to my request:

"The Pilgrim Fellowship at Pleasant Hill Academy is quite a thriving organization. It is now about six years old and shows signs of greater work for the future. Although it is a Pilgrim Fellowship organization, we call our group the "Pioneer Church." Our Pioneer Church is operated almost solely by the young people who are its members. We have a constitution containing laws for the election of officers and laws pertaining to the activities and meetings of the organization.

There is a church cabinet made up of officers and representatives elected from the student body. On this cabinet, also, are members of the faculty. The cabinet meets regularly several times each week to make plans for the activities of the group. At least one or more times each year the cabinet has a retreat which may last an entire day. On this occasion plans are made for the future and discussion is held of past programs on which improvement could be made.

The Pioneer Church members have bave been divided into several committees: program, worship, devotions, service and entertainment. Meetings of the Pioneer Church are held each Sunday evening. These services do not always follow a set pattern. One may be of worship with songs, Scripture, Prayer and a talk. Another may be a business meeting for making plans for relief work for the Europeans or other war-torn countries. On other occasions we have had book reviews by faculty members, or educational movies or short plays or skits put on by the students. During the past year, eight members of the Junior Class presented a well-prepared debate on "Peacetime Military Conscription."

One activity which kept all of us interested for several weeks was a type of program in which we "took a trip." In this activity we took advantage of the knowledge of our faculty members who had visited or who had been missionaries in other lands. They gave talks telling us something of these lands, the people and their culture. These faculty members often wore costumes from the land about which they spoke. They would fix displays of articles and pieces of art from these countries. They would sometimes sing or talk to us in the language of the people about whom they were speaking. The program would often end with refreshments served in the manner native to the country discussed. Three of the countries we visited in this manner are: India, Turkey and China.

Another series of programs which were enjoyed by the students centered around the choice of a life's profession. There again different members of the faculty gave talks on such subjects as, "Why Be a Farmer," or "Why Teach School." On one occasion the head nurse from a nearby hospital brought young women who were in training as nurses and each of them told us why they took up nursing as a profession.

At times, when the weather permits, the meetings and discussions are held around a camp fire. At such meetings we enjoy singing our mountain ballads, some of which are religious and were sung by our ancestors years and years ago and have been preserved in our region.

The Service Committee was very active this year in sending aid to war-torn countries. Many boxes of clothing were collected from the students and sent to Europe. In addition to this the students made

(Continued on page 11.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

THE POOL PEOPLE.

Do you have a pool at your home? Do you have fun watching the little people that live in it?

When we came to our new home the pool in our back lawn did not look very exciting. It was made long ago by a fifteen-year-old boy. Since then he has become a man, and a chemistry professor in the University of North Carolina, he says that "it looks like an overgrown bathtub!" The first time we looked at it, its face was covered with a sheet of ice. Under the ice was just dirty water!

One day spring came! With spring came the "pool people." First we we looked closer there was another fish which looked to be light pink in color. The day when we were hanging out clothes we were near enough to see the three dark fish with gold gilt spots on them. Our little son decided that the "pool people" might not be getting enough food, so he asked his father to buy some fish food so that he might give them some for their breakfast. What fun he had feeding the "little inhabitants of the pool!"

Summer awoke us one morning with its warm sunbeams. We got out of bed quietly, so as not to awaken the sleeping babe, and went out-of-doors to say "Good morning!" We found a great commotion going on in the pool! Three tiny little gold fish were chasing about the pool with the adult fish! Plop! right into another big fish they would bump. Such good fun I could not bear to keep all for myself! A little boy would love to see the baby fish playing in the morning sun! He was just as excited as the little fish seemed to be. We came back in the house to get food for all of them.

The next member of the pool to put in an appearance was "Croaker the Frog." He seemed to be fast asleep in the sunshine a-top the big rock in the pool, but when we got nearer he gave a big "splash" and was gone.

Imagine our surprise when one morning we looked out of the window to find "Snapper the Turtle" sunning himself on the rock!!

THE VALUE OF A PET.

By MARY E. THOMPSON.

Issued by the National Kindergarten Association.

"Yes, Mrs. Parker, Jack has his ewe at last. Do have a little more tea." Mrs. Carter poured some from a small silver teapot and handed the cup back to her guest. The two friends were enjoying a quiet chat together.

"He read about sheep all winter, and no matter what the topic of our conversation, if Jack had a part in it, we were sure to come around to sheep. We are all becoming quite learned on the subject. There is something about sheep that at times makes me feel—when I see them—as if I were in church."

"Perhaps this is because of the many Bible references to them," replied her friend. "Jesus is spoken of as 'The Good Shepherd' and 'The Lamb of God.' The parable of the lost sheep and the 23rd Psalm are dear to us all—and, of course, it was the shepherds who heard the first angelic song heralding the Messiah. The Bible abounds in such references. I suppose one could get very much interested in sheep."

"There is more to the subject than I at first thought, and it certainly has absorbed Jack. Before having this interest he never cared to read much beyond what was necessary for his lessons, but now he searches the papers and magazines; and when he finds something relating to sheep he reads it carefully, and anything that he thinks might be useful to him in the future he cuts out and puts in a scrapbook. He sent for Government pamphlets on sheep, too; indeed, he will soon be quite an authority! It is very amusing."

"I'm sure it must be a very good thing for any boy to be encouraged in a hobby of some sort. I have enjoyed my tea so much, Mrs. Carter. Suppose we go out and see Jack's ewe. I'd love to."

"Yes, certainly. She and her lamb are in the orchard. Come out this way," she said, and led her friend through the kitchen.

"A lamb! I hadn't thought of there being a lamb until you spoke of it. Isn't he a big fellow? And look at the coat of wool he has already!"

"Yes, and he is so only two months old. You would hardly believe what a funny looking mite he was at first—homely and queer. You've seen those pottery animals? They are no odder than a baby lamb. This one is an Oxford Down. Perhaps the woolly heads of this breed help to make them look quaint and unusual!"

Mrs. Parker rubbed the soft woolly coat of Fanny, the ewe, while her friend held out a dish of salt to keep her by the fence. The lamb gamboled about among the trees; he hadn't any idea of coming near strangers.

"How gentle and kind she is!" commented Mrs. Parker. "I don't wonder at Jack's enthusiasm. I'm sure it is an education for you as well as for your boy to learn so much about sheep; and there is such a demand now for their precious fleece that you are really doing a good work in encouraging him. He may become a famous ranchman some day."

Jack's mother laughed. "We never hear what finally happens to Mary and her little lamb in the nursery rhyme, do we? These sheep keep Jack interested, well occupied, and happy; that is their present value as far as he is concerned."

PILGRIM FELLOWSHIP.

(Continued from page 10.)

things to send. For instance, several of the girls knitted scarfs and sweaters; with the assistance of the chemistry class several pounds of needed soap was made and sent. One of the biggest propects of the Pioneer Church was that of sending "Rudy" to Europe. You see, "Rudy" is a young heifer, the best our school farm owned. The students took up offerings and used other means for securing the money which was needed to crate and ship "Rudy" to Europe. The Pleasant Hill community also joined us in this program. We all hope that "Rudy," by giving life-saving milk, can help to tell the people in Europe how we in Pleasant Hill feel and how we are eager to help.

For aiding War Victims and Reconstruction funds, the service committee kept jars on each table in the dining room. Each person was supposed to put in at least one cent per meal. Several times a year we have what we call a "sacrificial meal." This is usually at lunch some Sunday and instead of having our regular meal of meat, vegetables and dessert, we have soup, crackers, water and a little fruit. The money saved from such a meal is quite a large amount. The kitchen turns it over to the War Victims and Reconstruction fund.

During the first week in June our school entertained the American Missionary Association School Principals and Teachers in their conference. The students at Pleasant Hill were happy to be of service in the kitchen, dining room and dormitories while this group were our guests. We participated in all the activities of their conference, play and worship. We

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS AND TRUE WORSHIP.

Lesson III—July 21, 1946.

Memory Selection: *God is a Spirit, and they that worship him must must worship in spirit and truth.*—John 4:24.

Lesson Text: Deut. 4:15-19; 8:11-14, 18-29; Mark 12:28-34.

Devotional Reading: Isaiah 40:18-26, 29-31.

Lest Thou Forget God.

"Beware, lest thou forget Jehovah. . . . God ties a string around our finger, lest we forget him. Not because he is a proud, preening being who wants folks to bow down before him to gratify his pride and sense of importance, but because he wants us to be the best possible personalities. And a man never reaches his highest or his fullest spiritual stature unless he worships God. Worship in the sense of adoration, thanksgiving, confession, intercession or supplication, and submission or dedication is the highest experience of life. Worship keeps alive the sense of God. Worship makes a person realize the great gulf between what he is and what he ought to be. Worship releases spiritual forces that cleanse and strengthen and invigorate life. Worship gives stimulus to high endeavor and unselfish service. Worship gives peace and poise and power. But men are prone to forget God. Here stands the divine warning, the reminder of the place and privilege of worship.

There is special danger in forgetting God and neglecting worship when one becomes prosperous or things go well with a man. "When thou hast eaten and art full . . . and all that thou hast is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God." It is true of the individual and of the nation. Prosperity has its perils even as poverty has its ills. Jesus was constantly warning against the danger of material things crowding out the things of the spirit. When we are corpulent and comfortable we are more likely to forget God.

If We Forget God.

"And it shall be, if thou shalt forget Jehovah thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish, because ye would not hearken unto the voice of Jehovah your God." In a later day one of God's inspired servants said, "The wicked shall be turned into hell, and all the nations that forget God." It is not an idle threat, nor is it a gleeful prediction on the part of a divinity that takes pleasure in punishing erring men and women. It is a solemn law of life, it is a stubborn fact. Character must be undergirded with morality and religion. Righteousness is the best safeguard of a nation. The plain virtues of honesty and integrity and purity and unselfishness are the things which furnish tensile strength to the national fibre. And those who forget God, those who leave him out of life, are opening the door to things that tend to wreck life.

If We Wait Upon God.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not be faint." A certain soft drink firm advertises widely its product in connection with the slogan: "The Pause That Refreshes." Perhaps a cold drink, with or without friends, will do that. But in a finer, higher sense, worship is the "pause that refreshes," for it refreshes the spirit of man within. There are thousands of people who would be much more rested and much better prepared for work on Monday if they worshipped on Sunday. People talk about how they need rest and relaxation after a hard or busy week, and then go to the beaches or take to the highways, and come home fagged and weary and often depressed, when all the while in the nearby church or in some quiet spot they might have found renewal and restoration of soul. And with the renewal of soul there would come renewal of body. To be sure worship is mere passivity, an easy way out. In one sense worship is work. But it has recreative, renewal, regenerative values. They that wait for the Lord shall renew their strength.

And they will get varied experiences and vital dividends. For they shall not only mount up with wings like eagles—have mountain-top experiences at times, and run and not be weary, move along faster and with less expenditure of energy, but they shall walk and not faint; they shall have strength and courage for the commonplace and the routine and the humdrum and the monotony of life. Most any fellow can march along when the band is playing, or when folks are looking on with admiration and approval. But it is quite another thing to make the long march under trying circumstances and with heavy handicaps. "Walking and fainting not—that is one of the central problems. And worship helps just there. There is power in true religion. Strength comes to those who enter into real and personal fellowship with God. The tragedy is that we have made worship too many other things, and failed to discover the secret of this renewing of strength.

The God We Worship.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy mind, and with all thy strength." When that dictum was announced people did not know about God as revealed in Jesus Christ, who was the image of the invisible God. We do know about him. That ought to be a stimulus to worship and to service. If God be like Christ, and on Christ's own word he is—he that hath seen me hath seen the Father—then we have a God whom we can not only worship, but one whom we can trust and one whom we can serve. He is not an indulgent parent or grandparent, guided by maudlin sentiment, or weak feeling. He has a will. There is a moral core in his central being. But he is essentially wisdom and love. He loves us and covets for us the best, absolutely the best in life. He wants to be first and he will be first. This is the first and greatest commandment.

He demands that we not only love him, he demands that we love our fellowmen. We dare not live at enmity with our fellowmen if we are to live in peace with God. We cannot hope to be in accord with him if we are at odds with our brother. If we do not forgive our fellowmen God cannot forgive us.

And God also demands that we love ourselves. We are to love our neighbors as ourselves. It is not wrong for a man to love himself. The Bible puts no premium on the crawling spirit, on a mean sense of one's worth or ability. But we are to love God first.

The commission is uncancelled: we are to go into all the world and preach the Gospel: we are to be His witnesses—in city, town and village—and unto the uttermost parts of the earth. In the fulfillment of that command, in the post-war years, the Church will require all the spiritual resources which are available for her in Christ Jesus our Lord.—*Record.*

RELIGION AND TOTALITARIANISM.

(Continued from page 7.)

solely in national interest, but by a foreign policy that thinks and acts in terms of world good and seeks to bring justice to subject peoples everywhere. Our own liberty must be used to establish equality because it is not alone liberty that is demanded by democracy but also equality and fraternity. The "Holy War" against Communism is not, in fact, a frontal attack upon totalitarianism; it is prelude to war on Russia. It is true that Russia must be brought to see that democratic man will fight to retain his liberty, if such liberty be threatened. When religious bodies, however, announce what is, in effect, a "Holy War" against Communism but is also, in fact, a declaration of war against Russia, it is to put religion in the position of condoning one form of totalitarianism while condemning another.

There are some who see in the "Holy War" an attempt to win so-called "Big Business" to Roman Catholic support, since the attack on Communism is interpreted by some as an espousal of Capitalism. It should be made abundantly clear, however, that Rome is not standing for Capitalism, in fact, it is supporting the political movements that mean its overthrow. It is very hard to understand the insistence that Rome proceeds from moral principles in these matters. Protestantism is, I trust, pursuing a wiser course. We seek to proceed from the Christian faith, evaluate the economic order in terms of the ethical criteria of that faith. We refuse to identify the faith with an economic system, Communist, Socialist, or Capitalist. We enunciate the moral demands of our religion, and call for the discovery of the concrete means to give effect to those moral demands. We test the measures and the systems that emerge by their effect upon personality. We seek to move out from our ideals and our principles to the difficult area of expressing those principles and ideals in practice. We therefore do not expect to discover a final stage in economic evolution which some insist is capitalism and others argue will be Communism. We look for continuing progress through history as the genius of man creates the tools which can be used by man to extend brotherhood. We refuse to allow our vested interests to blind us to the values that lie in reforms that mean a fuller life for the people, even though reforms may mean lower returns from the investments that at present support many of our educational institutions and other social services. We are not to be put in the position of opposing fundamental change, such as the passing of feudalism to bring democracy, because we may occupy a favored position at the king's side, when the people call for bread before the palace at Versailles. Our fundamental interest is in human beings who are of infinite worth because they are the children of one Father, a Father whose will calls for such reordering of society as may give opportunity for the fullest expression of every personality, as each personality gives himself gladly and wholeheartedly for ends that are socially valuable.

The real struggle is not between Christianity and the State but with the pagan philosophy to which some states have pledged themselves. Christianity holds that man is of infinite worth and finds himself in service of other persons who with him constitute the community. The self is realized in the complete gift of self to others. This is to repudiate the pagan view that sees the meaning of life in race or bread or nation or selfishness masquerading as individualism.

Thus, in the first place, religion in its struggle to counteract totalitarian ideologies must maintain the freedom to propagate its faith. In the next place, religion must so touch the minds, hearts and wills of men that they turn from the understanding of the moral law to the task of giving effect to that law in the practices of the common life. The surest way to destroy dictatorship abroad is to establish democracy at home. A refusal to bring creative minds to bear upon the perplexing economic issues crying out for solution in the name of justice and of brotherhood is to summon the so-called foreign ideology with its Pied Piper song. The dictators dressed their followers in black shirts and brown shirts, and for a time there were some in our own country who talked about silver shirts. Long ago, Thomas Hood wrote *The Song of the Shirt*, and we learned of poor workers who sewed at once with a double thread a shroud as well as a shirt, little realizing the power that lies in democracy, once democracy is aroused and its freedom is in jeopardy.

In democracy, there is no body who says, "You must." We together say, "We will." The Fuehrer principle of fascism, the dictatorship of the proletariat doctrine of communism, the attempted mastery in democracy of the people as a whole by sections of the community bent on securing special privilege, all are repugnant to the fundamental principles of democratic faith. The whole concept of totalitarianism, whether it is a permanent policy as affirmed by the Nazi or a temporary expedient as declared by the communist, contradicts democratic doctrines of liberty. The denial of private judgment in the realm of religion is likewise a repudiation of democracy. The assumption that a hierarchy alone is qualified to make decision for free men in the realm of faith is of the same cloth as the assumption of fascism that a political hierarchy has the right to make final decisions in the political life.

Fascism presented at first the spectacle of a mighty mass moving in splendid precision toward predetermined goals, and some were caught in the hypnotic undertow of great parades, the Fuehrer's voice, and the temporary satisfaction of having no longer to think but now only to obey, and of course some trains ran on time. And some declared democracy was decadent, incapable of united action, the easy prey of the totalitarian power. How little the dictator knew of the real power that lives in the free man's heart. How little he knew of the free man's readiness to die to preserve his right to speak his mind, work where he pleases, join the church of his choice, vote for whom he desires, read what he likes, shut his radio off or turn it on!

Religion affirms the brotherhood of man because it holds to the fatherhood of God. *One World* was a great conception, but one family is greater. In the family, cohesion is found, not by the practice of selfishness but by the expression of love which means cooperation, not struggle. The word "Mother" is never associated with the term "selfishness." Religion counteracts totalitarianism by winning men to a way of life that is its utter repudiation. It seeks to reorder society in terms of the worth of persons to the end that injustice shall be removed and conditions of brotherhood established. Totalitarianism cannot be beaten by timid religionists who accept injustice as inevitable in an evil world. It will be beaten by a religion that fearlessly moves to discover the means to translate its ideals into the realities of the common life. Totalitarian philosophers are dynamic religion in which a common faith becomes a common purpose and eventuates in a common act that will preserve our liberties, move to justice and fraternity, and stay the hand of the omnicompetent state whose competence becomes shackles and whose service in the long run enshrouds.

"God, the Omnipotent, hath His servants everywhere."—*Selected.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Harvest is over at the Christian Orphanage farm. Wheat and oats are stored in the wheat house and straw in the barn. Yields of oats have been good this year. Our oat crop made an average of sixty-three bushels per acre. Our total crop of oats, after being weighed was twenty-two hundred bushels.

We made six hundred and fifty bushels of wheat.

The Lord was real good to us and we had dry weather all through the harvest season. We have had excellent seasons for the past week and our corn is black and green as good, rich bottom land corn. In fact, it looks like bottom land corn up on high ground. Other crops on the orphanage farm look very promising at this time.

Canning season will soon be here. Some peaches are on the market now. We are waiting on the "Georgia Belles" and the "Elbertas" to ripen as they are best to can. We hope, if nothing happens, to can a thousand gallons this year. We are hoping to can several hundred gallons of apples also if we can get them.

Last year the apple crop was a failure. We did not get any to can. Oh! how the children did miss them. They wanted apple sauce. We had none. We could not buy it for love nor money. There was none to be had. If nothing happens this year, we hope the writer will have a different story to tell next year, and the little fellows will have all the fruit they want or need.

The little boys and girls have been picking black berries. There seems to be a good crop this year. The matrons have been canning them for the coming winter and also making pies to eat, and making jelly. Children enjoy most any kind of fruit.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 11, 1946.

Sunday School Monthly Offerings.

Amount brought forward		$5,443.00
Eastern N. C. Conference:		
Lebanon	$ 7.12	
New Elam	9.97	
Wake Chapel	46.28	
Youngsville	15.00	
		78.37
Eastern Va. Conference:		
Liberty Spring	$ 8.00	
Mt. Carmel	13.85	
Newport News	9.85	
Christian Temple	10.00	
Portsmouth, First	18.40	
		60.10
N. C. & Va. Conference:		
Bethlehem	$ 69.05	
Durham	14.00	
Elon College	8.00	
Happy Home	6.90	
Reidsville	22.00	
		119.95
Western N. C. Conference:		
Asheboro	$ 30.00	
Hank's Chapel	13.26	
Randleman	3.00	
		46.26
Va. Valley Conference:		
Leaksville	$ 12.35	
Newport	9.42	
Wissler's Chapel	1.00	
		22.77
Total for week		$ 327.45
Total for year		$5,770.45

Special Offerings.

Ala. Conference:		
W. M. S., Langdale	$ 10.00	
New Hope	3.61	
		$ 13.61
Ga. Conference:		
Vanceville		1.00

CHURCH WOMEN AS RESPONSIVE CITIZENS.

(Continued from page 1.)

rather than as ones-to-to-be-served. It can teach them to be contributors rather than recipients. It can teach them to participate in life rather than to stand on the side-lines.

We wish that students, before they come to college, could be assured in the church of membership in a fellowship so strong that they can feel an adventurous security. Security as an end in itself is a stultifying ambition. Security is an important part in adventure. The brave man (as opposed to a reckless one) is strong in his strength, confident of his ability to deal with his problem whatever its hazards, willing to take the consequences of his act because he knows its importance, regardless of its effect on him personally. People, individually and collectively, need the security of fellowship before they venture into untried areas of human experience. As young people or older ones venture into idealism, undertake to cultivate friendship for people toward whom prejudices are popularly directed, try to live as neighbors in unneighborly communities, they need assurance that known friends will stand with them.

Can young Christians be sure that their church means what it says when it talks about brotherly love, the unity of God's world, the fatherhood of God for all men?

We, in the colleges, ask the church to cultivate attitudes which make for commitment to a challenging life purpose supported by a sense of fellowship with men and women through the ages who have shared that purpose.

How can the church do it? By great preaching? Yes, if it is heard regularly by young people who go to church as normally as they go to school. By Sunday school teaching? Yes, conducted as intelligently as the schools young people attend on week-days. By summer conferences? Yes, since these create the assurance that other young people are interesetd in things of the Spirit.

But preaching and teaching and conferring won't assure the church the influence we wish it had in preparing American youth to live in a world threatened by hate and divisiveness. The bulk of the teaching has to be done by Christian parents who talk intelligently about what they are doing but talk relatively little and do a lot.

A mother and father who go grudgingly to church from a sense of duty, criticize the preacher as subversive because he asks the application of Christian principles to daily living, redecorate the house as often as supplies and labor permit while giving a pittance to their church, spend hours at the meetings of the golf or bridge club but resent prudential committee meetings as a nuisance . . . parents like that are the church to their children. Whatever they say they do nothing to convince our pre-college young people that commitment to world-wide, age-long purposes is satisfying to people who want to be significant. They do nothing to make present purposes big enough to be challenging. They do nothing to make the fellowship of Christian men and women inviting or strengthening.

On the other hand, the church living in the lives and hearts of dedicated men and women is a vital reality to their children. From it they gain security, perspective and the daring which comes from assurance of fellowship with great spirits.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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REPORT OF LEGISLATIVE COMMITTEE.

(Continued from page 8.)

opinions, to fellow church members, committees, and agencies. I should like to invite any of you who may happen to be in Washington at the time of one of our meetings to drop in on us and see how things go. I think you will leave with the feeling that Congregational Christians are fairly safe in the hands of people who can express so many different points of view on a single subject.

It was written by St. Paul that there are "diversities of operations" —differences in the works of God, but the same God. In the affairs of men, and of the church, there also must be diversities of occupation. We have already recognized that for many aspects of church work, men and women must be especially trained. The Roman Catholic Church has long since developed those specialized ministries on a wider scale: men who work all of the time in problems of labor and management, family welfare, economics, church-state relationships, and so on, as well as in the accustomed and basic fields of the parish ministry, evangelization, and education. If Protestantism is to be vigorous and effective in influencing the development of social policy, it dare delay no longer the recognition of the professional nature of the tasks and duties required. It is the "know-how" that counts, whether it is in private or public business. Only men and women specifically and deeply informed as to fact are heard with respect by those who have the serious obligation of forming and administering our laws. The Protestant Churches must support such ministries wholeheartedly, and must learn to trust those whom it appoints to perform them.

For John Calvin a magistrate—a government official—was the minister of God's justice. He was to regard himself as acting in human affairs in behalf of the sovereign Lord of the universe. Thus he was to rise above mean and petty interests, and in the spirit of equity and love make his judgments between men.

The vast growth of our government, and the opportunitites for human welfare as for scandal, require that the best of Christian adults shall consider whether they are not called of God to become civil servants. Especially do I believe that in our colleges and universities the ideal of conscientious public service must increasingly be held before the minds of our younger people. We are a Government of laws still, but laws are framed—and, more importantly, executed by men.

The vast struggle we now face to attain the goal of security for every family, while at the same time protecting the civil and personal liberties without which free men cannot live, demands the fullest commitment of every single Christian the study and support of democratic government. And by support of democratic government I do not mean resolution-passing and a walk to the polling places every four years. I mean active participation in political parties and in the assumption of responsibility as fast as it can be won in community and national affairs. It was the tough minded Protestants who broke the back of England's domination in the 18th Century; tough minded Protestants who wiped out slavery and instituted public education in the 19th: it must be tough-minded and courageous Protestants of the 20th Century who hammer through the economic and social reforms so badly needed.

The church whose glorious history instills in us all such pride must rise in the spirit of that past to meet exigencies of the present. God's justice is eternal, but man's evil is always in terms of the immediate and particular. Those who are ministers and servants of his have no alternative but to fight relentlessly the evils of their own generation, and to be living witnesses of that just God to whom all men must make their final accounting. In a society so complex as ours we must find and use new methods of attack on the causes of the shocking inhumanities of our day. As an instrument of our communion, the Council for Social Action is a richly deserving of the support, the prayers, the advice, and the earnest cooperation of all pastors and members. And, speaking for the Legislative Committee, I know that we and our staff welcome your every request for service and information. Ours is a technical function to perform—to report, to document with facts, and to evaluate federal legislation of social or moral reference. It is your function to act as Christian citizens, and we want to be of value to you.

The hopelessness, the bitterness, the carking fear, and the bewilderment of many in our society is the seed-bed of future ruin unless we work together in wisdom and unity. The swords of opportunity are in our hands. For the love of Christ, who for us men and our salvation lived and died, let us take leadership in the building of a strong and just society.

PILGRIM FELLOWSHIP.

(Continued from page 11.)

feel we were enriched by this experience.

With this brief outline of the Pilgrim Fellowship or Pioneer Church at Pleasant Hill Academy in Tennessee, it is our hope that other Pilgrim Fellowship organizations will get some new ideas for their own activities and will also pass on to us at Pleasant Hill new ideas from your organization. We hope also that this article has helped to show the importance of the Pilgrim Fellowship in the lives of the faculty and students of Pleasant Hill Academy.

DORA STEWART.

General Council Resolutions on Temperance

The use of alcoholic and spirituous beverages needs the earnest and prayerful consideration of Christian peoples. Because the effects of this widespread commerce react with increasing harmfulness upon the individual and upon the community in its most intimate and essential social structure, it behooves all Christians to consider both aspects of this growing danger.

In the spirit of Jesus the Savior we look with infinite pity upon the individual whose personality is warped and twisted by social and economic pressures and personal tensions until he seeks to escape from life's realities into the artificial world of alcoholic release. We would extend the Christian way of life over the world so completely as to save those individuals from the sickness of soul and personality from which they suffer.

The growing commerce in these alcoholic beverages presents an increasing danger to individuals in society, and to our social and political structure. This commerce presents a weight of propaganda and influence reaching throughout the total fabric of society. The broken homes, the increasing waywardness of American minors, the unhealthy environment of some places of amusement and refreshment are not unrelated to the rise in alcoholic consumption and the pressure of financially interested individuals and groups who would profit by the degradation of the humanspirit.

THEREFORE, BE IT RESOLVED:

1. That we urge the Federal Council of Churches of Christ in America to give interdenominational leadership in temperance education and action and that we encourage our fellowship of churches to give its support to such interdenominational work;

2. That we are not satisfied with the program of temperance education and action now being carried on by our national boards and churches; therefore, we urge the Executive Committee of the General Council to make specific assignment of responsibility for this education and action within the work of the several agencies of our denomination;

3. That we urge upon our fellowship through state conferences and local churches that an increased and earnest study of the effects of alcoholic beverages on the individual and on society be made a particular part of their programs;

4. That we commend to the fellowship of our churches such scientific and unimpassioned approaches as that of the Yale School of Alcoholic Studies and recommend that the denomination through its agencies make available increased materials of that nature;

5. That we urge the members of our fellowship to be alert to, and informed on, their Christian and civic responsibilities to act through the ballot and such effective agencies as are at work in their communities to secure and enforce constructive legislation controlling sale and uses of alcoholic beverages;

6. That we commend the efforts and activities of churches and peoples who are actively engaged in providing recreational programs which are free from association with such beverages;

7. That we urge our people to express their appreciation to those business concerns who decline to benefit financially from any connection with the sale of liquor;

8. Finally, that we recognize that after all the other agencies have done their utmost, the ultimate responsibility for Christian temperance must rest upon the Christian fathers and mothers in the home for education by precept and example.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

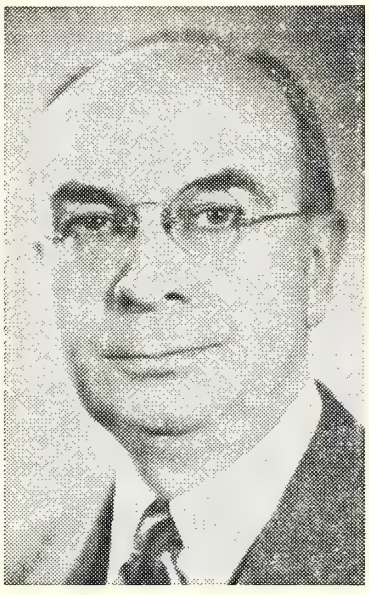
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, JULY 18, 1946. NUMBER 28.

CITATION

THE DIVISION OF CHRISTIAN EDUCATION OF THE BOARD OF HOME MISSIONS PRESENTS FOR RECOGNITION FOR DISTINGUISHED SERVICE



DEAN LUTHER ALLAN WEIGLE.

Scholar and statesman of the Church, student of church history and maker of Christian history, pioneer interpreter of Christian education whose influence lives alike in thousands of churches and in our institutions of higher learning, esteemed dean of a great school of the prophets, chairman of the committee of scholars to whom the Church will ever be indebted for the Revised Standard Version of the Bible, wise and vigorous advocate of a cooperative and ecumenical Christianity, we are honored to present you for special recognition on behalf of Christians everywhere who are beneficiaries of your full years of significant service.

We salute you as

A convincing exemplar of the Christian religion,
A skilled teacher of teachers and pastor of pastors,
An authentic interpreter of American Protestantism,
A trusted counselor whose wisdom is sought by the churches abroad as at home,
An honored representative of our Congregational Christian fellowship and a prophetic statesman of the ecumenical Church.

We rejoice that you belong to all Protestantism. We acclaim you as our own.

Dean Luther Allan Weigle, in appreciation and gratitude for the quality of your life and the character and scope of your ministry, The Board of Home Missions, representing the Congregational Christian Churches of the United States, cites you for meritorious service.

NEWS AND VIEWS

Rev. W. J. Andes is the new secretary-treasurer of the Board of Publications.

The Eastern Virginia Sunday School Convention will meet Tuesday of next week, July 23, at Newport News.

Rev. Frederick M. Meek of Des Moines, Iowa, has been called to the Old South Church in Boston, to succeed Rev. Russell Henry Stafford.

The citation which appears on the cover page was presented to Dean Weigle at the General Council, Grinnell, Iowa, by Dr. Harry Thomas Stock.

Rev. Galen R. Weaver, pastor of the church of the Cross Roads in Honolulu, has been elected to full-time service with the Board of Home Missions.

Virginia's 52nd Annual Christian Endeavor Convention is being held this week at Massanetta Springs. Drs. Daniel Poling and Jesse Dollar, and other leaders appear on the program.

The Bible Conference at Massanetta Springs will observe its twenty-fifth anniversary, beginning Monday, August 12. Dr. I. W. Johnson of Suffolk will preside over the evening meeting on Congregational Christian Day.

BETHLEHEM, DISPUTANTA.

The Bethlehem Congregational Church (Czechoslovak) of Disputanta, Va., received three young people into its membership last month. They not only confessed their faith in Christ but also took a course in church membership with their pastor.

Rev. John Halko, Director of Research and Church Planning of Washington, D. C., Federation of Churches, was the guest preacher on Sunday morning in the Bethlehem Church. He brought a very interesting message about "Ears to Hear." Mr. Halko took a course or two under the writer when the latter was professor at the former International Baptist Seminary.

Mr. and Mrs. Andrew Balint and the writer drove up to Baltimore recently to visit the Rev. George Olejar at his home, 2927 Liberty Parkway, Baltimore, 22, Maryland. They found the invalid pastor cheerful and gaining strength under the loving care of his wife and children. He wishes to be remembered to his friends.

I also attended a meeting as a member of the Executive Board of the Czechoslovak Protestant Union of U. S. A. in New York City. This organization is composed of Baptists, Congregationals, Methodists, Moravians, Presbyterians, etc., for the purpose of promoting evangelical Christianity here and abroad. During the war it set a goal to raise $50,000 for relief and church work, especially in the Republic of Czechoslovakia.

ANDREW P. SLABEY,
Pastor.

CONGREGATIONAL CHRISTIAN CHURCH.
FRANKLIN, VIRGINIA, JUNE 25, 1946.

WHEREAS, our Southern Convention has decreed that it must have the full time services of our minister, the Rev. W. T. Scott; and

WHEREAS, the congregation of the Franklin Church very reluctantly relinquishes the services of so conscientious and progressive a man; therefore,

BE IT RESOLVED:

First—that we wish for Dr. Scott much success in his new work. We believe that he has a vision of a great united church which will be an outstanding factor for good in the world. We hope that he may be able to realize his vision, and that many of his dreams for the progress and strength of the church may come true;

Second—that we extend to Dr. and Mrs. Scott our thanks for their splendid work while with us. There is much that we would like to see them accomplish for our church before they leave us, but we bow to the will of the Southern Convention and to the welfare of the church universal;

Third—may our Heavenly Father watch over Dr. Scott, and give him the wisdom, courage and strength to go forward in his efforts for the kingdom of God, and for the general peace and welfare of the church;

Fourth—we wish for Dr. Scott and his family much health, happiness and prosperity in their new home.

Respectfully submitted,

MRS. B. V. HARGRAVE,
MRS. G. K. STEINBACH,
E. L. BEALE,
R. C. COUNCIL,
E. R. BRYANT, JR.

WORLD SUNDAY SCHOOL ASSOCIATION HELD IN LONDON.

Meeting for the first time since the war, the board of managers of the British and American sections of the World's Sunday School Association met in London, England, July 1-3, to plan world strategy of the church in the field of Sunday school and other types of religious education, according to Dr. Forrest L. Knapp, general secretary of the association.

"Coordinating the work of the British and American sections, this session devised ways of lending greater help to religious leaders of war-devastated churches and countries with younger churches," Dr. Knapp declared.

Attending from the United States were Judge Lewis L. Fawcett, Brooklyn, N. Y., chairman of the North American Administrative Committee; Dr. Luther A. Weigle, New Haven, Conn., dean of Yale University Divinity School; Dr. Roy G. Ross, general secretary, International Council of Religious Education, Chicago; Dr. Robert M. Hopkins, Indianapolis, Ind., former general secretary of the World's Sunday School Association; Dr. Knapp, the present general secretary; and Coleman Burke, New York, treasurer of the North American Administrative Committee.

CHURCH LEADERS TO VISIT WAR ZONES.

Two prominent church leaders are scheduled to leave for an extended visit to the chaplains in the armed forces in both the European and the Far Eastern Theatres of Operations under arrangements made by the General Commission on Army and Navy Chaplain, it was announced by the Rt. Rev. Henry K. Sherrill, Chairman of the General Commission on Army and Navy Chaplains, which represents thirty cooperating Protestant bodies of the country.

Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America, will go to the European Theatre and Dr. C. Oscar Johnson, Minister of the Third Baptist Church of St. Louis, and former president of the Northern Baptist Convention, will go to the Far Eastern area.

The purpose of the visits, which have been officially authorized by both the Army and the Navy, will be to confer with chaplains concerning their work and to assure them of the continuing support of the churches.

The follow who continues pulling on the oars does not have much time to rock the boat.—*The Ansars.*

CHRISTIANITY AND PROGRESS.

Has Christianity lost its zeal, aggressiveness and even its courage of the early days? Let us take a look and see what else has taken place.

During the reign, so to speak, of the Christian Fathers, no one could doubt the Bible, unless he was willing to face severe criticism and virtual condemnation. Even then many of the geographic and scientific discoveries were being made which have since been proven correct. One of those discoveries happened to be the Antipodes, which Bishop Augustine declared could not be true because the Bible had said nothing about that part of the world. Furthermore, he declared that if people dwelt in those impossible regions a previous Atonement would have been necessary and, on that point, the Bible was silent. The Bishop didn't stop here, for he wanted to know how people down under the world would be able to see the Savior's return in glory. Some of the other Fathers wanted to know how anyone could be so senseless as to believe that man's footsteps could ever be higher than his head; or crops could grow downward; or rain and hail could fall upward. The Fathers never failed to place their stamp of disapproval upon those who erred and persisted in proving one error by another.

When Charles Darwin came forth with his theory of evolution, the religious world looked upon it as an attempt to dethrone God. Such doctrine, it was said, came straight from Hell. Scientists who propounded such theories were persecutors of Christianity. Thomas Carlyle called Darwinism a "Gospel of dirt." "The origin of species" was not permitted in the library of Trinity College, Cambridge, for many years.

Despite all of this, it is refreshing to read that as far back as the ninth century a Bishop declared, "The wretched world lies now under the tyranny of foolishness; things are believed by Christians of such absurdity as no one aforetime could induce the heathen to believe." Others have arisen from time to time to take their stand along with the Bishop, until today we have attained a far more sober and reasonable attitude toward all branches of science and philosophy of life.

Yes, we have lost that spirit of aggressiveness in other days. And rightly so. It made enemies of Christianity and suppressed for a long time the growth and development of the sciences. Hence, progress was greatly retarded along many lines.

Likewise, our zeal for the study of and belief in the word of God, to a large extent, has passed with other days, as well as our courage of conviction and determination to make the Church prevail as the principle factor in shaping our every purpose in life. Temerity and slothfulness have gradually taken the place of fervency of spirit, forcing the Church to drop back into a niche where its influence is greatly hampered. In these days of great strides to build a united world on more democratic, social and economic aspects, the Church must strive harder than it now apparently is to meet the demands of Christianity in such a program of progress and development. Perhaps a sign of greater recognition of responsibility has recently been observed by the Presbyterian Church, South. It has launched a campaign for one million additional members in the next year, which is no small undertaking. Another move on the part of several denominations to have our political representative removed from the Vatican in Rome, is, no doubt, in the right direction and indicates that the Christian world is undergoing a reawakening to its broad responsibilities. And since World War II, signs have been noticeable in many communities of a larger realization of responsibility due by the Church. All of these are healthy signs. Some of which are long past due.

When our churches have reached the point of shouldering what are rightly their obligations. we may look forward to better community, state and nation; and also to a better world. They have long since allowed the church in practice to pass to other organizations, philanthropic and otherwise, while the church itself has remained and functions only in theory. With all other modern developments, it is no wonder that Christianity should now start a reawakening. It can accomplish it more readily by every church in the community realizing its full obligations, and all churches of the community forming an overall organization in a stringent effort of cooperation to reach the community's goal. These are days when more stress should be laid upon the practical application of the Church, rather than on dogmas and doctrines of any particular creed or faith. Alexander Pope in his *Essay On Man* said, "In faith and hope the world will disagree, but all mankind's concern is charity."

All mankind everywhere is standing at the crossroads, ready and willing to accept what we have to offer, if the offering is better than what it has. Christianity, with a realistic program of service to mankind, has never had such a golden opportunity as now to make itself felt throughout the world.

FRED F. MYRICK.

Norfolk, Virginia.

REPRESENTATIVE AT VATICAN— A COUNCIL RESOLUTION.

It is the earnest desire of the members of the Congregational Christian Churches to achieve the maximum of good will and cooperation as Christians and American citizens with our fellow Christians of the Roman Catholic Church. We rejoice in and pledge our support to every effort to unite Christians in the achievement of those objectives which are the common concern of all followers of Christ. We deplore and commit ourselves to combat all such movements as the Ku Kluk Klan which contribute to the increase of bigotry and intolerance.

We do not believe, however, that the fullest measure of Christian cooperation can be achieved apart from a frank confronting of fundamental factors which contribute to mutual criticism and ill will between Protestant and Roman Catholic Christians. Our major concern is to emphasize that which we have in common and to direct our cooperative efforts as men of faith to meet the needs of the day. Yet we are convinced that our united effort will be wakened and the basis of our fellowship will be naive, superficial, and passing unless we deal with areas of difference realistically. We deplore and urge our people to avoid the lack of Christian courtesy and understanding which has characterized several recent statements of both Protestant and Roman Catholic leaders in discussing areas of difference.

Conscious of our own failure and sincerely seeking to avoid such violations of the Christian spirit, we must yet join other Protestant churches in respectfully directing a protest to the President of the United States against the continuance of Myron Taylor as his diplomatic representative to the Vatican. We are not content with the promise of the President that Mr. Taylor will be withdrawn when the peace is consumated. If the principle of separation of church and state honored by this country had been followed from the beginning, Mr. Taylor would never have been appointed to his present position. If the President is disposed to honor this national ideal, Mr. Taylor will not continue one day longer at Rome.

Many points of difference between Roman Catholics and Protestants are

(Continued on page 15.)

THE IMPORTANCE OF GERIATRICS.

Our shifting and maturing population trend is bringing into the medical foreground a heretofore little explored branch of medicine—geriatrics. The word, first used by the pioneer of modern geriatrics—Ignatz Leo Nascher—from the Greek (geras, old age, and iatrike, medical treatment). Provocative factors in the growth of this science are the triumphs of medicine over fatal diseases, and the recurrence of war years abetted by lowered birth rates. The development of geriatrics and preventive geriatrics entails an exactitude of therapeutics and a need for individualization not encountered in any other age group.

Some of the ancient Egyptians were not only philosophic about old age, but looked forward to spanning a ripe 110 years. An inscription attesting to this desire is to be found on a statue of Amenophis, the son of Hepu who rivalled the god of healing, Imhotep. It reads: "I have attained the age of eighty years, may I live to be 110."

Pointing out that the proportion of people over sixty-five years of age in the population has approximately doubled since 1900, The Federal Council of the Churches of Christ in America has announced plans for a two-year study of religious ministry to older people. The study will be inaugurated next fall and will be carried on in Chicago under the general supervision of the Council's Commission on Religion and Health.

According to Rev. Seward Hiltner, Executive Secretary of the Commission, the purpose of the study will be to discover how the resources of religion can help older people find meaning in life, accept the inevitable losses of older age, and utilize the compensatory values that are potential to older age.

"In addition to the social challenge the churches face in the rapid growth of the old age group, there is also the problem now of those older people, once retired, who went back to work during the war, and must readjust their lives for a second time," according to Mr. Hiltner. He pointed out that there has never been any large scale study by the churches of the distinctive religious ministry to older people comparable to surveys of the mentally and physically ill.

The Rev. J. Lennart Cedarleaf, now Chaplain of the Cook County Hospital in Chicago, will be one of the two workers associated with the special study. A graduate of North Park Theological Seminary and Garrett Biblical Institute, he received his clinical training at the Elgin State Hospital and the Wesley Memorial Hospital of Chicago. He is a minister of the Evangelical Mission Covenant Church in Chicago. Later in the year, Mr. Hiltner stated, the Federal Council will appoint a second worker to collect background material concerning the place and status of older people in our society, and to compile information on church institutions and other services for older people.

At long last we are realizing that pediatrics must share honors with geriatrics. The advent of the pediatrician is a godsend. We rejoice in the prenatal and postnatal care of children. The mortality rate of children has been decreased. This has been achieved through the prescribing of a proper diet, monthly check-ups, and the use of serums and anti-toxins to insure the infant a disease-free start on life's journey. Family life may be contemplated and projected now with greater confidence because of the new science of child care. But the slothful and inadequate way in which our elderly people have been treated is not only painful to our memory, it is a reflection upon our civilization. Our methods of treating old people are, for the most part, juvenile and obsolete. Many so called Homes for the Aged are travesties and betray the weakness and irresponsibility of a civilized nation. In a land of sunshine and vitamins there is still the tragedy of neglected age rotting away in lonely dungeons.

Science is capable of bringing the deserved comforts of life to the aged. The widespread adoption of health programs which include periodic medical examinations, the checking of diseases in their incipient stages, campaigns to put an end to such scourges as tuberculosis and cancer, and proper diet will bring added years and usefulness to our entire population. Many of the dreaded ailments of advancing years may be mitigated if not eradicated by medical science. Modern therapy may give new meaning to the ancient prophecy: "But it shall come to pass, that at evening time it shall be light."

R. L. H.

HUGE GIFT TO WORLD COUNCIL.

The World Council of Churches, the Provisional Committee of which met in Geneva, Switzerland, in February, 1946, representing 90 church bodies from 32 countries of the non-Roman Catholic world, recently accepted a gift of $1,000,000 from John D. Rockefeller, Jr. One-half of the money has been officially assigned to the Council's Department of Reconstruction and Inter-Church Aid and one-half to the founding of a Christian Training Center at Geneva. The Training Center, to be housed in a beautiful chateau, will provide a trained lay leadership for the churches of Europe with special emphasis upon the idea and ideal of the World Church. Dr. Hendrik Kraemer, distinguished Dutch churchman, will probably head the Center.—Exchange.

The true genius that conducts a state is he who, doing nothing for himself, causes everything to be done; he contrives, he invents, he foresees the future; he reflects upon what is past; he distributes and proportions things; he makes early preparations; he incessantly arms himself to struggle against fortune, as a swimmer against the rapid stream of water; he is attentive night and day, that he may leave nothing to chance.—Fenelon.

A Wrong Idea of Faith

By Roy C. Helfenstein, M. A., D. D.,
Pastor, First Congregational Church, Mason City, Iowa.

A minister of another denomination recently tried to comfort a broken-hearted mother, who had lost her only son in the war, by saying, "Because of your faith and your son's faith, you were both in the will of God. You were harmonized with His will and purpose. Your son being yielded to God, God's will was done. True faith is to believe that what has happened has happened for the best. If one does not take that attitude, he is setting his personal desire against the wisdom of God."

I am convinced that such is not the kind of faith that our Heavenly Father wishes us to cherish. Such an explanation of the tragedy is certainly neither a compliment to God nor to a person who holds that view. To believe that whatever happens is for the best is not true faith. If one takes that attitude he is manifestly unfair to God, for such is not faith. It is but perniciously disguised fatalism. It is the same as saying that the aiming of the bullet or the bomb which caused the death of that mother's son was directed by the wisdom of God; or that God saw to it that her son was placed in the line of the bullet or bomb at just the right time to have his death occur. What nonsense! Such a view as that of such a tragedy incriminates God himself.

God's will has never been responsible for any war, for the God and Father of our Lord and Savior, Jesus Christ, is a God of Peace. In all history God has never willed a single war. It was not God's will that the recent war should have taken place. It was not God's will that that mother's son or any other mother's son, should be brutally killed by war. Such a view of God makes God less good than any person who holds that view, for what man, who even claims to be religious, would will war upon any nation, or will that those thousands of fine young men should have met their death in war?

True faith is not found in believing that whatever happens to a person who believes in God is for the best—neither is true faith found in believing that whatever happens in the world about us is for the best. If such were true, then every wrong in life is of God's ordering—every crime committed, every life murdered—whether by a cruel villain for rapacious satisfaction or by the murderous hand of war to satisfy a nation's lust for power. It would all be God's will if such a view were true. But such is not true.

That kind of teaching is responsible for much of the world's unbelief. Indeed any person is to be commended for not believing in that kind of a god. It seems incredible that any person could even respect, much less worship, a god who would be responsible for willing the war upon his world or willing the sacrifice in human lives that the war entailed.

The teachings of Jesus nowhere even imply that God wills all that happens in His world. The Bible does not even infer that everything that happens is for the best. Jesus never even intimated such a thing. True faith vigorously denies it. The Apostle Paul did not say that—"all things that happen are for the best." Neither did he say that—"all things work together for the best." What he did say was that "all things (both good and bad) work together for good to those who love God." He did not say that all things work together for the best even for those who love God the most. The Apostle Paul never suggested that God is responsible for, or that He wills, everything that happens—just because He is able, in spite of what happens, to make things that are against His will to work together for good to those who love Him. True it is that God can make even "the wrath of men to praise Him," but He can make the love of men to praise Him far more. God can make even misfortune and tragedy to work together for our good, if we love Him. But how could any thinking person love a god who would will misfortune or tragedy upon them or upon anybody else? Though God can make all things work together for good to those who love Him, if all things were good, He could make them work together for a much higher good.

God wills nothing that is bad for those who love Him or for those who do not love Him—He wills nothing for anybody except that which is good. If the sins of the "social disorder" strew their wreckage of sorrow and grief across our pathway, though God is able to and does make whatever comes work together for our good, how much greater good would be the portion of those who love Him, if only the good were given Him with which to work!

If everything that happens is for the best to those who are "in the will of God," as the minister referred to declares, and if everything that happens to a person who is "harmonized with God's will and purpose" is "in accordance with God's will," then the mechanical defects in the training camp airplane engines causing them to go beserk, hurling the crews to their untimely deaths; the drunken drivers upon the public highway, crashing into careful motorists and causing the death of thousands of reputable people; the invention of the control robot bombs and the use of atomic energy for the destruction of cities and the slaughter of the innocents; the horrors of the German prison camps; the ghastly massacre of the Jewish people in Europe, the heartless murder of nearly 300,000 fine American men and boys—in short, all sickness, all accidents, and every sin and vice that curses humanity are to be accepted as being God's will and all for the best, for it all touches the lives of those who are "harmonized with His will and purpose" even more than it touches those who repudiate his will and deny his love.

To believe any such thing—to believe that any sickness, any accident, causing suffering and anguish, to believe that any untimely death, to believe that any sacrifice in human life upon the altar of war—to believe that such is God's will and that such belief is "faith" is sacrilege. It is not faith— it is blasphemy! Such belief is an insult to a loving Heavenly Father! God is the Giver of blessings and not the manipulator of trouble; God is the Author of life and not the sentencer of death. Ministers and others need to be careful how they accuse God! How would such people themselves like to be accused of being guilty of willing or wanting everything that happens in the world? Faith is not to take whatever happens as being the will of God, but instead faith is to hold on to one's belief in God as a loving God who wills nothing but the good for all His children, whether they love Him or not. Faith is to hold on to one's belief in God as a God of love regardless of what evil men may do or of what fate may decree that is against God's will.

Faith is not giving the lie to fact. It is not the sacrifice of reason, nor the stifling of common sense. Faith is the realization that though there is much that happens in God's world which is viciously against His will, that nevertheless God refuses to deny man the exercise of his free-moral agency—cost what it may in heartache to God and in grief to mankind.

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The complexity and movement of our modern day make it necessary for more frequent times of checking, planning and cooperative thinking, in the councils of the church. Time was when the whole tempo of life made it possible for the Southern Convention, for instance, to meet every two years, reports its work, visualizes its objective, and plan its program. It took wisdom, faith, and the spirit of brotherly cooperation to manage things of the church in that none too far distant past; and the men and women at the helm of the church did their work in such a way as to inspire the soul of anyone who takes time to study their records of achievements, or to examine the solid foundations which they laid. Only think of some of the obvious evidences of their wisdom and foresight: THE CHRISTIAN SUN, the College, the Orphanage, the Mission Board, the Convention itself, the Conferences, the other boards, and Sunday School Conventions, the Missionary Conferences, and the Woman's Convention. Anyone who cannot become inspired by following the trail of the great men and women who with vision and faith blazed those trails is dull of soul indeed!

As I am writing this letter from a desk in the Suffolk Church may I be pardoned for bringing a few names of people of this church who have had a share in blazing that trail, and since I am talking about yesterday I confine myself to those who have died and entered into that life beyond. William Brock Wellons laid a master's hand upon his beloved people. The record will show that the churches he organized, the converts he made, the conferences (white and colored), the convention in which he had a share in organizing, show that he went about his work with industry, faith, and courage. Or take the more recent and greatly beloved William Wesley Staley. His, too, was the touch of a master's hand. His kind heart was that of a great leveller, making all sizes of men the common sharers of his fellowship and his wisdom. In him distinctions faded, differences lessened, unity and cooperation increased. He was truly an educated man, and the power of his keen mind, and his friendly spirit bore fruit. Read the record across more than half a century and see if you do not come out an humbler and better man.

Some day I hope to write into the record the names of other men and women, members of this Suffolk Church, who have gone on to God, who have given of their great minds, hearts, and humble earnings to the building up of the church in their day. They are among the good and true who have shown faith and foresight for their church. May those of us who follow forget self and think of service as they did.

But what I started out to say is this: I am convinced from the recent meeting of the Executive Board of the Southern Convention that we need to have such meetings in our modern day, or the kind of world we have now will go right on and leave us. In such counsel'ing together, viewing of the needs, and planning the order of march, there must come progress. As I see it the ultimate hope is so to work together in all councils that the individual may love his Lord and his neighbor truly in his heart and express it in the simple, daily rounds of his endeavor.

JOHN G. TRUITT.

GETTING THE MOST OUT OF LIFE.

In a letter I received from a friend some time ago were these words: "Oh, if I had only known twenty-five years ago what I know now, how different things might have been. But now I suppose it's too late. I'll just take things in their stride and let it go at that. I'm not as young as I once was."

We do not realize that all around us, closer than hands and feet, and in the very air we breathe there's a fountain source of Infinite Power which we may learn to contact at will. It isn't the property of any privileged class. It's free to everyone and may be had for the asking. I heard a lecture recently on: "How to Get What You Want." Said a person who listened: "Oh well, that's all right for some folks, but I had to come up through life the 'hard way.' I never had the chance of a college education and without that no one can get very far these days." Abraham Lincoln came up the "hard way." He made his chance before a pine-knot fire in his country home. He wanted to fill his place in the world of his day. The sufferings of an enslaved race appealed to his rugged heart. He swore to set them free. Today Yank and Rebel join hands in honoring his memory once a year.

Normal human beings do not come into this world by choice. God has a plan and purpose for every life He creates. Holy Writ tells us we are born in His Image and Likeness. My! if we could only remember that every time we look in the mirror! Such a thought should startle us.

This Infinite Power, call it what we will, is every day, every hour, at our command. That Power is not a God afar off in some place called Heaven. When Christ said to His disciples: "The Kingdom of Heaven is within you," He meant just that.

There is no reason whatsoever why we may not by using that Power build and maintain a strong, healthy body, a beautiful body, a body with an outstanding personality. That power stands ready to overcome all our difficulties, correct all our mistakes, solve all our problems, show us how, throughout life's plan, "to have and to hold" all of the best life has to offer. Just that is God's plan for us. If that is not ours today and tomorrow there is only one explanation—we are not willing to let God have His way.

A few years ago while browsing through the book section of a large department store in Miami, the title of a book caught my eye. I looked to find the name of the author. I was surprised. It was Mary Pickford. I was more eager than ever to read the book by Mary Pickford, "the sweetheart of all America" in the days of the silent movie—she writing about trying God was something unusual! Everybody loved Mary Pickford because of her love for her mother and her hero-husband. But there came a time when circumstances changed conditions. This model Hollywood home began to crumble at its foundation. Until then the best of everything seemed to come to the Fairbanks-Pickford household. It was when adversity came that *Why Not Try God* was written. Such is life. Sometimes it takes a breakdown and a spell of sickness to bring us to the point where we are willing to appreciate health, and trust God to help us have and keep it. It takes bankruptcy to teach us how to handle money, and sorrow and disappointment to make us appreciate happiness.

S. M. SMITH.

This is the counsel of the unknown teacher of Justin Martyr: "Pray, before all things, that the gates of light be opened to you, for the truth which you seek is not comprehensible by the eye or the mind of man, unless God and His Christ give him understanding."

News of Elon College

By President L. E. Smith.

THE EASTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION.

It was my privilege to attend the annual session of the Eastern North Carolina Sunday School Convention. The Rev. R. T. Grissom was the president. The Convention met with Plymouth Christian Church. Pastor and people appreciated the privilege of entertaining the Convention and they did it in a very fine way.

Sometime prior to the meeting of the Convention considerable improvement had been made on the church building. Sunday school rooms had been added and the church was redecorated inside and out. It was neat and very attractive in appearance. During the noon recess, a bountiful "dinner" consisting of country ham, fried chicken, and barbeque with all the customary trimmings and for dessert, cakes and pies, was served. There was plenty and to spare.

Dr. W. T. Scott, superintendent for the Southern Convention, and I arrived a little late. The program was in progress and continued until the close of the one-day session with increasing interest. There were a number of very fine addresses on topics such as, "The Mission of the Church," "Religious Education," "The Ex-Soldier and His Sunday School," "Evangelism in the Sunday School," etc. Miss Helen Ayscue gave a very interesting report on the young people's convention held at Doane College, Crete, Nebraska. There were other interesting discussions on different practical phases of Sunday school work.

There should be no criticism whatsoever of the program as prepared and executed for this particular convention, but I would like to suggest that on such occasion if we could address ourselves to the Sunday school directly, its efficiency and improvement, we would accomplish more perhaps in these recurring convention periods. Certainly on such occasions we could discuss with profit the problem of Sunday school organizations, necessary departments, organized class work, etc. Time should be given also to the importance of Sunday school officials and teachers. The teacher problem for our Sunday schools is still serious. We are sorely in need of some plan for the training of teachers for our Sunday schools. We could discuss with benefit to all, I think, the question of materials. What we teach in our Sunday schools determines to a large measure the type of individual that we promote to other organizations and responsibilities of the church itself. Somehow a lot of extraneous material got into our literature some years ago—some of it good and sound but not essential to Sunday school classes held on the Sabbath. It is still true that if Christ be lifted up, the world will be drawn unto Him.

The one-day convention closed according to schedule but before the session was closed officers for the ensuing year elected. They are: Mr. Torry Johnson, president; Rev. R. T. Grissom, vice-president; Helen Ayscue, secretary; and J. Edward Branch, treasurer. Attention was called to the fact that within the past ten years the Sunday schools of the Eastern North Carolina Conference had decreased fifteen per cent in enrollment. Deploring this fact, the Convention voted unanimously to set as its goal a gain of fifteen per cent during this year. They propose to regain a ten-year loss in a one-year program. The Convention adjourned to hold its next session with Amelia Church.

The young people met at the noon hour to discuss their problems and to reorganize the Pilgrim Fellowship of the Eastern North Carolina Conference. Officers for this organization were elected as follows: President, Helen Ayscue; vice-president, Laine Brown; secretary, Betty Bowles; treasurer, Billy Basnight; and counsellors, Rev. E. Carl Dollar and Mrs. William Sharp. Under the direction of these officers I am sure that the young people's work of the Eastern North Carolina Conference will bestir itself to new endeavor.

FIFTH SUNDAY OFFERINGS.

With the change of superintendents and office force in the Convention Office, it seemed necessary to lose one week in our reports. We are giving you two weeks in one. Even so the report is a very good one. Many of our Sunday schools have sent in their fifth Sunday offerings. Just think what the results would be if all of our Sunday schools would receive the fifth Sunday offerings for the college and forward the same. Instead of reporting $468.95 we would be reporting ten times that amount and no Sunday school would be the poorer. The college would be the richer and every school would be happier. Try it and see. We are about on an even keel with the offerings of last year as of even date. Perhaps a hundred or so dollars to the good. We could easily be thousands of dollars ahead of last year if we would all do our duty—no more, no less.

The college is grateful for every dollar contributed and every word of encouragement spoken.

Previously reported	$4,271.41
Churches.	
N. C. & Va. Conference:	
Burlington	2.00
Happy Home	6.06
Shallow Ford	20.00
Eastern N. C. Conference:	
Chapel Hill	14.00
Morrisville	3.84
Eastern Va. Conference:	
Windsor	9.60
Sunday Schools.	
Eastern Va. Conference:	
Bethlehem (Nans.)	10.88
Dendron	5.67
Liberty Spring	17.00
Mt. Carmel	14.16
Newport News	26.50
Norfolk, Old Zion	25.00
Norfolk, Rosemont	50.00
Oakland	9.45
Spring Hill	1.86
Union (South.)	7.86
N. C. & Va. Conference:	
Greensboro, Palm St.	45.00
Hines Chapel	6.40
Ingram	8.65
New Lebanon	7.25
Shallow Ford	14.00
Union (Va.)	10.00
Va. Valley Conference:	
Antioch	10.79
Dry Run	10.46
Leaksville	6.12
Linville	10.08
Mt. Olivet (G)	5.62
Newport	10.63
Palmyra	2.10
Winchester	8.58
Western N. C. Conference:	
Albemarle	15.00
Liberty	30.00
Pleasant Grove	8.06
Pleasant Ridge	21.33
Seagrove	15.00
Total	$ 468.95
Grand total	$4,740.36

Let us learn to thank God that we cannot know the future, that we need not know it. Christ knows it, and it is better to go in the dark with Him than to go alone in the light and choose our own path.—*J. R. Miller.*

We look with grave concern on totalitarian forms whether political, economic or ecclesiastical.—*Council of Methodist Bishops.*

FINANCIAL REPORT.

The following is the financial report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference for Quarter ending June 30, 1946:

Balance on hand last report		$ 183.94

RECEIPTS.

Women's Societies.

(On Apportionment.)

Antioch	$ 11.00	
Bay View	15.00	
Berea (Nans.)	20.00	
Berea (Norfolk)	15.00	
Bethlehem	32.00	
Christian Temple	87.50	
Cypress Chapel	25.00	
Damascus	25.00	
Dendron	18.70	
Elm Ave. (For March 31)	10.00	
Elm Ave.	10.00	
Eure	12.00	
First, Norfolk	18.75	
First, Portsmouth	10.00	
First, Richmond	12.50	
Franklin	75.00	
Holland	40.00	
Holy Neck	37.50	
Hopewell	6.00	
Isle of Wight	20.00	
Liberty Spring	50.00	
Mt. Carmel	15.75	
Newport News	25.00	
Newport News	25.00	
Oak Grove	7.50	
Oakland	18.75	
Rosemont	37.98	
Second Congregational (Norfolk)	24.25	
South Norfolk	15.00	
Shelton Memorial	5.00	
Spring Hill	2.50	
Suffolk	150.00	
Suffolk (Staley Society)	75.00	
Union (Southampton)	6.40	
Wakefield	9.20	
Waverly	12.50	
Windsor	29.60	
Windsor (Missionary and Aid Society)	5.00	
		990.38

Young People.

Antioch	$ 4.00	
Bay View	1.25	
Berea (Nans.)	9.00	
Bethlehem	25.00	
Burton's Grove	7.50	
Christian Temple	12.50	
Cypress Chapel	15.00	
Eure	4.00	
First, Portsmouth	6.25	
First, Richmond	2.00	
Franklin	6.25	
Holland	4.00	
Holy Neck	10.00	
Liberty Spring	15.00	
Mt. Carmel	8.00	
Newport News	8.00	
Oak Grove	2.00	
Oakland	8.75	
Second Congregational (Norfolk)	5.00	
Suffolk	15.00	
Union (Southampton)	6.55	
Windsor	7.26	
		182.31

Juniors.

Bay View	$ 1.25	
Berea (Norfolk)	1.25	
Bethlehem	8.00	
Christian Temple	12.60	
Cypress Chapel	2.00	
Eure	1.00	
First, Portsmouth	4.00	
First, Richmond	.50	
Franklin	7.50	
Holland	7.00	
Holy Neck	5.00	
Liberty Spring	6.25	
Mt. Carmel	2.55	
Newport News	3.00	
Oakland	1.25	
Rosemont	11.11	
Suffolk	10.00	
Union (Southampton)	3.50	
Windsor	2.35	
		90.00

Cradle Roll.

Berea (Nans.)	$ 15.00	
Berea (Norfolk)	1.50	
Cypress Chapel	.50	
Damascus	5.00	
Eure	1.00	
First, Richmond	1.10	
Franklin	1.50	
Liberty Spring	10.00	
Oakland	2.00	
Rosemont	53.72	
		91.32

Thank Offering.

Little Creek		2.50

Life Memberships.

Bethlehem	$ 50.00	
Damascus	10.00	
Waverly	10.00	
		70.00

Memorials.

Bethlehem (for an infant)		1.00

War Victims and Services.

Cypress Chapel (Young People)		15.00

Friend Service, Carroll County

First, Portsmouth	$ 12.00	
Holland	25.00	
Holland (Juniors)	10.00	
Oakland	5.00	
		52.00

District Rally Offerings.

Norfolk	$ 25.52	
Suffolk	40.00	
Waverly	4.46	
Waverly	3.46	
		73.44
Grand Total for Quarter ..		$1,752.00

DISBURSEMENTS.

Rev. C. L. Storrs, Rally Speaker	$ 20.00	
Bank Service Charges—Sept., 1945-June, 1946	2.90	
Mrs. W. V. Leathers, Treasurer	1,494.62	
		1,517.52
Balance in Treasury July 11, 1946		$ 234.48

Respectfully submitted,

MRS. W. B. WILLIAMS,
Treasurer.

1253 24th Street,
Newport News, Va.

VIRGINIA VALLEY WOMAN'S CONFERENCE TO MEET.

The Virginia Valley Woman's Conference will meet Thursday, July 25, at 10:00 A. M., at Bethel Church, near Elkton, Virginia. The speaker will be Mrs. Guy Thelin of Pawtucket, Rhode Island, who has been a missionary to Foo Chow, China. She is hoping to return in the near future. Mrs. F. C. Lester will be present to represent the Woman's Board.

MRS. R. A. WHITTEN,
President.

DR. VAN KIRK HONORED.

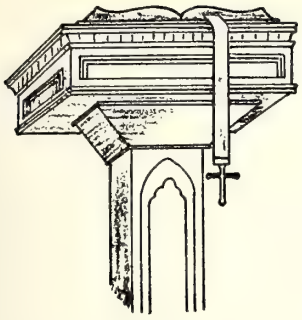
For his work in behalf of world peace, Dr. Walter W. Van Kirk received an honorary degree of Doctor of Laws from Denison University, Granville, Ohio, at the annual commencement exercises this week.

In conferring the degree upon Dr. Van Kirk, Dr. Kenneth Irving Brown, President of Denison, read the following citation:

"On recommendation of the Faculty, the Trustees of Denison University have conferred upon Walter William Van Kirk in recognition of his wise and courageous statesmanship in searching for the ways of peace and in interpreting religion in its manifold relations to daily life, without prejudice of race or color, the degree of Doctor of Laws."

In the fall of 1945 he was a member of a Protestant delegation to Japan, where he conferred with General MacArthur, members of the Japanese Cabinet, and was received in audience by Emperor Hirohito.

One of Dr. Van Kirk's many activities in the cause of international justice and goodwill is his weekly radio program, "Religion in the News," for which he received an Award of Distinguished Merit from the National Conference of Christians and Jews in 1944.



TRUE RELIGION.

By Rev. W. R. Catton,
Decatur, Illinois.

True Religion is our theme this morning. Not so many of us are truly religious. Religion is something far too many of us just *put on* for the occasion. We seem to think that being religious is something very special and we reserve it for special occasions.

Like *flying fish*, whose natural medium is the water, and who only occasionally emerge into the upper air, to return at once to their natural sphere, most people, who suppose themselves religious, live in an entirely different medium most of the time. Only on special times, on a Sunday morning perhaps, or under the stress of some special circumstance, do they ascend into the rarified atmosphere of religion. And then they come back down again as soon as possible, into the environment that seems to them more natural.

Religion must be understood in a way that can make it a *natural* way of life for busy men and women. If it is not natural, if it is not the way we live *all* the time, it is realtively worthless. If we are not religious all the time, we are not apt to be truly religious at all.

Right now, this day, is it possible to find a religion that will, when carried over from Sunday all through the week, be a natural and continually sustaining environment?

Perhaps the difficulty has been in a threefold misconception of what religion really is.

We have thought that religion meant theology. That is, we have supposed that to be religious meant to hold certain doctrinal opinions, about God, about the world, about our place in the world. Now these opinions are interesting. In their way they are even vastly important. But they are not the sort of thing that will fill a man's time in the ordinary circumstances of life.

Or, we have thought that religion consists in a *plan of salvation.* And so we have built up an elaborate system that deals with people as *souls* that are in peril of certain calamities which may be avoided, as souls, which may be made eligible for certain rewards, in heaven which can be reached if the right doctrines are believed and the right ritual practiced. It is easy to convince a man's mind that such "salvation" is important: but it is hard to get him to remember that his life and conduct from day to day have very much to do with it. One knows in a general way that he is some day going to die, and that certain arrangements ought to be made, just as he needs to take care of his life insurance (perhaps we ought to say fire insurance), but he is not apt to feel that this is something he needs to be constantly brooding over.

Or we have thought of religion as *duty,* the "stern daughter of the voice of God." We have thought of religion as a set of prohibitions and commands which weigh down upon us, which it is smart to try to escape as much as possible. Anyway these duties don't seem to have very much to do with the business of daily living.

Now religion *is* all these things. Religion does mean right thinking about God and His will for us. Religion does mean being saved from our sins, and being made fit to live in heaven. Religion does mean we have some duties to perform. But what if religion is also some thing quite other, something a great deal *more* than all this. It is this something *more* that makes religion a kind of life, that we can live all the time. When we come to see more clearly *all* that religion ought to be we will come to see how we can be religious all the time, and not just on Sunday morning.

Religion conquers our *fears,* and gives us *faith,* assurance, glad and eager confidence. "Fear, not fears," said the prophet. "Be not afraid of them that kill the body and are not able to kill the soul," said the greatest of all prophets. Among all the other things that Jesus was, he was a man of indomitable *courage.* He could face anything, yes, *anything,* without fear. "Have this mind in you, which was also in Christ Jesus." We are too often fearful. We are afraid of the chances of life. We are afraid of death. We are afraid of poverty; afraid of ridicule; afraid of being unpopular. We go through life fearfully. Our religion can overcome our fear. Our religion can give us courage and confidence and faith. We can learn to "greet the unseen with a cheer." We can learn to live valiantly, all the time, if we are truly religious.

Our religion can overcome the beaten and dejected mood and make us exultant and triumphant. Our religion can make us optimists and not pessimists. Not, of course, the easy optimism based upon ignorance or blindness to the facts; but the heroic optimism, of those who surely know that they who are with us are more than they who are against us. The optimism of those who know how to transfer the struggle from the realm in which they are already beaten to the realm in which they are invincible. "In the world ye shall have tribulation, but be of good cheer: I have overcome the world."

Our religion can exchange the radiant for the querulous attitude toward life. Instead of whining and complaining about what life is doing to us we can become glad and happy at what God is doing for us and what *we* can do for life. Many things are going wrong with our world today, and it is easy to despair. Our religion helps us to see that many things are also going *right* with this world, and to rejoice they are. Our religion helps us to see that where things are going wrong the good man does not stand on the side line and complain, but gets out upon the field of play and gets to work.

Most of all, our religion can make us persistent and undiscouraged crusaders for a better world, in every part of life we touch. This world is not an altogether happy world as it is today. It never was. But the religious man has faith that this world can some day be *made* an altogether splendid world; that people *can* be redeemed, that life *can* be built after the pattern in the mind of God. The religious man devotes his own life, day by day, hour by hour, year by year, to doing what he can to make this world what he sees it ought to be. He is under commission by his God to *work* for the coming of the Kingdom of God. God sent not His Son into the world to condemn the world, but that the world through Him might be saved. Have this mind in you which was in Christ Jesus. Every day, all the time, not just for a little while but right along, *be religious!*

The way America deals with its dependent people will point the way in which other nations treat their dependent groups, Dr. Mark A. Dawber, executive secretary, Home Missions Council of North America, told the National Fellowship of Indian Workers meeting at Lake Geneva, Wisconsin, at Conference Point Camp June 17-22 under the sponsorship of the Home Missions Council. "Our success as a democratic nation with our boasted independence will depend on how quickly and successfully we are able to achieve independence for all those people who are in greater or lesser degree dependent," he pointed out,

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

The folowing information comes from Miss Helen Cobb who was one of the Southern Convention delegates to the National Pilgrim Fellowship Meeting at Doane College, Crete, Nebraska.

NOTES FROM THE DOANE MEETING.

Friday—General Theme: "Missionary Action." Friday night was "World Fellowship Night." E. Walter Smith, missionary to China under the American Board, was the principal speaker. There were representatives present from Scotland, Wales, England, China, Mexico, Puerto Rico and Hawaii.

Saturday—"Social Action." Saturday's main attraction was a "Senate Hearing" on the control of atomic energy. This was under the direction of Tom Keehn and Herbert Brautigam. The scientific aspects of the atom were presented by Professor Rosenblith, an atomic scientist. Twelve young people acted as Senators and leaders in the discussion that followed. The delegates to the National Council were considered "Congressmen."

Sunday—"Personal Action." "Perhaps one of the most outstanding things which has developed along this line is the inner fellowship. We have seen them springing up on a national scale, a state scale, and in little groups where no more than two are gathered together. Some are based on common interest in Christian service, or on some other pledge for greater consecration to Christian principles. By actual count with twenty states reporting, 146 Pilgrim Fellowship members are definitely considering Christian Service as a life vocation. *Pilgrim Fellowship is busy in the field of personal action.*"—(From a report prepared by Betty Long.)

Monday—"Interdenominational Action." Monday night there was a presentation of the work of the Committee for War Victims and Reconstruction, entitled: "No Other Hands But Ours." Don Strickler was the main speaker. There were, also, addresses from the three representatives from England.

Tuesday—The main business session was held Tuesday morning and afternoon, but Tuesday night was a service of Commitment and Communion. Ruth Isabel Seabury was the key speaker, and Roger Manners was minister for the Communion Service.

Odds and Ends.—On Friday night, Ed Hawley (retiring president of the National Pilgrim Fellowship) was commissioned as our missionary to do work in England for a year, beginning in September. He is to work at the Church of the Crossroads.

An offering taken at the meeting for the Committee for War Victims and Reconstruction amounted to $325.

The delegates attending the Doane Meeting were polled so as to see how many were planning to enter Christian Vocations. The results were as follows: The Ministry, 14; Foreign Missions (including three medical missionaries), 18; Home Missions, 5; Other Fields, 25 (including 16 Directors of Religious Education, four Doctors, two Social Workers, two in Government, one Education Administrator, and one Christian Anthropologist). This is a total of sixty-three who were attending the meeting at Doane who plan to enter Christian vocations.

On Monday night, the Southern Convention delegates had charge of the Vesper Service. The theme was: "One Church in One World" (following the general theme of Interdenominational Action for that day).

HELEN COBB.

* * *

A CALL TO ACTION.

The National Council of Pilgrim Fellowship in its fifth biennial meeting passed the following resolution to be sent to the President of the United States, the Department of Agriculture and other Governmental officials and to be publicized in newspapers and news magazines:

"As young people of America we express our feeling of deep shame that in the time of our country's greatest abundance and the world's greatest distress the United States dropped the rationing of foods. We are ashamed that our country sends utterly inadequate amounts to the starving peoples of the world. We feel that it is indecent for us to keep so much when the rest of the world has so little. We are indignant that grain and other food stuffs equal to 8,000,000 (eight million) loaves of bread per month should be used for the distilling of liquor. We call upon our government to increase by many times our food quotas to famine areas. We further urge our government to take whatever steps may be necessary to obtain hoarded food stores to fill these quotas. So long as any area of the world starves for lack of what we have in so great an abundance we believe the United States should ration itself drastically. We stand ready to cooperate faithfully and willingly with any real and serious effort to relieve the suffering and starvation of the world."

WESTERN HEMISPHERE EVANGELICAL CHRISTIAN YOUTH CONFERENCE.

Planned to develop fellowship between Protestant young people of North and South America and to build a sense of unity in common prolems facing youth of both continents, a Western Hemisphere Evangelical Christian Youth Conference will convene August 12 for a three-day session in Havana, Cuba, according to Dr. Isaac K. Beckes, executive secretary of the United Christian Youth Movement.

With representatives attending from the United States, Canada, British West Indies and Latin America, the Conference is sponsored by the Latin American Congress of Evangelical Youth and the United Christian Youth Movement, Dr. Beckes stated

Working out plans for developing programs of youth work in the churches of the hemisphere, the session will include the discussion of the following: Evangelism, Summer Activities of Christian Youth Groups, the Use of Sound and Visual Aid in Christian Youth Work, Christian Faith in the Atomic Age, the Ecumenical Movement, Christian Vocations, World Order and Inter-American Cooperation.

The United Christian Youth Movement will send twenty delegates from the United States and Canada, Dr. Beckes declared. This movement, administered through the International Council of Religious Education, represents 10,000,000 young people of the United States and Canada from 40 Protestant denominations, 173 state, city and provincial councils of churches and religious education, and 15 national agencies.

"Unless we tune our hearts to the still, small voice of God, the storm and the earthquake will not awaken us."—*Selected.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

Since Brother Oliver's writing hand is still in a sling, mother said that I might write for him. He is keeping all of the nice cards and letters which he has gotten. He has had such fun watching for the postman each day! He is a very nice brother to me, and he has let me see the pretty pictures on every card. Sometimes he will let me hold one a little while, but if I start to wrinkle it he takes it away from me. I like to tear paper things because they make such a nice noise.

Last week my daddy made a little wooden gate to put up at the entrance of our porch. Then he mopped the floor nice and clean. When it got dry he waxed it. Then when the wax was dry he put me and my toys out on the porch. I have been having the most fun. I can crawl very fast. This past week I got so that I could walk when holding on to things with just one hand. I am having a very, very hard time trying to get my fourth tooth through, though. I'm beginning to think that it just doesn't want to be cut.

This past Sunday there wasn't anyone that mother could get to stay with me while she went to Sunday school and church, so I got to go. Daddy put brother's little rocker chair in the car. Brother Oliver carried my bag with toast and a drink of water in it. Mother carried me, my cuddle bag for me to sit on, and her Sunday school books. When we got to our church Daddy took the chair down to the Sunday school assembly room. Brother brought my bag down and put it on a table at the side of the room. Mother put my bag into the chair and then sat me on it and tied me in with my strap. It was fun to watch mother and the children sing. I rocked and hummed a bit with them. After mother told the children that they might go to their classes, she took me out of the chair and took me for a walk in the church garden.

There are big oak trees out in the garden. Mother let me feel the rough bark on the big tree near us. I found a yellow and white daisy which mother picked for me to hold. There was a gladiolus in bloom. Mother said that it was a yellow one. The baby pink rosebud that was blooming was so pretty that I wanted it also. Mother picked it for me to hold with my daisy. We brought them home and put them in a little blue vase.

When it was nearly time for church we went inside. Mother gave me a drink of water. Then she gave me a piece of the toast. Mrs. Burnham who was going to care for the nursery children during church that morning, carried my rocker chair into the nursery room. Mother sat me in the chair again. Then she went up to the church service. I had lots of fun chewing my toast and watching the children. The biggest girls cut out elephants and made a circus ring to put them in. Mrs. Burnham read stories to the rest of us.

It is time for me to go to bed now. Brother said for me to be sure and say "Thank you" to all of you for being so nice to him.

Bye,
REBECCA.

A PICNIC FOR — ?

By HILDA RICHMOND.

Issued by the National Kindergarten Association.

"Big folks have all the fun," complained Jimmy gloomily. "They're always going off on nice long picnics. When we have a picnic, it's generally down by the dabbling pool and lasts only an hour or two."

"And the good things they have to eat!" added his sister, Judy. "You ought to see the loads and loads of chicken sandwiches Mamma's taking."

"My mamma left two chicken sandwiches for Bett and two for me," acknowledged Kenneth loyally.

"Our mamma left sandwiches for each of us, too," said Jimmy, "but she didn't want to spoil the looks of the big frosted cake by cutting it; and so we couldn't have any of that."

"No, we shall just have everyday cooking for dessert," put in Judy.

When four little folks sit down to pity themselves because they cannot go with their parents on a picnic, there can be little fun for any of them —even though a fat puppy is waiting to be rolled in the grass, the swing is lightly swaying in the breeze, and coasters are on the long walk waiting for riders.

Today, however, the gloom suddenly turned to joy, for the parents decided to take the four with them. The fathers told their children to hurry and change their clothes. Then one said to the other, "We'll let them see just what a picnic of this kind is like."

"It's a good thing to do," agreed the other. "If we don't, they'll mope around and feel sorry for themselves all day."

Presently the big bus came along, and four radiantly happy little children climbed in among a number of grown people. Thoughts of frosted cake, orangeade, pickles, pink ice cream, and sugared peaches were mingled with new sights and sounds of the day ahead. They carried bathing suits and water toys as well as toy boats to float.

The children who had not been taken on the picnic, on hearing the others had gone, expressed dismay, but it was too late for them to ask to be included in the party, so they decided to have a good time at home.

Late in the afternoon the tired but happy parents bade each other goodbye, and these children ran joyfully to meet them.

"We've had a wonderful day!" called Lonnie Smith. "We had a ball game, then went fishing in the shade of the old elm tree, and we had the nicest lunch."

"Yes, chicken sandwiches and pink ice cream," added Peter Roberts.

"And Nellie's grandmother gave us the money for a ride in the old carriage in the park," said Edith Smith.

"Besides that," reported her brother, Tom, "we had great fun having a boat race with the toy boats in the creek back of the park."

When the happy clamor died down a little, somebody asked Kenneth what kind of a time he had had on the trip.

"Not a good time at all," said Kenneth honestly. "No place to play."

"No place to play?" questioned one. "Wasn't there a park?"

"Yes, but the swings and a lot of other things had been painted and couldn't be used, and there was no stream for our boats."

"I wish I had stayed at home," said Betty. "I'm sorry I teased to go."

"I'm sorry, too," said Judy. "If it had been a good picnic for children, our parents would have *wanted* to take us. We should have known that."

The talk grew so earnest that some of the parents who had been sorting out wraps and picnic baskets on the lawn overhead.

"What an excellent way to drive home a lesson!" said one member of the group. "It was hard on the poor children to let them have their way, but perhaps they will not tease to go

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS AND REVERENCE FOR SPIRITUAL VALUES.

Lesson IV—July 28, 1946.

Memory Selection: *Seek ye first his kingdom, and his righteousness, and all these things shall be added unto you.*—Matthew 6:33.

Lesson Text: Exodus 20:7; Leviticus 19:12; Isaiah 1:11-18; Matthew 5:33-37; 6:5-9; 7:15-23; Mark 7:5-8; 8:34-38.

A Few Words About Profanity.

There was a time when profanity did not move in such good circles as it does now. It used to be associated with the coarse and the crude and the callous, but now it has gotten into the society of the so-called cultured. People in good society, even women and girls are addicted to profanity now, and many of them "swear like a trooper." Fortunately most profanity is banned by the radio, but the movies and especially modern literature feature it and glory in it. And it is justified on the grounds that this is realism. Well it certainly is not idealism. It may be life as it is but it is not life as it ought to be.

Profanity has several sources or causes. Some of it—a great deal of it—comes from ignorance, sheer ignorance. Even an educated man may be infected with this type of ignorance. Profanity is often the mark of a poor vocabulary. People do not know how to express themselves in chaste, clear language and they resort to swearing and profanity. When one swears he may be hanging out a sign that says, "I am ignorant—I do not know the English language."

Profanity is also vulgar. It often comes from a coarse, vulgar nature. Out of the abundance of the heart the mouth speaketh. There are some gentlemen who swear, but there are a great many people who are not gentlemen who swear. And by no stretch of the imagination can it be said that profanity makes a man or a woman any more of a gentleman or a gentlewoman. As a matter of fact profanity is a sign of a coarse, vulgar factor in the inner life of a man or woman.

Profanity is often due to carelessness. Some folks swear without being conscious of the fact at all. They are not vicious and on the whole not vulgar. But the habit has fastened itself upon them and they are slaves to it. One can drift into the habit very easily. But once in the habit, it is difficult to break away from it.

Profanity is also due to callousness and irreverence. God's name and nature are not held in reverence, there is no sense of awe or honor or respect or adoration for the Eternal. Irreverence flowers forth in profanity. Men do not love God, do not honor God, do not respect God, and they take His name in vain and in profanity recklessly.

It is significant that well up in the list of the basic principles of enduring civilization as embodied in the Ten Commandments there stands this commandment, "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain." Character and civilization are builded upon the rock of reverence for God's name and God's character, and profanity strikes at the heart of this spirit of reverence.

Something Worse Than Profanity.

"Ye shall not swear by my name falsely, and profane the name of thy God; I am Jehovah." It is bad enough to use God's name in profanity. But it is still worse to use His name to bolster up a lie. To gain credence for a lie by swearing by God's name—well that is reaching low levels. If one must use God's name at all let it be in the interest of truth.

A Man's Word.

"But let your speech be Yea, yea; nay, nay; and whatsoever is more than these is of the evil one." In Jesus' day the people held the name of Jehovah in reverence and they were loath to invoke His name in oaths or covenants or pledges. Hence they would "swear by" the heaven, or the earth, or by Jerusalem, or even by their own heads. Jesus said it was all wrong and smacked of the devil himself. A man ought to have such integrity of character and such a regard for truth that his word was as good, or even better than his bond. The story is told that on one occasion the Italian poet, Petrarch, was summoned as a witness in court, and offered to take the usual oath. But the judge closed the book saying, "As to you, Petrarch, your word is enough." It is a high compliment to any man to say that.

The Traditions of Men and the Word of God.

"Ye leave the commandment of God and hold fast to the traditions of men." It was true in Jesus' day. The Scribes and Pharisees often put more emphasis on the traditions of men than they did on the word of God. Tradition had more influence than revelation. It is true in our day. How much of our religion is based on tradition and not on the truth as it is in Christ Jesus. It is good to have creeds for example, but the creeds are man-made.

Lip-Religion and Heart-Religion.

"This people honoreth me with their lips, but their heart is far from me." It is comparatively easy to give lip-service, but it is much more difficult to give life-service. It is one thing to worship God with our lips on Sunday or any other day for that matter, and quite another thing to worship him with our lives. All too often we substitute lip-religion for heart-religion. We worship God with our lips, but our hearts are far from him.

ANNOUNCEMENT.

During the month of August the following ministers will serve as guest editors of the Sunday School Lesson Notes:

August 4—Rev. H. E. Crutchfield.
August 11—Rev. H. E. Crutchfield.
August 18—Rev. R. A. Whitten.
August 25—Rev. Frank Morgan.

Dr. H. S. Hardcastle has been most faithful in writing the Notes, and much deserves a vacation. We take this opportunity to thank "Hardy" for his loyal services and those whose kindness make his vacation possible.—Mg. Editor.

"He who enlists in the Lord's army has the angels for company."—*Selected.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

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Dayton 2 Ohio

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

NEWPORT NEWS CONGREGATIONAL CHRISTIAN CHURCH,
TUESDAY, JULY 23, 1946.

THEME: *"How to Make the Sunday School Grow and Go."*

MORNING SESSION.

9:45 Registration of Delegates.
10:00 Call to Order.
Hymn: Light of the World."
Leader: Rev. Randall C. Mason.
Prayer: Rev. R. E. Brittle.
Words of Welcome: Rev. Jesse H. Dollar, D. D.
Response: Rev. H. E. Crutchfield.
10:15 Business:
Report of the Executive Committee.
Report of the Treasurer.
Appointment of Committees.
10:30 Address: "The Sunday School, a Force and Factor in Community Life"—Mr. Mills E. Godwin, Jr.
10:50 Address: "Learning to Grow in Spirit"—Rev. John G. Truitt, D. D.
11:10 Hymn: "Where Cross the Crowded Ways."
Leader: Rev. J. Frank Morgan.
11:15 Address: "The Place and Program of Evangelism in the Sunday School"—Rev. B. H. Watkins.
11:35 Address: "The Sunday School and the Missionary Enterprise"—Rev. I. W. Johnson, D. D.
11:55 Hymn: "Jesus Shall Reign."
Leader: Rev. O. D. Poythress.
12:00 Address: "When We Worship"—Rev. Peter Young.
12:30 Adjournment for Lunch.

AFTERNOON SESSION.

1:30 Hymn: "Master, No Offering Costly and Sweet."
Leader: Rev. J. E. McCauley.
1:35 Address: "What Every Teacher Should Know"—Rev. H. S. Hardcastle, D. D.
1:55 Address: "What Every Superintendent Should Know"—Rev. R. L. House.
2:10 Business:
Reports of Committees.
Election of Officers.
2:30 Address: "How to Make the Sunday School Grow and Go"—Rev. W. T. Scott, D. D.
3:00 Hymn: "Go Labor On."
Leader: Rev. R. C. Mason.
Benediction: Rev. Frank H. Lewis, D. D.

NOTE: Lunch will be served by the ladies of the Newport News Congregational Christian Church. Tickets, 75c.

* * *

OFFICERS AND COMMITTEES.

President—Rev. Will B. O'Neill.
Vice-President—W. R. Savage, Jr.
Secretary—W. H. Baker.
Treasurer—Miss Mary Lee Folk.

* * * *

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Nominating—Dr. I. W. Johnson, Rev. J. E. McCauley, Mr. J. C. Lynch.

Finance—Mr. Harry W. Lee, Mr. L. G. Robinson, Mr. W. B. Williams.

Resolutions—Rev. Peter Young, Rev. J. Everette Neese, Dr. Darden W. Jones.

Place—Mrs. J. O. Davidson, Mrs. William Harrell, Mr. Shirley Joyner.

ROMAN CATHOLIC PRESS.

A wide variation in emphasis and in the proportion of space given to different types of news is found in *A Study of the Roman Catholic Press in America* contained in Information Service of June 22, 1946, published by the Department of Research and Education of the Federal Council of the Churches of Christ in America.

The contents of sixteen Roman Catholic periodicals of different types during a two-month period are surveyed in the study, which is presented "in the belief that wider knowledge of the Catholic Press would be profitable to the Protestant readers." The survey expresses no judgment about the material surveyed, confining itself to a factual analysis.

The major subjects discussed in the diocesan papers were news of the church; the Pope and the Vatican; Church doctrine and history; Catholics in the armed services, including Chaplains; the Church and social problems; war and peace; missions; the war and postwar organization; Russia and Communism; Poland; marriage, divorce and birth control. There was very little on Latin America.

"Noteworthy is the lack of space devoted to comment on Protestants or Protestant activities. Most of the items were brief notes, seldom amounting to even one per cent of reading space in a given issue."

If there is anything in my thoughts or style to commend, the credit is due to my parents for instilling in me an early love of the Scriptures.—*Daniel Webster.*

A WRONG IDEA OF FAITH.

(Continued from page 5.)

Faith is to realize that God suffers with us because of those who violate God's will by participating war or by promoting wrong of any kind. Faith assures us that God loves and that He cares even if He cannot stay man's hand from the wrong-doing that crushes human hearts and defeats God's holy purposes. The only way that God can stay man's hand from wrong-doing is by His being enthroned in man's heart by man himself.

All that is bad in the world is man's will and not God's! All that is good in the world is God's will and the will of men and women and boys and girls motivated by God's love. Faith is the assurance that God shares our burdens, our sorrows, and our tribulations; and that He alone can give us strength to bear our share. "This is the victory that overcometh the world—even our faith," in a God who wills nothing but good for mankind.

And so I would say to the mother whom the minister tried to comfort with discomforting ideas quite similar to those that Job's friends, in such an unfriendly way, taunted him with. I would say to that mother and to all mothers who lost a son in the war: "Your crushing loss was not because of God's will, but because of man's stupidity in defying and repudiating God's will for peace by precipitating war; and God says to you:

I know your burden my child,
I feel it, too,
It grieves my heart as it grieves you.
Your heart-ache is mine
As well as thine.
Cast all your cares upon Me.
I would hold you in the circling arms,
Of my never-failing love;
Yet closer come.
Love Me, serve Me, trust Me;
I share your burden,
Let Me give you strength
To bear your share.
Lean hard!"

N. B.—The writer of the foregoing lost his only son in action in the Battle of the Ruhr—a lad eighteen years old who planned to begin his preparation for the Christian ministry at the conclusion of the war.—Editor.

"He touched wood and tools in the Nazareth carpentry shop and thereby made every workman's tool an instrument of the spirit. He touched a Roman coin and taught the world the proper distribution of loyalties. He touched the sick and healed them. He touched bread and the cup and made of them the Sacrament of His continuing presence."—*Selected.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Why did the Christian denomination establish the Christian Orphanage? It was to meet the need of the orphaned and dependent child.

Will that need ever be satisfied? Not as long as we have the poor and unfortunate with us.

The orphanage was built that the orphaned and dependent child might have a home, care and training. There is none more helpless than an orphaned child. None needs your love, your sympathy and help more than a helpless orphan child.

Such men as the late Dr. W. S. Long, W. W. Staley, Dr. J. O. Atkinson, Dr. J. W. Wellons, and a number of others were enthusiastic in establishing the orphanage because they wanted to heed the cry of the orphaned and dependent child. They were interested in it and wanted to see it meet the need for which it was established.

Dr. Staley never visited Elon College that if time permitted, he would also visit the orphanage. The little children would gather around him. He would tell them some funny jokes and make them a little talk, then we would all bow our heads and he would offer a short prayer, then he would be gone. The influence of his talk and prayer would linger long.

These fine old Christian gentlemen in Conferences and Sunday School Conventions would always have some kind word to say in behalf of the little children here. Their interest and kind expressions have been an inspiration to us through the years.

The time has been when orphaned children in an orphanage were not counted as citizens. They were not included in the public school census of North Carolina. The orphanage had to have its own school at the institution and pay for its own teachers. Time has changed that system. Now the State recognizes them as citizens, and children in orphanages are allowed to attend the public schools and the State takes care of the school expenses.

People have learned in the last thirty years that a child, though an orphan with his home in an institution is just as good as any other child and deserves just as much, or more, consideration as other children.

We find some of the brightest minds and some of our finest boys and girls are reared in orphanages.

Orphanages have developed and made fine progress through the years. The trend now is to give the children in our care the best we have to give. To give them the best opportunity we can give and a happy home.

The children in the Christian Orphanage form a happy group. We have no dissatisfied children here. One of our aims is to make the orphanage a happy home for the children who come here to live, and to develop their best qualities.

Chas. D. Johnston,

REPORT FOR JULY 18, 1946.

Amount brought forward		$5,770.45
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Beulah	$ 9.21	
Chapel Hill	14.50	
Morrisville	4.43	
Oak Level	2.00	
		30.14
Eastern Va. Coinference:		
Bethlehem (Nans.)	$ 14.00	
Dendron	13.20	
Liberty Spring	7.00	
Old Zion	10.00	
Rosemont	63.00	
Oakland	15.00	
Spring Hill	5.41	
Union (South)	20.00	
		148.11
N. C. & Va. Conference:		
Happy Home	$ 7.79	
Ingram	9.61	
Liberty	2.05	
New Lebanon	17.50	
Shallow Ford	55.00	
		91.95
Western N. C. Conference:		
Albemarle	$ 15.00	
Ether	1.71	
Pleasant Cross	5.00	
		21.71
Va. Valley Conference:		
Antioch	$ 16.49	
Leaksville	10.60	
Mt. Olivet (G)	10.41	
Timber Ridge	10.50	
Winchester	7.82	
		55.82
Total for week		$ 347.73
Total for year		$6,118.18

FOR THE CHILDREN.

(Continued from page 11.)

the next time we tell them they'll be happier at home."

"I should say it was a good lesson for them and also for their fathers and mothers," said another. "Parents and children should have many good times *together.* I believe that thoroughly. But there are occasions when children should have a party by themselves, under wise supervision, and just as important is it, for all concerned, to have some parties for adults only."

We make a living by what we get, but we make a life by what we give.—*Masonic Journal of South Africa.*

PUBLICITY NOTE.

The Rev. Albert D. Belden, B. D. London and D. D. Ursinus, formerly superintendent of Whitefields Memorial Church, Tottenham Court Road, London, England, for twelve years, is now in the United States on a special mession to the churches and the Christian public of America in behalf of a new plan for the ending of war through the churches, which he has proposed in his book, *Pax Christi* —a New Policy for Christendom Today! This book is in its third edition in Britain and is presently to be published in America. Translations in German and Russian and Spanish are in process of production and a brilliant film script presenting the Plan in operation has been written by an Anglican priest, Rev. Richard H. Le Messurier.

Dr. Belden has been prominent in the religious and political life of Great Britain for the last thirty years. He has preached from time to time in most of the prominent pulpits in both countries and the last sermon he gave over the British radio (1938) had the unusual distinction of being broadcast three times. He was a candidate in the interest of the Labour Party until just before the last election but resigned because he felt that *Pax Christi* and the promotion of the New Organic Politics would demand his full energies for the rest of life.

He is the author of some twenty books for adults and children, among them the latest biography of George Whitefield to which Prime Minister J. Ramsay MacDonald wrote an introduction, and *Boys and Girls of the Bible*, the third edition of which recently sold 5,000 copies in Great Britain and is now being again reprinted. Dr. Belden is developing a new technique aimed at solving the social problems that confront Christianity and which prevent its victory in the modern world, a technique equally applicable to the problems of politics as in *Pax Christi* he has shown it to be to the problems of war. He is at work upon a book entitled *New Politics.*

Dr. Belden will be visiting major centers in this country and in Canada for the next five months before returning to England. Later he proposes to visit the other Dominions of the British Commonwealth.

To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to cleanse the imagination by the beauty of God, to devote the will to the purpose of God.—*Archbishop Temple.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

DUNN.

Fifty-five years ago, a small group of consecrated people met to organize Ingram Christian Church. Among these was a young woman, twenty-four years old, who had been a member of Pleasant Grove Christian Church for several years—Mrs. C. V. Dunn, better known as Mrs. Sallie Will Dunn. She became a charter member of Ingram Church and remained so until her death on April 28, 1946.

Mrs. Dunn was the mother of six boys and two girls, all of whom are living. They are: Scott Dunn, Alexandria, Va.; Wilson Dunn, Richmond, Va.; Harry Dunn, Oxford, N. C.; Wellons Dunn, Greenville, N. C.; Herbert and Joe Dunn, Paces, Va. Her two daughters are: Mrs. Abel, Reidsville, N. C., and Mrs. Hubert Henderson, Paces, Va.

Mrs. Dunn had a devout faith in God through Christ. So do her children. She has only gone before them in death to welcome them in the other world as she did here.

Mrs. Dunn was the mother of the Ingram Missionary Society. She organized it and served as its president as long as she was physically able.

Her body was laid to rest on a little hill just back of the church she loved so dearly, beneath banks of flowers of practically every hue, amidst a great concourse of relatives and friends.

WRIGHT.

God, in his infinite love and wisdom, saw fit to take from our midst Mrs. Mary Sue Wright on March 31, 1946, with a heart attack. She was a member of Bethlehem Christian Church, and in her young life she took an active part in all the work of her church—teacher, member of choir, a charter member of the missionary and aid societies.

Her loyalty, devotion, and generosity will ever be remembered among her many friends.

She leaves to mourn her parting her husband, W. J. Wright, one son and two daughters, and two sisters.

Therefore, be it resolved:

(1) That we extend our deepest sympathy to her family, and pray God's blessing upon them and give them comfort.

(2) That she will be missed in her church, community, and home, by her faithful duty which she loved to render.

(3) That a copy of these resolutions be sent to "The Christian Sun," a copy be placed upon the minutes of the church, and a copy sent to the bereaved family.

Mrs. J. E. HARRIS,
Mrs. T. A. POOLE,
Mrs. ANNIE R. SMITH,
Committee.

BRADSHAW.

WHEREAS, God in his infinite wisdom and love has called Mrs. Blanche Rose Bradshaw, wife of the late Rev. Elisha Bradshaw to her eternal rest; therefore,

BE IT RESOLVED:

1. That we bow in humble submission to God's will.

2. That we as Christians emulate her Christian spirit, her sweet disposition and her trust in the Heavenly Father's care.

3. That we extend to her family and loved ones our sincere and heartfelt sympathy and commend them to the all-wise God who said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

4. That a copy of these resolutions be sent to the family, "The Christian Sun," and a copy be placed on our church records.

Mrs. W. T. COX,
Mrs. JULIAN CARR,
Mrs. OTIS JOYNER,
Committee.

CARR.

WHEREAS, our Heavenly Father in his wisdom has seen fit to take unto Himself our friend and neighbor, Mrs. Lillian Carr, therefore,

BE IT RESOLVED:

1. That God's way is always best.

2. That she was a devoted mother and kindly neighbor, who will be greatly missed.

3. That we extend to her family our deepest sympathy and earnest prayers that God's promises may give them comfort and consolation in their sorrow.

4. That a copy of these resolutions be sent to the family, and a copy be sent to "The Christian Sun" for publication.

Mrs. W. T. COX,
Mrs. JULIAN CARR,
Mrs. OTIS JOYNER,
Committee.

A COUNCIL RESOLUTION.

(Continued from page 3.)

so unchangeable that they must be endured with mutual understanding and forebearance, but the continuance of Mr. Taylor is an unnecessary and unwarranted obstacle to Catholic and Protestant good will for which the President must accept direct and personal responsibility. In the interests of good will between Christian Americans, we urge the President to withdraw Mr. Taylor at once as his diplomatic representative in any capacity to the Vatican.

We find it difficult to believe that our Roman Catholic friends in the United States who have served this country loyally and sacrificially during recent years, desire to be considered citizens of two countries—with diplomatic representatives sent from them as American citizens to them as citizens of a church state. We find it equally difficult to believe that these Roman Catholic Americans desire to have their church singled out as the one church worthy of receiving diplomatic representatives of our government, especially in view of the American tradition that no church shall be so designated. Yet the presence of Mr. Taylor in Rome can only rest on one or both of these positions. We can only believe that our Roman Catholic friends are content with the status of being citizens of two countries and violators of the American tradition of separation of church and state if they decline to join us in a request for the withdrawal of Mr. Taylor. This we do most earnestly petition them to do.

We in turn with humility for our own failures of Christian fellowship, pledge ourselves anew to every effort to unite men of faith in the task Christ has given us for our generation, believing that the "last full measure" of devotion of every Christian will alone suffice to save the world from disaster. Looking to our common Father, we would join Him in unity of spirit in His effort to save man whom He has made in His image.

The man who gradutes today and stops learning tomorrow is uneducated the day after.—*Newton D. Baker.*

Tenants of God---A Devotional Message

Leviticus 25:23-25.

By REV. ERVINE INGLIS,
Chaplain of The General Council.

Moses had seen the effect of unlimited private property in Egypt. There, a small group of owners possessed most of the land. Most of the population, as a result, became slaves. Moses felt it to be God's will that His chosen people should not be slaves. Hence God was recognized as owner of the land. People could use but could not sell the land. They were tenants of God! This is a parable of the economy of the soil. What we think we own soon loses its meaning. Significance attaches only to that which belongs to something greater than ourselves. We escape futility only as we are tenants of God.

Increasingly we come to recognize how little we really own. Our grandfathers believed their farms and factories and homes were their own exclusive property. But who of us live any longer under that illusion? We do not own so much as our own children. They are merely loaned to us. We are given the high privilege of bearing and to some degree guiding them. But they are not ours. Very soon they take wings and fly away, leaving us only to thank God that we have had some share in the nurture of these priceless possessions of His. And it is the same with all of our intimate "belongings." One would think surely that one owned his own body. But that, too, is granted to us only for brief use. Sometimes we pay exorbitant rental. Eventually we are evicted from it, with or without preliminary notice.

At first this realization makes us feel cheated. Erroniously we have felt that life is made good by the things that belong to us. But the contrary is true. Satisfactory living more often depends upon what we belong to. It is not the independent, unattached person who is supremely happy. Dr. Fosdick tells of a note found on the body of a young suicide. These were the words: "I am killing myself because I never really loved any human being in my life." Pity the soul who may think he has "Much goods laid up for many years" if, in all his ownership, he is not greatly owned.

Those responsible for the rearing of orphan children discover that even in infancy there must be the sense of belonging. The tiny orphan babe has care that is ever so efficient and sanitary. But this is not enough. Its personality growth calls also for those affectionate cuddly signals of endearment coming constantly from the same person. Lacking them the child grows up without ability to respond to confidence and love. Often he is unable to feel regard for others and lacks the capacity to trust his fellows. He tends to hold things for himself and finds it difficult to realize that he can be at his best only when he shares and is possessed by something beyond himself. We are all much possessed by this orphan spirit.

If the trees and walks of this campus could speak, they might tell of many a youth who came here with a great desire to be "on his own"—to cut the apron strings and possess himself to his own free satisfaction. But the glory of this condition soon began to pale. In a vast number of cases, these erstwhile independents found themselves taken over into a new dependency, almost a slavery. For behold, they were in love. They no longer belonged to themselves, but to their beloved. And with that came happiness.

In the light of this we can understand one of St. Paul's experience's which he insisted upon giving to his friends. He knew well what it meant to be self-centered, possessed by his own ambitions. So he sought to deliver his friends from the futility which this brings: "Ye are not your own," he wrote, "ye are bought with a price." "Ye have been bought and paid for." Writing to the Church in Rome, he signed himself: "Paul, a slave of Jesus Christ." It was this slavery which made his life great.

This then, is the saving message of our faith, that we are not our own. Life does not belong to us, neither this day, nor this task belongs to us. They are all God's. We speak of "our Church." But it is not ours. It is one of God's tools and we, his tenants, are permitted to use it in the field which is also God's.

Life meaningless? Our work futile? Our tasks trifling? Never! The work is God's. The field is His. Our lives are His. We are sharing in a vast, divine adventure. We are tenants of God.

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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Elon College Library

A Pastoral Prayer

By WILLIAM ROBERT CATTON,
Pastor, First Congregational Church, Decatur, Illinois.

Dear Lord and Father of Mankind, our thoughts turn unto Thee as the leaves of the plants turn toward the sun; as the love of little children inclines them toward their parents. Thou art our God and our Father. Thou hast made us for Thyself. We would come to Thee.

Here we offer and present to Thee our souls and our bodies, our spiritual service unto Thee. Take us this day, and do Thy Will with us.

Instruct us, we pray Thee, in the things we ought to know. We ought to know Thee better. We ought to know Thy will more clearly. We ought to see ourselves more truly. We ought to see Thy plans for our lives. We ought to see the world, as Thou dost see it, and as Thou dost plan it should become. Let our minds be open this day to the influences of Thy Spirit, that we may have greater wisdom.

Increase our zeal and earnestness, we beseech Thee, that these things we see we shall also more zealously desire. Sometimes we know the truth but fail to follow it. We have seen Thy will but have shrunk from the performance. Our good intentions are not deep enough. Deepen, this day, the life of the spirit within us, so that we may be more resolute to do the good that we see.

Forgive us, we pray Thee, our feeble purposes, our misusings of Thy great gifts, our sins, our selfishness, our folly. We have done things we ought not to have done. We have left undone things we should have done. Our folly has brought grief and shame upon us. Our lives are impoverished because we have not used rightly the things that Thou hast given us. In our impatience we have cried out to Thee, and have wondered why Thou hast dealt thus with us. But it is not Thy will that we should live poorly or do wickedly. Our own sins have filled our lives with trouble. If now we must content ourselves with husks it is the consequence of our own wandering from the Father's House.

Help us to come to ourselves; to arise and return to Thee. Having seen the folly of purposeless and self-centered lives, may we seek more surely Thy righteous will for us and for our world, and enter upon the splendid inheritance that should be ours. From this day forward, help us to live more richly as we shall have learned to live more truly and more devotedly.

Widen our horizons and enlarge our understanding today, we pray Thee, as we seek to enter into fellowship with all Thy people everywhere. There are our own loved ones, to whom our thoughts go out wherever they may be, some of them in the far places of the world. But they are never far from Thee. And in every land, and among every people, there are valiant spirits seeking to know Thee better and the more steadfastly to do Thy will: make us one with them, in spirit and in deed. All together make us more effective in the doing of Thy righteous will, so that peace may surely come, and justice be surely done, and righteousness and good will prevail: indeed, that Thy kingdom may come on earth even as it is in heaven.

Through Jesus Christ, our Lord, we pray. Amen.

NEWS AND VIEWS

Raymond Andes of Chapel Hill has accepted an offer to become acting head of the Department of Foreign Languages at Bridgewater College.

The parsonage at Chapel Hill has been insulated and weather-stripped; painted inside, and otherwise improved. Kaye Sharpe and husband are living in the apartment upstairs.

The Editor, Mrs. House and Master Jonathan are spending a few days in Newport News this week with relatives. They left Richmond Monday to attend the Eastern Virginia Sunday School Convention.

Officers of the Board of Christian Education were elected at Elon College on July 8 as follows: chairman, Jesse H. Dollar; vice-chairman, Mrs. J. D. Strader; treasurer, Kenneth D. Register; secretary, A. Greig Ritchie; representative to the Executive Board, L. E. Smith.

Rev. W. Millard Stevens was called to his home in Roanoke, Alabama, because of the death of his father, W. H. Stevens, on Thursday of last week. The funeral services were held in Roanoke Christian Church, Friday, July 19. THE SUN extends its sincere sympathy.

The Fifth Sunday Rally of Congregational Churches in the area was held at O'Kelly's Chapel Church on June 30. Rev. Ellis N. Clark preached in the morning; an organization meeting was held in the afternoon. Mrs. Richard DeRosa of Damascus was elected president; and Mrs. Marshall of O'Kelly's, secretary. The group is invited to Martha's Chapel in September.

A GREAT MEETING AT APPLE'S CHAPEL.

Rev. Roy D. Coulter of New Market, Virginia, held a two-week revival at Apple's Chapel Congregational Christian Church from June 23 through July 5, with Rev. J. L. Neese, pastor. The messages Rev. Coulter brought were an inspiration to all, in which fifty came to the altar, approximately thirty to be saved and twenty to rededicate themselves to the Lord Jesus. Twenty-one united with the church and others are to come.

The good work of Rev. Coulter and Rev. Neese did not stop with the messages—they visited in many homes in the community, leading several to Christ. The spirit of the revival will remain long throughout the community and in the hearts of many. Large crowds attended all services.

Just to mention some of the good work of the pastor, Rev. Neese, a two-week Vacation Bible School was organized for the children in the community. The school met each morning from 9:00 until 11:30. This included Beginners, Primary, Junior and Intermediates. The average daily attendance was 96. Fifteen helpers assisted Rev. Neese with the classes. The children gave a short program of songs and Bible verses on Friday night, July 5th. Many of these children accepted Christ as their Saviour.

CHURCH REPORTER.

DRUNKEN DRIVING IS YOUR PROBLEM.

The man in the Chevrolet car yanked his motor to the right in desperate urgency. He and his wife escaped death by six inches and a miracle.

"This," he said, "is too much." He stepped on the gas and pursued the man who had so nearly killed him, looking for a traffic officer to whom he might appeal. The fleeing car ground to a sudden stop behind a lady who, in obedience to law, had obeyed a stop-sign. The speeder stuck his head out of the window and shouted obscenities at the woman, pulled around her and went on, shouting and cursing and waving his arms.

This kind of thing has happened to you or your wife or your daughter or your son in the past twelve months—in all probability. Such things, you say, are unusual. They happen to everyone who drives a car, and hundreds of thousands of pedestrians are similarly imperiled, just as drunken pedestrians.

The reason you think it is unusual is because it happens to you perhaps only once a year. It happens to practically everyone once a year and to some people, several times a year.

In other words, the price you pay for permitting the liquor traffic to pile up vast profits is danger of death for yourself or wife or children.

Is it worth it?

REV. WM. T. SCOTT INSTALLED AS SUPERINTENDENT.

Rev. William T. Scott, D. D., was installed as Superintendent of the Southern Convention of Congregational Christian Churches at a service held in the Elon Community Church, Elon College, N. C., Monday night, July 8, in which the members of the Convention's Executive Board, members of the Woman's Board, members of churches in attendance, and others participated.

The service was presided over by Dr. William E. Wisseman, President of the Convention. The order of service was as follows:

Organ Prelude by Mr. Fletcher Moore, College Organist.
Call to Worship by Dr. Wisseman.
Hymn: "O God Our Help in Ages Past."
Invocation—Led by Rev. F. C. Lester, D. D.
Reading of the Affirmation of Faith by the Congregation in unison.
Gloria Patri.
Reading the Scriptures by President Leon Edgar Smith.
Anthem by the College Choir.
Sermon by Rev. W. Millard Stevens, Burlington, North Carolina.
Hymn: "O Master, Let Me Walk With Thee."

THE ACT OF INSTALLATION:

The President of the Convention to the Superintendent:

"Reverend Brother, you have been called to the oversight of this Convention and have signified your acceptance of the call. It is, therefore, obligatory upon you to labor for the edification of the churches and the upbuilding of the Redeemer's Kingdom while this relation shall continue.

"Will you tend the flock of God entrusted to your care, taking the oversight thereof not by constraint but willingly, not for worldly gain but of a ready mind?"

The Superintendent:

"I will do so, the Lord being my helper."

The President to the Convention:

"Will you, the members of the Convention assembled, recognize this Superintendent and uphold his hand as a fellow worker in the Kingdom of God?

The Members of the Convention:

"We will."

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CHARGE TO SUPERINTENDENT.

By REV. STANLEY C. HARRELL, D. D., Durham, North Carolina.

Reverend Brother in Christ, if we understand the purpose of the charge

(Continued on page 6.)

Southern Convention Office

Rev. Wm. T. Scott, *Superintendent.*

ORGANIZATION AND FUNCTIONS OF THE SOUTHERN CONVENTION OFFICE.

The Executive Board of the Convention met in semi-annual session at Elon College, N. C., July 8-9, 1946. The following actions were taken regarding the functions of the Convention Office and the payment of apportionments for the Convention and its institutions and enterprises:

"Voted: That the Southern Convention Office at Elon College, N. C., be the *Receiving Treasury* for all funds for the Convention and denominational enterprises (other than for Conference interests) for which the churches are to receive credit, including The Christian Sun, the said office to receipt for all funds received, keep accurate records, deposit such funds in the National Bank of Burlington, N. C., and disburse them upon the signature of the Superintendent to the designated treasurers of the Convention, Boards and enterprises as follows:

1. Weekly to the orphanage and college.
2. Monthly to the Convention Fund, the Mission Board, the Board of Christian Education, the Board of Publication, the Board of Superannuation, and special funds.

"The Superintendent or the office secretary serving as bookkeeper shall handle such funds. They shall be bonded in the amount of $10,000 each.

"The Convention Office shall present an itemized report to the Executive Board semi-annually, to the Convention at its biennial session, or at such other times as requested by the Executive Board or the Convention.

"The accounts of the Convention Office shall be audited annually, the Executive Board or its executive committee arranging for the audit."

IMPORTANT: *All funds for the Convention, Boards, "Christian Sun" subscriptions, Institutions, and enterprises (other than Conference) should be sent to* WM. T. SCOTT, SUPERINTENDENT, THE SOUTHERN CONVENTION, ELON COLLEGE, NORTH CAROLINA. *(Please send checks or Post Office Money Orders. Do not send cash through mails.)*

Convention Treasurer.

Voted: "That the Executive Board elect a Convention Treasurer (as provided for by Convention vote) *to receive from the Convention Office* the Convention Fund, General Council Per Capita Dues, and Special Accounts; receive appropriations from the Boards of Christian Education, Missions, Institutions, enterprises, give receipt from same, and deposit such funds in the National Bank of Burlington, North Carolina, keep accurate records, *and upon order of the Convention President* disburse such funds as follows:

1. To the Convention Office Operating Fund, Wm. T. Scott, Superintendent, monthly the amount provided by the Budget;
2. Semi-monthly or monthly, as the employee may elect, regular salary items to Superintendent and Field Worker, as provided in the Budget.
3. Annuities, Office Equipment, Miscellaneous items as approved by the Executive Committee of the Executive Board.
4. Per Capita Dues and Special Funds as directed by the Superintendent and Executive Committee of the Executive Board.

"The Convention Treasurer shall be bonded in the amount of $10,000, make semi-annual reports to the Executive Board, biennial reports to the Southern Convention, and at such other times as directed by the Convention Executive Board.

"The Treasurer's books shall be audited annually, the Executive Board arranging for such an audit."

(Mr. George D. Colclough, Elon College, North Carolina, was elected Convention Treasurer to receive funds from the Convention Office as above indicated. Note: *Do not send funds direct to Mr. Colclough, but send them to the Convention Office.*)

The Convention Office Secretary.

Voted: "That the Office Secretary be employed as general office worker and bookkeeper, to serve under the direction of the Superintendent. The employment of such person may be made by the Superintendent but subject to the approval of the Executive Committee of the Executive Board.

"That the Superintendent, in consultation with the Executive Committee of the Executive Board be empowered to employ part time office assistance as needed and as provided for in the Budget."

Employment of Field Worker.

Voted: "That a Committee, consisting of the President of the Convention, the President of the Woman's Board, the Chairman of the Board of Christian Education, the President of the Mission Board, and the Superintendent, be empowered to elect the Field Worker (to assist in the promotion of Christian Education, young people's work, women's work, and other interests of the Convention) as early as one can be secured."

William E. Wisseman, *Pres.*
W. Millard Stevens, *Sec'y.*
Wm. T. Scott, *Supt.*

"13" IS LUCKY NUMBER FOR REIDSVILLE CHURCH.

Contrary to common belief the number "13" is a lucky number for the Reidsville Congregational Christian Church. The church was organized July 14, 1913, with 13 charter members present, and on April 30, 1922, when the church building was dedicated 13 of the original charter members were present for the service.

The church was organized under the leadership of the Rev. L. I. Cox in the home of Mr. and Mrs. W. R. Brown, who then lived on Thompsonville street. At a meeting held in Mr. and Mrs. Brown's home December 5, 1912, the movement to organize a Christian Church was started, and according to the late J. M. Lamberth there were 13 people present for that meeting. At this meeting a subscription for the purchase of a church lot was started and on February 24, 1913, $500 was paid to the late J. B. Pipkin for the lot on which the church now stands.

In April, 1913, the use of the old Reidsville Seminary building, on Lawsonville Avenue was secured as a place of worship for the new group. A Sunday school was started with 30 pupils. J. M. Lamberth was superintendent, D. E. Mitchell was secretary, and J. W. Chaney was treasurer of the Sunday school. The Rev. L. I. Cox preached for the group twice a month. During the spring the Rev. H. Shelton Smith, who is now a professor in the Divinity School of Duke University, preached for a revival.

There are 31 names on the charter list of the church as follows: J. M. Lamberth, Mrs. Laura Lamberth, Geo. D. Lamberth, E. R. Rascoe, Rachael E. Rascoe, Bertie Rascoe, W. R. Brown, Mrs. W. R. Brown, Mrs. P. C. Apple, Mrs. J. L. Martin, S. F. Fagg, Charlie D. Rascoe, E. E. Rascoe. J. W. Lamberth, Alice G. Fagg, James T. Lamberth, Gracie P. Lamberth, Flora B. Smith, W. H. Smith, Mrs. M. C. Brande, Lizzie Barnes, Annie

(Continued on page 7.)

FAITH'S FOUR FACES.

Ezekiel has been called the Father of Judaism, because in him we find the Transition point from the Hebrew state to the Jewish Church. That the latter ever came into being is due very largely to the work of Ezekiel's emphasis of ritual, forms, and institutions. The limitations of the priesthood to a particular class, the introduction of a much more scrupulous avoidance of ceremonial defilement, the eradication of pagan elements of worship and exclusion of all rival objects of worship, went a long way toward creating Judaism.

Professor James Muilenburg insists that the best way to redeem theology from boredom is to create or introduce a picture. We recall that Jesus, the consummate theologian, did this invariably by the use of parables. Ezekiel's visions have had no little influence in the symbolism and imaginative presentment of Jewish apocalyptic literature and Christian views of the unseen world. In Ezekiel's apocalypse (1:10) we find his attempt to crystallize his faith, not only for his own clarification, but also for the sake of his people who needed the unifying effect of a picture of faith to steel them into renewed activity when their messianic hope was shattered, at the death of Zerubbabel. On Ezekiel's figure there were four faces: those of an ox, an eagle, a lion, and a man. Here is a transcript of the develepment of the Christian faith, a blue-print of the mature development of our faith, the four chapters in our spiritual biography.

The Ox.

The Ox, as a beast of burden, has been used for centuries. In Biblical times the Ox was used to tread out the grain at threshing time, and to haul burdens. The Ox has been used from time immemorial to till the soil. The Ox is steady at the yoke, sure of foot in hilly, rough regions, has great draught power and superb endurance.

There is abundant evidence of the fact that the Israelites had passed through this phase of faith. There was the sojourn in slavery under the Egyptian yoke. Here was the Ox part of faith: the unremitting toil under a hopeless yoke, which is the necessary foundation of every faith.

All the gadgets, conveniences and comforts of modern civilization cannot eliminate the last vestige of drudgery in religion. Study for the minister, practice for the musician, travel for the evangelist, labor for the janitor—these are some of the perennial elements of spiritual drudgery which may be mitigated but not eliminated, even by air conditioning. Someone has remarked with true insight that "If there is any single tragedy which, more than any other, leaves one speechless with the pity of its hopelessness, it is the nominal Christian, nurtured on a borrowed or inherited faith, coddled by external circumstances into a false sense of power, who has never felt the galling of the yoke." The Ox makes the furrows, not the headlines. "Blessed are the meek," those who are not ashamed to do menial tasks.

There are various contrivances for hitching up working oxen, but the customary one is by means of a yoke, with two animals abreast. The yoke supplied Jesus with one of his most significant agricultural metaphors. While the facts of farm life supplied the form for the choice metaphor of Jesus, it was not there alone that he found the idea. When from the fields his eye turned to the Scriptures to survey the story of his people, on many a page the yoke attracted his attention. It harnessed the various experiences of the Children of Israel (Deut. 28:48; Jer. 2:20; Is. 58:6; I Kings 12:4). The yoke of Jesus was the will of the Father. He wore it always and never worked without it. This shared yoke was the secret of his strength and endurance. This indispensable spiritual equipment is at the disposal of every Christian (Mt. 11:29, 30).

The winged calf is a symbol of sacrifice and is used to represent St. Luke whose gospel treats very fully the atoning sacrifice of Christ. A calf or an ox is the commonest symbol of sacrifice.

The Eagle.

The second rung on the ladder of faith is symbolized by the eagle. However necessary the yoke is as a foundation, it is only a foundation. Ezekiel's contemporaries, in another and subtler slavery in Babylon, were content to remain by the commercial canal (Chebar), feeding on the husks of trade, and slaves to a system instead of a Pharoah. And so, Ezekiel had to reveal to them also the faith of an eagle: a faith which could cut the Gordian Knot of difficulties, level the hills and fill in the valleys that separated them from their inheritance; a faith which could make the old men dream dreams, the young men see visions, and all mount up with wings as eagles. The faith that toils must be supplemented by the faith that flies; the faith that serves by the faith that soars.

The eagle has been regarded as the emblem of courage and might. Its great power of vision, the vast height to which it soars in the sky, the wild grandeur of its abode and the swiftness of its flight have commended it to the poets of all nations. The bald eagle is the emblem of the American nation. In ancient times the eagle was often considered a symbol of the soul's flight after death. In early Christian art the eagle was used to personify St. John the evangelist, with his wonderful divine vision and spiritual flights. The eagle, believed to soar higher than other bird, is a fitting symbol of St. John, who expressed the divine nature of Christ in the most exalted terms to be found in the New Testament. The eagle is therefore a symbol of divinity.

Higher levels of faith may be reached by all aspiring souls. "A higher ground that I have found, Lord, plant my feet on higher ground." The bouyant, horizonless faith of the eagle is an indispensable part of a mature faith.

THE LION.

Ezekiel adds the figure of a lion, the King of Beasts. In Christian art the lion is a symbol of Christ, "The Lion of Judah." The winged lion is used to represent Saint Mark, because of the allusion in Mark 1:3 to "The voice of one crying in the wilderness," sybmolized by a lion. The lion is said to signify royalty, an allusion to the Kingly office of Christ.

The quality of royalty should characterize our religion, our worship and our living. The swift, ferocious nature of the lion is in bold contrast to much of our lethargic, snail-paced, compromising religion. St. Paul had the faith of a lion. Said he, "I have kept the faith; I have fought a good fight." Martin Luther exemplified this pugnacious, lion-like faith. Thus Protestantism began; thus the Pilgrims continued the battle for religious freedom.

One commentator offers this testimony: "We must have not only the eagle faith of a flight across our own Red Sea, but also the faith of struggle that overcame the Amalekites in the wilderness and opened the way into the promised land. . . . There will certainly be no promised land for us unless and until each of us battles through his personal wilderness and overruns his private Jericho, flattening the walls of established privilege by the trumpet-call of an embattled righteous faith."

THE MAN.

"The Fullgrown Man" is the climax of faith. Ezekiel's favorite expression is "Son of Man." The winged man is a symbol of St. Matthew, because his Gospel deals with the human genealogy of our Lord and thoroughly emphasizes his manhood. Faith is a requisite of real manhood. Ezekiel, the prophet of individualism, endeavored to invest manhood with a new purpose, a new dignity, and a new vision. The incarnation of Christ is meaningless unless it is the pledge of an exalted manhood. What is a full-grown man? He is a Christ-Man, a Christian. He is an example of that new type of manhood concerning which St. Paul wrote: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

R. L. H.

The Heritage of the Rural Church

By REV. D. J. BOWDEN, D. D.

An address delivered at the meeting of the Southern Convention of Congregational Christian Churches, April 30, 1946.

More than a hundred and fifty years ago, Rev. James O'Kelly and an appreciable number of other ministers, left the Methodist Church Conference in Baltimore, and returned to their homes in North Carolina and Virginia. In 1794, two years after their withdrawal, these men sponsored the organizing of a new church movement known as the Christian Church.

This is our heritage: a rural church established in a prosperous area of the rural South. Unlike some other denominations the major portion of our constituency lives in villages and open country. It is true that we have thriving church communities in Norfolk, Portsmouth, Suffolk, Richmond, Raleigh, Burlington, Greensboro, and elsewhere, but most of our churches are not urban. From the time of O'Kelly, Rice Haggard, and those other founders, the Christian Church has fulfilled a mission to rural communities.

The fact, however, that most of the two-hundred churches in the Southern Convention are in villages or open country should not be cause for discouragement. Rather we should find in it inspiration. Just as our farms supply food for urban centers, so also our farms supply a large percentage of the population of these cities. A comparatively recent study shows that only two cities in the entire United States reproduce their own population. Only two cities have as many births as they have deaths. This means that rural families are replenishing and furnishing the increase for urban communities, and thus the rural church serves a missionary function. Look at the membership of any one of our city churches, and you will find that most of its members are directly from farm communities; children of "country folks." And you will find, also, that these are among the most friendly and loyal people of the church. This, then, is our heritage: as a rural church to rear our families in Christian surroundings so that the city church may have a fertile ground from which to draw its membership. It is our mission to populate the world with people from the rural church.

It is also our mission and our heritage as a rural church to enlist and train ministers for our denomination. Observe the ministers present here today. I dare say that ninety per cent of them grew up bemhind the plow and memorized their geography and history as they milked the cows and fed the stock. There seems to be something about the out-of-doors, something about contact with the good earth that makes good ministers out of men. And there is a friendliness and enthusiasm and a sense of mission in the rural church which is not found elsewhere.

The rural South is called upon not only to supply ministers for the urban South, but for the North as well. Churches in the North are failing to produce enough ministers to care for their churches, and calling to the Southland to send them help. This then is the heritage of the rural church: (1) to serve as the training ground for future members of city churches, and (2) to produce good men for the Christian ministry.

Thus we serve a missionary purpose, but this is our heritage also: to meet the religious needs of rural people themselves. The average church membership totals about one hundred and twenty persons, and in the average community there are as many people out of church as there are in. This is our heritage and our opportunity to serve the religious needs of these people.

But the rural church is not strong. Seventy-nine per cent of our churches are rural, but only thirty-eight per cent of ministerial salaries are paid by these churches, and only forty-five per cent of conference apportionments come from these churches. More than half of our rural churches do not have resident ministers, and many do not have ministers at all. The average load for a rural minister is three churches, and the average tenure is about two years. We have accepted the challenge to serve and have sent forth our young people to populate the city churches and to preach. As a result the rural church has become weakened and hampered. The rural church is truly the "Suffering Servant."

But, as in the feeding of the five thousand, we have tremendous untapped resources. Let us recognize that for every rural church member there is one in the community who is not, but needs to be, in church. Let us recognize that the giving of our goods and of our time is less than our church deserves. Tithing has become old fashioned, yet it holds the clue to success and growth in the rural church. The fact that we serve and give of our people that urban communities may grow is no ground for self pity. This is our mission. This is our heritage. Let us hold our heads high, and be proud in the fulfillment of it, for in giving we grow.

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The opportunity for our rural churches remains tremendous. During this week I have been assisting in a union revival meeting at Mt. Auburn Christian Church near Manson, North Carolina. The Rev. E. M. Carter is the well beloved pastor of the Mt. Auburn Church, where the services were held each afternoon at 3:30 and in the evening at 8:15. Entering into the fellowship of those services were the Methodist, Episcopal, Baptist and Christian Churches. And what a beautiful fellowship it was! Everyone entered enthusiastically into the services. The singing was inspiring, especially when a group of some thirty children, gathered in the front pews, sang their special numbers. On the closing night of the meeting there were nineteen accessions to the churches on profession of faith. Only time can tell the full results.

Circumstances made it impossible for both the Baptist and Episcopal ministers to be present, but the fellowship of the energetic and consecrated ministry of the Methodist pastor, the Rev. Jack R. Taylor, added greatly to the total worth of the occasion. The Baptist Church was without a minister at this time, and the Episcopal Church was only a part of a larger parish. Members of all these churches gave unstintedly to the special emphasis on spiritual things which were being made. The spirit of unity was felt in a marked degree.

It was an example of the church getting together to make an impact for the Christ on the whole community. We sat together, sang together, prayed together, and before and after the services, we visited together like one big, loveable family. The State line between North Carolina and Virginia ran right through the heart of the community. Many farms were divided in the middle. There was little, if any, rivaly between the States, and the same spirit prevailed between denominations. It was a demonstration of the oneness of the things that count for most in life.

But the beauty and bounty that prevailed in their homes, their lovely children, their noble young people, and their enterprising, hard-working fathers and mothers were in keeping with their faith and love for God, and their love and faith in one another. Their farm homes are spacious and equipped with modern convenience and time-honored beauty. From such homes of prayer and faith come the streams that make for the best their is in our American life. From several nearby towns and cities sons and daughters returned during the week to worship with their folks back home and to drink afresh from the old fountains of their childhood faith. The responsibility of rural churches remains tremendous.

JOHN G. TRUITT.

VIRGILINA LETTER.

Our series of meetings at Union began on the fifth Sunday in June, closing on Friday evening, July 5. Rev. Kenneth Register was the guest preacher. On the first evening sixty were present; at the closing service there was an estimated attendance of 350. Brother Register brought strong messages each evening. The church was revived, and eleven members were received.

Beginning the first Sunday evening in July, Rev. Thomas Madren assisted the writer at Liberty (Va.). The attendance was good at each service. At the close of the series of meetings nine members were received, four of the nine being heads of families. Brother Madren is a good preacher and an earnest worker. He also conducted a very successful vacation Bible school each morning from nine to eleven o'clock with sixty-two members in attendance.

C. E. NEWMAN,
Pastor.

REV. WM. T. SCOTT INSTALLED AS SUPERINTENDENT.

(Continued from page 2.)

which we are about to deliver to you, it is to bring to your attention what the Southern Convention of Congregational Christian Churches is expecting of you as its Superintendent, in the way of practical service.

First of all, we are expecting you to bring to our attention what as a Church, we should do to advance the Kingdom of Christ in a day such as the one in which we are living. The world is dependent upon the Church for spiritual leadership. We are looking to you to show us what we ought to do.

We are looking to you to lead us in the practical plans and programs which will make for the accomplishment of that which we ought to do.

We are also looking to you to make us want to do that which we ought to do. The Congregational Christian Churches have reposed great faith in the wisdom and willingness of the individual. There may be times when you will be tempted to conclude that the faith in the individual was misplaced confidence. You will probably have to prod some of us out of our self-satisfaction. You will have to exercise a large degree of patience and Christian charity toward us if we are inclined to contend stubbornly for our own way in the work of the Church.

As Superintendent of the Southern Convention, we are looking to you to bring to us the mind and spirit of the Christ, reflected in your attitude toward us and the work you would have us do. The largest service you can render will be to show us the Christ. In no other way can you help us want to do, that which we ought to do.

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CHARGE TO THE CHURCHES.

By MRS. WILLIAM E. WISSEMAN,
President of the Woman's Board and Member of the Executive Board.

As we have gathered tonight to install a new leader for our Southern Convention our minds turn to the story in the Old Testament of that leader, greater, wiser and more capable than all Old Testament leaders—Moses. Do you remember the time when the children of Israel were in battle with the Amalekites? Scripture says, "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun." If this great leader of old needed Aaron and Hur to help him, how much more does Dr. Scott need us, the churches of the Convention, to hold up his hands as he attempts to lead and inspire us.

Many of us here tonight have just attended the General Council of our Churches at Grinnell, Iowa. This was my first General Council and I confess that I was thrilled to feel myself a part of such a great gathering; inspired to belong to such a fellowship. One of the characteristics which we of the Congregational Christian fellowship pride ourselves on is our sense of freedom. We glory in the fact that we have no bishops and each individual can speak as

(Continued on page 15.)

News of Elon College

By President L. E. Smith.

PROBLEMS IN EDUCATION.

Returning G. I.'s who want to enter college are meeting with difficulties. Every college in the country is crowded to the limit. They have been filled for weeks. A long waiting list is in the hands of practically every institution. These applicants have no assurance whatsoever that they will be admitted in September.

A great many of the boys who are returning now are younger. They either had their education interrupted or entered the service before entering college. They want to complete their education. They do not want a job. They want thorough preparation for life. But all opportunities in college seem to be exhausted. A few days ago a fine young man came to Elon and said, "I want to go to college. I want to enter Elon College in September." I said, "I am sorry, but I am afraid that you have come too late." He replied, "I could not come earlier. I am just getting my discharge." Another said to Coach Perry, "I want to enter college. I must go to college somewhere. If you don't have a room, just give me a cot at the end of the hall. I will make out any way." "I think," he continued, "I am a good football player. I want to play football, but I am not asking the school for any help. All I want the school to do is to give me a 'suit' and an opportunity. I will apply myself and pay my bills." Cases like these are multiplied almost every day.

Existing conditions certainly present the college with perplexing difficulties—not only are they without room accommodations but many of them are without classroom and boarding facilities. All of them appreciate the desires of the "would-be" students but are confronted with certain definite impossibilities.

At Elon our shortages are acute and they continue to multiply. For years and years we have needed new and more dormitories. Before the war we were rooming students in every conceivable corner. We commandeered every available house in touch with the campus that could be used as a dormitory. Unfortunately our dining room was burned in January, 1942. We were in the midst of the war, and it seemed inopportune, if not impossible, to build then. Conditions for construction have not improved to this day. We have plenty of classroom facilities but other physical accomodations are poor and extremely limited. We have authorized the Million Dollar Campaign to help supply these and other needs. The campaign is not going any too well—not nearly so well as it should. It is difficult to secure volunteer workers. Everybody is busy with his own affairs. It seems almost impossible to find a suitable person to serve as financial director for the campaign and other interests of the college. Our need is great and immediate. The laborers are few. Now is the time for every church member, every alumnus and every friend of the college to do his share to the limit. Why should any one who is interested in the college have to wait for someone to take his time and persuade him to do his duty by the college? Now is the time for Elon's friends to arise in a mass, to do the unusual, and put a million dollars in the hands of the college to meet these immediate and urgent needs. We can do it if we will. Will we?

FIFTH SUNDAY OFFERINGS.

A number of our Sunday schools have encouraged us at the college by sending in rather generous fifth Sunday offerings. What these Sunday schools and churches have done, every Sunday school and church within our Convention could have done without inconvenience to themselves or their local programs, but with tremendous assistance to their program of Christian education conducted on the campus of Elon College. If we could realize the blessing of having a college such as we do have, I am sure we would sense our responsibility to support the college, to do our share that the college might operate without embarrassment and with greater success with the passing years.

We are grateful to all who lend their support.

Previously reported	$4,740.36
Churches.	
Eastern Va. Conference:	
Burton's Grove	6.00
Sunday Schools.	
N. C. & Va. Conference:	
Burlington	53.68
Durham	27.50
Lebanon	20.00
Western N. C. Conference:	
Pleasant Grove	5.50
Va. Valley Conference:	
Bethel	9.47
New Hope	7.14
Total	$ 129.29
Grand total	$4,869.65

LUCKY REIDSVILLE CHURCH.

(Continued from page 3.)

Chaney, J. W. Chaney, Elizabeth Rice, Mrs. L. C. Burton, J. A. Burton, Exie Griffith, Julia Griffith, J. L. Martin, R. M. Gillie, Maggie M. Lamberth.

Work soon started on the church building and in October, 1915, the first service was held in the present building. The building cost $9,825.74 and on March 6, 1922, payment on the debt was completed. The dedication service for the church was held April 30, 1922, with the late Dr. J. O. Atkinson preaching the dedicatory sermon.

The church did not secure full time pastoral service until it extended the Rev. R. A. Whitten a call in 1924. During his pastorate the church built a parsonage at a cost of $3,378.22.

The Rev. Jesse H. Dollar became pastor in November, 1928, and in 1929 steam heat was installed at a cost of $1,600. It is of interest that the membership increased by approximately 100 members during the pastorate of each of these ministers.

In 1935, during the pastorate of the Rev. J. L. Neese, the church began the construction of a modern educational plant. Much of the labor and material for the construction was donated by the members and friends of the church. In March, 1937, the building was completed and paid for at a cash cost of approximately $10,000. This addition provided the church with an adequate plant with four auditoriums and 25 class and service rooms. The present parsonage at 43 Montgomery Street was purchased in 1937. During the pastorate of Mr. Neese the church membership was increased by 200 members.

The pastors who have served the church and the dates of their pastorates are: L. I. Cox, 1912-1918; W. L. Wells, 1918-1921; J. P. Barrett, 1921-1922; J. A. Ledbetter, December, 1922-August, 1925; R. A. Whitten, November, 1925-July, 1928; J. H. Dollar, September, 1928-September, 1931; D. O. Sanders, November, 1931-June, 1934; J. L. Neese, November, 1934-November, 1940; Joe A. French, March, 1941—.

The 33rd birthday of the church was observed Sunday, July 14. The Rev. J. L. Neese preached at the 11:00 service.—*Reidsville (N. C.) Review.*

ANGIE CREW TO GO TO JAPAN.

In an airmail letter written in Aleppo, Syria, on June 19, Angie Crewe says: "Word has just come from Boston that I'm to return to America this summer to get ready to sail for Japan in January."

The many people in the Southern Convention who know Angie Crew can imagine how thrilled she was to get the news that she was to return to Japan soon. Ever since the end of the war that has been her dream—and now it is to come true even sooner than she had expected. The president of Kobe College had asked for her return among the first teachers, but passage is limited and government regulations rather strict. Therefore it is a real privilege which Miss Crew has in this opportunity to be among the early missionary arrivals in Japan to do her share for her church and her Christ in bringing new life to the Japanese. Her Christian friends in Japan will undoubtedly welcome her with open arms and will eagerly share with her their joys and sorrows.

According to this letter, she expected to go to Jerusalem for her long-hoped-for visit there, while waiting for a boat to sail from Beirut, Syria. It is probable that as you read this she is on shipboard enroute to the United States.

Friends in the Southern Convention are hoping that she will find an opportunity to visit here next fall, telling of her experiences in the Near East and her hopes for work in the Far East.

* * *

NEWS OF PATTIE LEE COGHILL.

You will remember that Miss Pattie Lee Coghill left last fall for a visit to our mission schools and colleges in India, making a survey of their resources and their needs. Mrs. Moulton, speaker at the North Carolina and Eastern Virginia Spring Rallies two years ago, was her hostess for part of her stay in India. A brief visit to Ghandi's Ashram was included in her itinerary. What things she will have to report when she reaches the states—and that may be even as you read this!

We cannot give you a complete itinerary for her—only she can do that. However, messages have come to the Lester family mailed in Syria, Jerusalem (where she attended Easter sunrise service in the Gorden of the Tomb), Greece, and Switzerland. The last word came from England, written on June 29. In that letter she says:

"I expect to leave England on a boat which leaves July 17 (special priority to get one then) and which should reach New York about a week later. Home again!

"In the meantime, I am going to Denmark for a week to visit folk schools and cooperatives. And — I hope to go to Scotland to visit the Iona Community, if there is time.

"I am distressed to find England *hungry*. They are also tired and discouraged—but c o u r a g e o u s—and bread rationing is coming in July. They stand in long lines (queues) for *everything*. Today I saw two women fall on the streets in one of these lines.

"Yesterday I stood in line two hours to place an application for reentry into England after the visit to Denmark—this morning an hour and a half to pick it up.

"I spent Tuesday and Wednesday in Coventry with the Leslie Cooks and Henry Rust. (Henry is a former president of the National Pilgrim Fellowship. He has been working under the Committee for War Victims and Services.—Ed.) Rusty has done a splendid job as Mr. Cook's assistant. He is going to Edinburg next year. Our Service Committee people here and in Naples are all doing fine jobs."

E. C. L.

CHAPLAIN TO JOIN BIBLE SOCIETY STAFF.

Chaplain (Captain) James Vernon Claypool will join the staff of the American Bible Society in September as secretary of the Society's newly organized department, "Use of the Bible." Chaplain Claypool will be responsible for the promotion of the Third Annual Worldwide Bible Reading Program from Thanksgiving to Christmas, and for developing and encouraging the wider use of the Scriptures.

Chaplain Claypool is on terminal leave after active service with the U. S. Navy since February, 1941. He has been Senior Chaplain at the Naval Training Station and Naval Operating Base, Norfolk, Virginia, since December, 1943, and is second in seniority of the 2,800 Chaplains of the U. S. Naval Reserve.

THE HERITAGE OF THE RURAL CHURCH.

(Continued from page 5.)

Let us take one example of what can be done. Eight years ago three churches in North Carolina within a five-mile radius had three different pastors, each of whom served other churches as much as seventy-five miles distant. Two of these men were college students, and none of them lived near their churches. Services were held only twice each month, and the salaries paid by these three churches totaled $650.00 per year. *Four years ago* these three churches were employing one pastor, a graduate of Yale Divinity School whose home was centrally located in the community. His salary, with C. M. A. help, was $1,450.00. Each church has two or three services per month. *Today,* these three churches again have three pastors, but each serves his church full time, and each of the churches is a growing institution. One of these has built a parsonage. Another has installed central heating, and the third contemplates many physical improvement. The salaries for these three churches, which eight years ago paid a total of $650.00, today total nearly $4,000. Two of the pastors are college graduates, and a third holds his seminary degree.

There was nothing unusual about these churches. There was no sudden influx of wealth. The people simply had a vision, and worked for its fulfillment. The rural church in the Southern Convention serves the South and the Nation, and the rural church has a glorious future if it will but accept the challenge to serve and to grow.

Christ has made the names of Peter, John and James household words, known where the names of empires are ignored. The mere fact of their survival would be marvelous enough. But He said that it would be so. "It is your Father's good pleasure to give you the Kingdom." "I never hear those words," says a modern writer, "without a thrill of surprise, remembering what they were, and what He has made them."

—Selected.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

WOMEN'S BOARD MEETS.

The Women's Board of the Convention met at Elon College on July 8-9 and considered the work of each department in detail. Those present were: Mrs. W. E. Wisseman, president; Mrs. H. P. Harrell, vice-president and superintendent of friendly service; Mrs. J. S. Rollings, recording secretary; Mrs. W. V. Leathers, treasurer; Mrs. O. H. Paris, superintendent of spiritual life; Mrs. J. G. Truitt, superintendent of life memberships and memorials; Mrs. H. A. Gleason, Jr., superintendent of young people's work; Mrs. D. J. Bowden, superintendent of cradle roll; Mrs. F. C. Lester, superintendent of literature; Mrs. W. J. Andes, chairman of interdenominational cooperation; and two of the conference presidents, Mrs. R. A. Whitten of the Valley and Mrs. J. D. Strader of North Carolina.

The treasurer's statement of receipts for the first year of this biennium was especially gratifying. The women, young people, and children have given a grand total of $16,605.74, which is undoubtedly the most ever given in one year in the history of the organization. Life memberships amounting to $660 and memorials amounting to $920 are included in the receipts.

Plans were made for the display of various kinds of materials at the conferences, and worshop periods when those interested in various phases of the woman's program would have an opportunity to discuss them.

The packets are to be ready for distribution as soon as possible, and a plan book is again to be a feature of the material. They are to be ordered from Mrs. F. C. Lester, Elon College, N. C.

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VALLEY WOMEN.

One of the fine things which the officers of the Valley Women's Conference have done during the past year is to hold frequent meetings for fellowship and to make plans for their work. The last such meeting, as reported by Miss Mabel Higgs, took place on May 28, at the Winchester parsonage, home of the president of the Valley women, Mrs. R. A. Whitten.

Seven officers and several visitors were present for the meeting. An opening worship service was conducted by Mrs. Whitten. Rev. R. E. New-Whitten, and Mr. Roy A. Larrick, president of the Valley Conference, were guests for lunch with the Board. In the afternoon plans were made for the annual Woman's Conference.

Today (July 25) that conference is meeting at Bethel Church, near Elkton. Mrs. Guy Thelin is the guest speaker. Her husband, who has visited in many of our churches, is now back in China and Mrs. Thelin expects to join him soon. Mrs. F. C. Lester will attend the conference to present the literature for the coming year, representing the Convention Board.

* * *

QUILTING AT BETHEL.

Members and friends of the Bethel Missionary Society (Route 3, Burlington, N. C.) recently enjoyed two days of work and fellowship together. They met at the home of Mrs. U. L. Hooper to piece four quilts. A picnic lunch was served. Several days later they met again at the parsonage for the quilting. Again a picnic lunch was served. Two of these quilts were sent to the Christian Orphanage and two were kept as gifts for needy families.

A new refrigerator for the parsonage has been purchased by the three churches in our group and the missionary society paid Bethel's share of the cost.

At the June meeting a special offering was made for our Carroll County Mission. Plans were made for a service on the third Sunday afternoon in July for a shut-in member of our church.

T. P. Miles.

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QUOTABLE QUOTES FROM THE GENERAL COUNCIL.

Selected by Mrs. W. J. Andes.

"Some of the loveliest things in human life are born in the darkest hour."—*Dr. Sidney Berry, Moderator of International Congregational Church.*

"Any eight-year-old boy can take a watch apart. Any church leader can take the church apart—but try to put it together again."

"We want statesmen who will apologize."

"All men failed Christ at the end except John. Three women stood at the foot of the cross. At the resurrection, women were the first at the tomb."—*Mrs. Harper Sibley, Presi-*ton, Rev. S. E. Madren, Rev. R. A. *dent, United Council of Church Women.*

"Our giving to others is limited only by the degree of our consecration and sacrifice."—*Allan Barstow.*

"This year is *it.* This conference is more important than United Nations Conferences. They are important, but they don't have the answer to the world's needs. We have the answer."

"Everything good in China today is the result of missionary work during the last one hundred years."

"China wants missionaries who do more than talk."

"The average wage of illiterates around the world is 5c to 7c a day."

"Go to men with something they need and you don't have to sell it."

"Ninety per cent of non-Christians are illiterates."—*Dr. Frank Laubach.*

"The average small church should give to benevolences about one-fourth."—*Dr. Albert Beaven.*

"The picture people have of Jesus is largely drawn from the Fourth Gospel."

"Never let our thought about the Bible dominate our thought about Jesus."—*Dr. James Muilenberg, New York.*

"A local church whose minister is elected Moderator is much like the husband whose wife has won a beauty contest."

"The voice of Congregationalism is fortissimo one week, and pianissimo for one hundred and three weeks."

"The Christian Church herself is a minority. The smallest minority of all is those who really love the church."

"I won't speak of the women. You can't improve on perfection."—*Dr. Ronald Bridges, Past Moderator.*

"One out of every four of our young people is going to college. No other denomination has that record."—*Miss Helen Kenyon, Past Chairman of Missions Council.*

"Th anthropoligist denies that God created the races."

"Americans have not made a single great invention."

"Racial differences are caused mainly by training and what we are tuned to."

"It's not only more blessed, but more fun to give than to receive."

"You can't make young people feel the church is important if you don't think it is important yourself."—*Mrs. Douglas Horton (Mildred McAfee Horton), President of Wellesley College.*

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

NOTES FROM THE DORCAS CLASS.

SOUTH NORFOLK CHURCH.

The Dorcas Class held its last business meeting for the year 1945-46, Monday night, June 10, in the Social Hall of the church, with the president, Mrs. Fannie Rodgers, presiding.

The meeting was opened with a very interesting devotional program led by Mrs. Helen Overton, devotional leader. She was assisted by Mrs. Irene Goodrich, Mrs. Ada Harper, and Mrs. Emma Fulford. Mrs. Overton used the topic, "Friendliness." This topic was the last in the series for the year, the general theme of which was "Traits Necessary for Development of Character."

Immediately following this devotional program the class entered into its regular business session. The officers elected to serve for the coming year are as follows: Mrs. Irene Goodrich, president; Miss Ellene Baum, first vice-president; Mrs. Elsie Woods, second vice-president; Mrs. Margaret Miles, secretary; Mrs. Evelyn Tarkington, treasurer; Mrs. Lucy Stallings, assistant treasurer; Mrs. Elizabeth Darden Hargrove, teacher; Miss Lilly Spain, assistant teacher.

The meeting marked the close of a very successful year. During the year the class has grown from 67 members to 94 members. It has increased the average attendance from 29 to 48. It increased the church attendance among its members and the members of the Onward Bible Class by including church attendance in its "Membership and Attendance Contest" between the two classes.

The president, in her parting message, expressed her gratitude to the other officers and members of the class for their cooperation and loyalty through the year. The class also went on record as expressing its appreciation to the retiring president, Mrs. Fannie Rodgers, for her faithful service and splendid leadership; to the secretary, Mrs. Helen Speight, for her fine spirit and untiring efforts in keeping such splendid records of the class; to the treasurer, Mrs. Margaret Johnson, and her assistant, Mrs. Evelyn Tarkington, for accepting the responsibility of the class funds and for handling them so capably.

A very high tribute of praise was paid to Mrs. Helen Overton for the marvelous and inspiring devotional programs that she presented during the year.

Folowing the business session, the class enjoyed a social hour and refreshments with Mrs. Evelyn Tarkington, Miss Ellene Baum, Miss Ellen Tarkington, and Mrs. Annie Bell Williams acting as hostesses.

* * *

CLASS COMMENTS.

Helen Overton, you who are so modest, so unselfish, so kind, and thoughtful, always so capable and dependable, we salute you. Without any conscious effort, you have won the love, respect, and admiration of every one of us. It seems that your ideals have become so much a part of you, that, following your natural impulses, and desires, you have enriched the lives of each of us. This, Helen, is our tribute to you.

To the group chairmen, Miss Virginia Costen, Mesdames Clarice Brothers, Ada Hraper, Helen Overton, Olive Speight, and Evelyn Tarkington, we give a large share of the credit for the success of the "Membership and Attendance Campaign." These girls made countless telephone calls and personal contacts. They wrote many letters and cards, and gave many hours of time and thought to the success of the campaign.

* * *

EXCERPTS FROM THE DEVOTIONAL PROGRAM—MONDAY, JUNE 10.

THEME: *"Friendliness."*

In reviewing the topics we have taken for our devotionals this year, we find that the majority of these traits we must have if we are to cultivate the trait of friendliness.

1. *Loyalty.*—Could we be a true friend without being loyal?

2. *Courage.*—Does it not take courage to be a friend, especially to some people who are not very friendly?

3. *Trustworthiness.* — We seldom place trust in one we cannot consider a friend. We must be trustworthy if we wish to become a friend of others.

4. *Helpfulness.*—This trait makes friends for us. That our actions always speak louder than words proves this.

5. *Cheerfulness.*—Do we seek the friendship of those who are always grumbling? Who continually wear a scowl on their faces?

6. *Courtesy.*—Surely this trait has its own place in friendliness.

All these traits we have had as our topics, and to finish out the year, we have *Kindness* and *Reverence.* I know we all agree that both of these are necessary in the cultivation of our topic for tonight.

Jesus lived as a friend to all. His association with all peoples proved it. Matthew tells us that publicans and sinners sat down with Jesus and His disciples. In the story of Martha and Mary, Jesus revealed the true worth of friendliness above all else. Surely we might see the rewards of it in our everyday living. Don't you agree that a friendly person is more apt to prosper than an unfriendly one? Is it not the friendly men and women who have the most fun, who get the most out of living? And does not the friendly person seem to develop into a finer character? With such rewards in store, surely it pays to be a true friend to others, to draw others into closer friendship to us.

Friendship means fellowship, and the proper way to use one's friends is by cultivating this fellowship in seasons of joy and sorrow.

Washington said, "Friendship is a plant of slow growth and must undergo and withstand the shocks of adversity before it is entiled to the appellation."

Jesus set the example and proved His friendship to us. Can we have a better friend than Jesus?

* * *

QUESTIONS FOR THOUGHT.

Were the Jews as friendly to other nations as they should be?

In our own country, are Jews and Gentiles as friendly towards each other as they should be?

Are Catholics and Protestants as friendly towards each other as they ought to be? What can we do to develop a more friendly relationship?

Are we as friendly in our class as we should be?

Is our church a friendly church.

What can each of us do, personally, to reveal to others a spirit of true friendliness?

* * *

FRIENDSHIP.

By Lilly Spain.

Whatever worldly goods we gain
While traveling through our vale of years,
Count for little when the shadows
Leave behind a stream of tears.
How worthless treasures that we gather
When our hearts we seek to mend,
Compared with love's all-healing comfort
Found only in a cherished friend.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

This week I heard a statement regarding the Christian Religion and Children. "Christ was interested in little children. Today the Christian religion is more interested in children than any other religion in the world." I had not thought much about the place of children in other religions. before. But, I have always been glad that Christ said, "Suffer the little children to come unto me." Yes, you children belong to God's Kingdom. You who are in Sunday school, in vacation church school, in missionary societies, in Christian homes and communities, are striving to fit yourselves for worthy membership in His Kingdom.

If I could see each one of you and talk with you, you could tell me some of the ways in which the lives of boys and girls around the world have been made brighter and finer because Jesus lived and because of the church which has been founded in His name. You have such a wonderful opportunity for friendship ahead of you. My childhood was spent in an isolated, rural section of Tennessee. I was fourteen years old when I first made friends with children from another state. Now our son of five years has met and made friends with men and women and children from far and wide—Japan, China, India, South America! Yesterday we had as our luncheon guest a woman who has been for many years a missionary to India. Her husband is still a missionary in India. Because of her liberal beliefs her church board in Canada barred her return to India with her husband. Their children are grown, some of them are married—all of them are living in Canada. Here in these North Carolina mountains this woman has come to live at Friendly House. To meet with the children of the two hundred families of her valley. To introduce them to the children that she used to work with in India; to tell them of boys and girls of Canada who do many of the same things that boys and girls do here in our United States. I'd like to be a child in this, your day!

It is good to be one who is helping, or trying to help, the great Church of Christ to care for children. There are countless numbers of men, women and young people who are working to help the church to care for her children. The beautiful pictures in your story books did not just paint themselves. The stories which you read and enjoy; which help you to meet and to know the boys and girls from other lands right in your own homes, did not write themselves! Sunday school teachers, vacation church school teachers, Christian friends and parents are continually thinking of ways in which they may help you to grow "in wisdom and in stature!"

I know that there are many boys and girls in our United States today, who have learned the wrong ways of living. You and I must help them to unlearn these ill ways. We must show them by our work and lives the better way.

The Church of tomorrow will become what you help it to become! I have great faith in you children! You dream bigger dreams than we, your parents, ever dreamed. One day you will dare to create, with God's help, a greater, more perfect church. I love the church. Day by day I am giving, living my life for it. I yearn for its greater tasks, which are yet undone. Some day I shall watch you and your efforts with pride. I shall ever pray with you and for you. You will have the courage to bring that more perfect spirit of Christ to His Church.

Ever yours, in loving service for Christ.

DOROTHY TODD.

TROUBLESOME FIVE-YEAR-OLDS.

By LAURA GRAY.

Issued by the National Kindergarten Association.

Screams issued from the sunroom.

"Listen to that! I can't leave Betty alone with Baby Joan a minute—she is such a tease!" This was from the children's mother to her sister, Madge, who had just arrived to spend a vacation at the Brown's house.

They hurried in. Betty, a pretty impish-faced girl of five, had taken the baby's rattle. Dancing, and calling loudly, "You can't get it!" she first held it close to the baby, then jerked it away.

"You naughty, naughty girl!" cried the distracted mother. Then to her sister, "Betty grows worse instead of better. . . . Madge, you're a teacher. If only you'd help me with Betty!"

"Of course I will," was the quick answer. She waited a day before starting—a day when that five-year-old caused more disturbance and unhappiness than her whole classroom of youngsters ever did. Betty smashed things, teased, sulked, screamed, and managed continually in one way or another to hold the spotlight.

Next morning, Aunt Madge brought down a little trunk and a pasteboard box. She led Betty, who submitted rather reluctantly, to a low comfortable seat and table under a shady tree in the garden and then raised the cover of the box.

Betty looked in the box with some interest. She saw a doll dressed in pajamas. Immediately she jumped up scowling. "I don't like your old doll," she said. "It hasn't a pretty dress."

"Don't run away," Madge answered smiling. "I like Claudia. I think you will, too, when you know her better. Please sit down and take her out of the box."

Betty sulked for a moment, then sat down and took the doll on her lap, turning her over as she did so. A look of surprisé and pure delight lit up her face.

"Oh, she has buttons!" she cried. "May I unbotton her?"

"Yes, you may," answered her aunt, "but here is her trunk. Hadn't you better decide which dress she shall wear today?"

The trunk was opened. "Clean," said Betty, patting the freshly-ironed pretty ginghams. She lifted one out and looked at the back. "Buttons!" she said again with happy satisfaction.

Madge smiled.

Every pleasant day after that, Betty sat with Madge for a little while under the trees—in the morning dressing, and in the evening undressing Claudia. Each time the doll's belongings were put neatly away. After Claudia was dressed, the other two—of course Claudia was a real person by now—usually helped Mother for a little while. It might be picking some berries, shelling peas, or doing the dishes. Then Claudia was taken for a walk. Madge and Betty found some of the most fascinating things to examine and talk about on these trips. They talked a great deal about babies—baby birds, baby squirrels, and baby boys and girls.

Within a week, a marked change was noticeable in Betty. She was much less mischievous, much more gentle, and very much happier.

At five—and long before that age—a child is full of energy and needs

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS AND THE SABBATH.

Lesson V—August 4, 1946.

By H. E. Crutchfield,
Guest Editor.

Memory Selection: *This is the day which the Lord hath made; we will rejoice and be glad in it.*—Psalm 118:24.

Lesson: Exodus 20:8-11; Nehemiah 13:15-18; Matthew 12:9-13; Mark 2:23-28.

"Remember the Sabbath Day to keep it holy." The first word implies that the Sabbath Day was already in existence at the time Moses received the Ten Commandments. The day of rest goes back to the creation.

After God had completed the creation he rested. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." (Genesis 22.) This was an incentive for the people to do likewise. The monotony of every-day life encourages a change of position and there could be no better change than to keep a day holy. This was an improvement in Hebrew society over that of their neighbors. The day may have started as a memorial to God since he rested on the seventh day after completing the creation. And after some time took on the significance as a holy day as well as a day of rest. It became a day of worship, instruction on religious matters, and a sacred day of fellowship. People ceased to labor on the seventh day and found it not only good for their bodies but good for the soul as well. The reference made above in Genesis made it easy for the Hebrews to agree on the day to be observed as a holy day. This is a day to remember to keep holy. The word "remember" indicates that perhaps there were those forgetting to observe the day properly. Perhaps it might help us if we learned how, and observed the Sabbath more carefully.

The controversy over the lawful observance of the Sabbath between Jesus and the Pharisees reveals the strict manner in which the Pharisees held the law. They believed in both the oral and written law. They felt that it was their solemn duty to preserve as well as protect the law. They permitted no exception or variation from any source, and were always ready to point to any violation no matter how trivial. The law also carried a tradition. They were accused of suspending mountains from hairs. As an example, a man did not break the Sabbath rest of his beast though he rode on it, and hence did not break the Sabbath law, but if he carried a switch with which to expedite the pace of the beast, he was guilty, because he had laid a burden upon it. Or on making a journey on the Sabbath Day, the beginning point could be well on the way toward the end of the journey provided the one making the journey had bread and water at some point that belonged to him. From that point the Sabbath Day's journey could be begin. This reveals the extreme and peculiar manner of the beliefs and practice of the Pharisees.

The Pharisees sent representatives to watch Jesus and His disciples and report what they saw. This would indicate that they thought that perhaps Jesus would unite with them. But in their observation they were critical of Jesus and His Disciples and this criticism became opposition. This opposition grew in intensity as Jesus disregarded their interpretation of the Sabbath law, and denounced their insincere posing. Jesus denounced the Pharisees more than He denounced any other group of people. This seems strange in view of the fact that the Pharisees constituted the largest religious group looking for the coming of the Messiah.

It was the Sabbath and Jesus and His Disciples were going along through a field of grain and as the Disciples pulled the heads of the grain, whether it was for immediate use or for the future, it was noticed by the Pharisees and they were close enough to inquire of Jesus why the disciples were doing that which was unlawful to do on the Sabbath. This question has at least three possibilities. Let us see them. First, there is the possibility of trying to be helpful to Jesus by reminding Him that this act was unlawful according to the Mosaic law. Second, there is the possibility of trying to turn the crowd against Jesus and His followers. And in the third place, by entering into this controversy with Jesus when they were so sure that they were right would bring them in favor with many. Whatever might have been the motive they do not seem to have been prepared for the reply. The reply Jesus made was in keeping with the issues under discussion. That was logical and convincing.

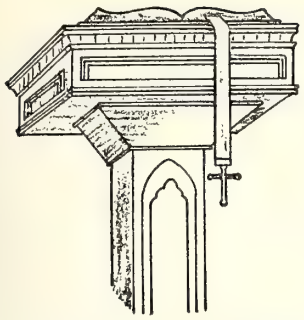
It was unlawful for any one to eat the showbread except the priest. The showbread was eaten every Sabbath Day by the priests, as being among the "most holy" sacrifices. David and his companions came in hungry and the bread on the altar before Jehovah was all there was to eat. They ate it and were not condemned by the priest. Hot showbread was placed on the altar before the Lord.

Jesus changed the meaning of the Sabbath, instead of the Sabbath being an end in itself, it was made for man. It was to serve man and not man to serve it. Jesus kept man at the top of the creation.

The people saw that Jesus did not condemn man for eating on the Sabbath, now they were confronting a new situation. Jesus had gone into their synagogue and there was a man with a withered hand. What could they expect of Jesus now, there He was in the synagogue with the Pharisees. They had just reproved Him for one unlawful act and Jesus had gotten the best of the argument. Would they raise the question again? Well they did. This time it was for the specific purpose of accusing Him. Would He come out as well as at other times and continue to do that which was right? Or would He hesitate and at some other place and time meet this fellow and restore the withered hand? It was not the custom of Jesus to put things off that needed to be done regardless of where he was and who was present. His was not an act for the spectators but to be of help every time the occasion arose. Again there came a question right back. Could they answer it satisfactorily and still hold to their interpretation of the law concerning the Sabbath? If a question was asked Jesus concerning the law that was controversal Jesus would reply with a question of similar nature. Could they afford to continue the discussion. There seemed to be no argument, just a question to be answered. There seemed to be no reply from the crowd. The only thing left to do was for Jesus to continue His course of doing good.

Because Jesus did not stay in line with the interpretation of the Sabbath law by the Pharisees, do not think for a moment that there is nothing to Sabbath observance. The day is for man and it should be used wisely and not selfishly. The Sabbath is to be remembered and kept holy. It may be a holy thing to work on Sunday but there will be no personal material

(Continued on page 14.)



JESUS—MISUNDERSTOOD.

A Sermon

By C. Shannon Morgan.

Anyone who reads his Bible carefully cannot but notice how many times Jesus is misunderstood in the Gospel of John. Indeed, Moffatt translates John 1:11 correctly: "He came to what was his own, yet his own folk did not welcome him," or did not receive or understand him. Jesus was ofttimes misunderstood as presented by the author of the Gospel of John.

In the second chapter of John's Gospel, Jesus, speaking of his body said, "Destroy this temple, and in three days I will raise it up." The Jews therefore said, "Forty and six years was this temple in building, and wilt thou raise it in three days?" He was misunderstood. Jesus was speaking of his body, but the Jews thought he was speaking of the temple building.

In the third chapter of John's Gospel is the story of Nicodemus, the Pharisee, who came to Jesus by night. Jesus told him, "Ye must be born again," or anew from above. "Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?" Jesus was talking of a spiritual rebirth—a heavenly birth—from above like the nature of God, but Nicodemus thought he was talking about a physical rebirth—which is impossible. Jesus had been misunderstood again.

In the fourth chapter of John's Gospel is the story of Jesus' conversation with the Samaritan woman at Jacob's well at Sychar. Jesus said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep; whence then hast thou that living water?" Jesus was talking about the spiritual life which never grows stagnant—that comes from God; but the Samaritan woman thought that he was talking about mere physical, material water in a well, a spring. Jesus had been misunderstood again.

In the sixth chapter of John's Gospel, Jesus is presented as saying, "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever; and the bread which I will give him is my flesh, for the life of the world." "The Jews therefore strove one with another saying, How can this man give us his flesh to eat?" Jesus was talking about those who partake of the spirit of his life, but the Jews thought he was talking about eating his actual flesh. Jesus had been misunderstood again.

In the seventh chapter of John's Gospel, Jesus told the Jews, "Yet a little while am I with you, and I go unto him that sent me, Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? Will he go to the Dispersion among the Greeks, and teach the Greeks?" Jesus was talking about his heavenly destination, but the Jews thought he was talking about going off somewhere among the Greeks. Jesus had been misunderstood again.

At the last supper, as related in the thirteenth chapter of John's Gospel, Jesus told Judas Iscariot, "What thou doest, do quickly"—that is, go get the Jewish authorities to arrest me. But some of the disciples thought that Jesus meant for Judas, since he had the money bag, to buy something for the feast or to give something to the poor. Jesus had been misunderstood again.

In the twenty-first chapter of John's Gospel Jesus is presented as saying to Peter of the Disciple John, "If I will that he tarry till I come, what is that to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die; yet Jesus said not unto him, that he should not die; but if he tarry till I come, what is that to thee?" Thus the tradition arose that John was not to die. Jesus had been misunderstood again.

Jesus is still misunderstood. We display our understanding of Jesus in our actions. How many of us understand the Beatitudes? Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven," but by our actions we say, "Blessed are the rich in spirit, for the kingdom of heaven belongs to them." Jesus said, "Blessed are they that mourn: for they shall be comforted," but by our actions we say, "Blessed are the happy, for happiness is the true end of life." Jesus said, "Blessed are the meek: for they shall inherit the earth," but by our actions we say, "Blessed are the arrogant and the 'go-getters,' for they shall possess the earth." Jesus said, "Blessed are they that hunger and thirst after righteousness: for they shall be filled," but by our actions we say, "Blessed are the self-righteous, for they shall be satisfied with themselves." Jesus said, "Blessed are the merciful: for they shall obtain mercy," but by our actions we say, "Blessed are the ruthless, for they shall not need mercy." Jesus said, "Blessed are the pure in heart: for they shall see God," but by our actions we say "Blessed are those who are conscienceless, for they shall feel no need of God." Jesus said, "Blessed are the peacemakers: for they shall be called the sons of God," but by our actions we say, "Blessed are the warriors—the soldiers—for they shall be called great among men." Jesus said, "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven," but by our actions we say, "Blessed are they who run with the multitude to do evil, for the kingdom of God belongs to them."

Millions of so-called Christians today misunderstand Jesus because they merely believe "about" Jesus and not "in" Jesus. They have a religion "about" Jesus but not the religion "of" Jesus. In their minds they believe about Jesus—that he was born of a virgin, put to death by Pilate, that he was buried, that he arose the third day, that he was a good man, the Son of God. But that is as far as they go. One can believe those things and still not be a Christian. A Mohammedan can believe those things. One can believe those things and still beat his wife. One can believe those things and still be a drunkard. One can believe those things and still curse God. We can have a religion about Jesus and still be a pagan. They have not the religion of Jesus.

To understand Jesus is to believe "in" him until we live his religion. It is to strive to have his spirit, his inner fellowship with the Unseen, his respect for personality, his magnanimity, his love, his courage, his sincerity. It is to "let justice roll down as waters and righteousness as a mighty stream." It is "to do justly, and to love kindness, and to walk humbly with our God." It is to do as we would be done by. It is to "judge not, that ye be not judged." It is to live the Sermon on the Mount. It is to believe Jesus is the Son of God and to grip his religion. For "a man is vitally and inwardly a Christian only to the degree in wehich he himself

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The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Children like to play. They should be allowed to play. It teaches them to give and take. It teaches them to think quickly. In Johnston Hall, where we have our office, we have a group of little fellows. We enjoy watching them play. These little fellows are less than eight years old. One of the little girls is about three. They all play beautifully together.

They have a game they call German Ball. They have a large, soft ball, and they play the game similarly to baseball, except that they use their fists instead of a bat to hit the ball. You would hardly believe they could knock the ball as far as they do.

Another game they call Dodge Ball. The group gets some distance in front of the child who is going to throw the ball. He then throws it at the group, and it is up to the other children to see that they don't get hit. They have lots of fun with this game.

A few days ago one of our former boys, who works for an insurance company, had been on a trip with his boss. They came by to pay me a friendly visit and have a chat with me for a while. The little children were out in front on the lawn playing German Ball. The game was new to him. We invited him into the office to visit a while but he said, "Let us talk out here so I can watch the children play."

Two little girls came to the office a few days ago requesting jumping ropes as they wanted to play "Jump the Rope." We bought them a rope and when they came to the office to get it they said they wanted a double rope. That takes a rope twice as long. We did not tell them we did not know how they could use a double rope to jump, but soon after we gave them the rope we went out to the lawn and they were playing jumping a double rope. I had not seen that game before. It was very interesting. We are still a young man but we can still learn from the little children.

Today, July 19th, is canning day at the orphanage. We got our first truck load of peaches from the peach orchards yesterday.

Some years ago we peeled them with a knife. It was slow, tedious work. It took some time to peel a load of peaches. We now make a solution of Red Devil Lye water, boiling hot, and put the peaches in a wire basket and set the basket in this solution for a few minutes. This method takes all the skin off. Then we rinse the peaches through five waters and that gets off all the lye and any excess peel that might have been left clinging to the peach.

One of our men does the dipping. Two or three of the boys or girls run the peaches through the last water and see that they are in perfect shape before they are sent to the table to be sliced and put in the cans.

We have a regular system and everyone along the long table has his job, and does it well. We have canned as many as four hundred gallons of peaches in one day. But it was a hard day's work.

Chas. D. Johnston,
Sunperintendent.

REPORT FOR JULY 25, 1946.

Amount brought forward		$6,118.18
Sunday Schools Monthly Offerings.		
Eastern Va. Conference:		
Cypress Chapel	$ 13.85	
Newport News	10.00	
		23.85
N. C. & Va. Conference:		
Burlington	$ 56.06	
Hines Chapel	6.00	
Pleasant Grove	22.67	
		84.73
Western N. C. Conference:		
Pleasant Ridge	$ 14.03	
Bennett	4.00	
Ramseur	28.00	
Pleasant Union	6.25	
Shiloh	15.10	
		67.38
Va. Valley Conference:		
New Hope		4.10
Total for the week from Conferences Churches .		$ 180.06
Total for the year from Conference Churches ..		$6,298.24

FOR THE CHILDREN.

(Continued from page 11.)

definite occupation. The more intelligent he is, the stronger his urge to be active. When nothing worth-while is found to do, mind and hands are likely to get into mischief. It is a mistake to think that a child needs no teaching before he is ready to learn to read. At the age of six, the most precious years of habit-forming are already over.

To teach a little boy or girl to do things, to let him or her help about the house, is as important as feeding and clothing that child and requires more patience and understanding. It is generally easier to keep several children busy than just one, but one child will work happily if Mother is near where he can talk and feel her interest in his activity. A child who has his part to play in the family, by doing small tasks, his little wish to hold the spotlight—he already belongs and feels his importance.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

gain in it. All of us need this day with our families and our God. Some one has said, "The wall of this law is to keep out all those things which would destroy the power of the law of love. There is no existing institution which has so much to do with the highest interest of man, his morals, his character, his civilization, his comfort, his freedom, his own march to the millennium, as has the Sabbath, rightly kept."

SUN'S PULPIT.

(Continued from page 13.)

possesses the kind of religion which Jesus Christ possessed."

Oh that every minister in the world would cry out from his pulpit in the words of the New Testament, "If any man hath not the Spirit of Christ, he is none of his," for Jesus is misunderstood and betrayed by his own household, who have not his spirit. The world is dying for the religion of Jesus; it needs his love.

Your skill has fashioned stately creeds,
But where is He, we pray—
The friendly Christ of loving deeds?
He is not here today.

But where is He—or can you tell?—
Who stilled the brothers' strife,
Who urged the woman at the well
To live a better life?

Yet, where is He, misunderstood
By foe and friend alike?
Where is He, the true and the good,
Who rids the world of blight?

Give us a life alike the Christ,
All crimson with aglow;
Give us a heart in every life,
Whereby his will to know.

Jesus is still misunderstood. He says to the individual, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me." He says to our churches, "Take these things hence; make not my Father's house a house of merchandise." "He that hath an ear, let him hear what the spirit saith to the churches." He saith to our cities: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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REV. WM. T. SCOTT INSTALLED AS SUPERINTENDENT.

(Continued from page 6.)

freely as another. No General Council, no Southern Convention, no moderator, no superintendent—Mr. Scott—can tell us what we have to do. Each church is free to choose. This, we say, is our strength. Yes, this may be our strength, but I am convinced that it may easily become our greatest weakness. And so tonight I charge you as representatives of the churches of our Convention, that you welcome Dr. Scott, not as a dictator or as a bishop, but as a friend, a brother beloved, a spiritual leader, and that you, as individuals and as churches, hold up his hands by your cooperation, your prayers and your support.

I am reminded tonight of the word of the Lord which came unto Zerubbabel long ago, saying, "Not by might, nor by power, but by my spirit, saith the Lord of hosts," for I think it is the word of the Lord to us of the Southern Convention, too. For it is not by the might of our churches, nor by our increased giving to benevolences, nor by the size of our congregations, nor even by the efficient leadership of our superintendent—as splendid as all of these may be. It is the spirit of the Lord in our churches; the spirit of the Lord in us as individuals. Tonight we are praying that the spirit of the Lord may be upon our new leaders. My prayer is also that the spirit of the Lord may be upon us as a Convention, that our eyes may be opened, our hearts be made responsive and our wills be dedicated anew to God.

Dr. Scott, I am happy that I was asked tonight to speak *to* the churches of the Convention. And I speak *for* the churches when I say that we welcome you as our new Superintendent, and we pledge you our cooperation and our support. You can depend upon us to hold up your hands!

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PRAYER OF CONSECRATION.

By Rev. John G. Truitt, D. D., Suffolk, Virginia.

O Almight God, our Heavenly Father, who art beyond the reach of our highest thought, and yet with the heart of the humble; grant we beseech Thee to come to us in the beauty of Thy light, in the tenderness of Thy love, in the liberty of Thy truth, and hear us in our humble petition to Thee. Help us, O God, in our struggle to be pure and good; encourage us in our effort to be true, and loyal, and loving; to do justly, to love mercy, and to walk humbly before Thee.

We bless Thee, O Lord, for the holy place in which we meet; for this the college of our fathers, the school of our sons and daughters; grant that it may be honored by Thy Son, our Saviour—the great Teacher; and bless it, O Lord, as the holy ground of many pupils as they stand at the threshold of life.

O God, we pray for Thy Church, which is set today amid the perplexities of a changing order, and face to face with a great new task. Baptize her afresh with the life-giving Spirit of Jesus. Grant her a new birth, though it be with the travail of repentance and humiliati n. Bestow upon Thy Church a greater responsiveness to duty, a swifter compassion for the needs of a war-torn world, and a complete loyalty to the will of God.

Move upon the hearts of the peoples of all Christendom, and especially do we pray for those *of us who make up that portion* of Thy family *represented here and now* at Thy holy altar. As we do hereby set apart this Thy servant to the care of the churches, and to the special ministry to which he is called of Thee through the voice of Thy people, we pray that Thou wilt bestow upon him the grace of Thy Holy Spirit, confirming in heaven, what we do in Thy Church on earth, and owning him as a true servant of Thy Son, Jesus Christ. Endue him plenteously with heavenly vision which comes from fellowship with Thee. Give him that favor and influence with the people which come from following the Christ; grant that in all things he may faithfully serve Thee in the upbuilding of Thy Churches; in the strengthening of the bonds of love and fellowship amongst us; and in the humble leading of those who follow Thee in the roadway of ever-increasing service. In Christ's name. *Amen.*

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PRESIDENT OF THE CONVENTION TO THE SUPERINTENDENT:

"My Brother in the name of the Lord Jesus Christ, and by authority vested in the Church, we do install you to the office of Superintendent and do clothe you with power to take part in this ministry with us. And may the communion of the Holy Spirit be with you and the peace of God which passeth all understanding keep your heart and mind, through Jesus Christ. *Amen.*"

Hymn: "Jesus Shall Reign."

Benediction by Supt. Wm. T. Scott.

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"These Least"

By REV. ERVINE INGLIS,
Chaplain of the General Council.

Scripture Lesson: Matthew 18:10-14.

This is vivid scripture. It is revolutionary! Doubtless the Gospel writers remembered it in detail because they were shocked when they heard it. Of course they had taken for granted that the Master must concern himself primarily with important and influential people. But here He is giving Himself to the unfortunates and places His emphasis upon little children. In a matchlesss miniature Jesus pictures God on His divine throne, surrounded by the adoration of the universe, and yet the childangels have continual access to His attention. So the Master is called to give first consideration to the needy, the weak, the world's little people. He pointed the finger of His emphasis, not at security or power or influence, but at need. That is the objective of His church and His disciples.

Not only does Jesus promise His blessing to those who face into the world's needs, He also hangs His millstones about the necks of those who neglect these needs. The "offending of these little ones" consists most often of turning away from them, preferring the prosperous folk, the world's supermen. Woe to the Church that turns its back upon the needy, seeking security and influence! Once in a state conference of our fellowship there were 130 churches. Their appeal was primarily to the elite, the privileged and successful. Blacksmith's children and the farmer's family did not feel comfortable there. That was the situation in most of the 130 churches. Now only 42 of those churches survive. Their privileged members moved out into the suburbs, to California or to Heaven, and their churches followed them. Into the vacuum thus created came the Pentacostals and the Catholics, whom we proceed to regard with suspicion as they grow strong ministering to the needy whom we have deserted. As God's millstone is hung upon the churches that retreat from the presence of need, by the same token His blessing is upon the churches that serve His "little people."

The door of need offers the best access to God, whether it be a church concerned with human privation or any individual soul become aware of his own inadequacy. When we feel proud and are aware of our achievement, God has great difficulty in reaching us. The Pharisee and the Publican are a case in point. These, however, are but two names for the same man. When a soul knows God but dimly, he feels his own righteousness and is conscious of his goodness, fully aware that he is better than most of his fellows. But in an hour that this same person catches a glimpse of his spiritual need and sees the thinness of the veneer which covers his selfishness, then his eyes are opened to his necessity for God's forgiveness. Hence he goes down to his house in close relationship with his Heavenly Father.

Have you read recently the account of the ninety-nine and the single sheep? It is well for seasoned disciples to read it frequently. At first we find ourselves looking about for the stray sheep who needs the aid and pity of us who are successful and accomplished members of the flock. Then it dawns that "I am the lost one. I have been so confident of my own uprightness, so unaware of my own need, that I am the straying sheep." And at the moment of this discovery, through the night of our blindness, over the rocks of our own self-righteousness comes the Good Shepherd seeking the sheep which was lost.

We are here representing churches more inclined to point at the prestige of their membership than at the need of the people. As individuals we are prone to contrast our own righteousness with the shortcomings of our fellows. But the path to God is not in this direction. Rather we come close to Him when in our labor and in our own souls, we are identified with "These Least."

HISTORICAL SOCIETY. 1956
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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A Teacher's Prayer

O God, who art Eternal Love and Wisdom, I lift up my longing heart to thee! How shall I guide these in my class and those others not in my class, all of whom thou hast entrusted to my care?

Give me a deeper sympathy and love for each one of them, that I may know his need. Teach me how to help each one. Guide me as I seek to share with parents in this sacred task.

In this time of stress among all peoples, we need thy help to know and understand each other truly. Give me new vision, my Father, that I may be able to show these pupils of mine the way of Christian brotherhood.

Show me how to make clear and real to them thy love, thy truth, in simple words, in the wisdom of the Bible in my own daily living.

O ever-present Guide, Resource Unfailing, strengthen in me a steadfast faith—faith that shall be the evidence of all my hope for these whom thou hast commissioned me to teach.

May there be no wasted moment, no neglected opportunity, in the time thou givest me with them. Make me thy willing instrument as thou canst use me—for these, O Loving Father!

NEWS AND VIEWS

Revs. R. C. Mason and Robert Kimball have supplied the pulpit of the Franklin Church on recent Sundays.

After many years and wide experience in the U. S. Navy, Chaplain W. W. Elder has retired and now lives at Concord, Georgia.

Rev. J. Frenk Apple assisted in revival services at Salem Chapel July 22-26. Rev. John H. Sunburn is pastor. Attendance and interest was good, and there were several additions to the church.

Mt. Gilead, Franklin County, has received several new members recently. The church hopes to erect a new building as soon as conditions will permit. They have started raising funds for that purpose and a goodly amount has already been subscribed. Rev. J. F. Apple is the pastor.

Twenty-three new members have been received by the Henderson Church since April. Rev. J. F. Apple reports 19 baptisms since that date. The Sunday School in 1946 attendance has increased 30 per cent over 1945. During September Mr. Apple will broadcast the Sunday morning services over the local radio station.

Rev. Paul F. Bechtold, has moved to Wadley, Alabama, to begin his work as president of Southern Union College. Mr. Bechtold, a graduate of the University of Chicago and Bethany Seminary, has held pastorates in Nebraska, New York and Kansas. His first assignment at Southern Union was that of an instructor in the Summer Workers Conference which was held recently with an enrollment of over 100.

SUNDAY SCHOOL INTEREST MOUNTS.

Elk Spur Sunday school has set an average attendance of one hundred as its goal for the summer quarter. Without an organized drive the attendance has risen from about 35 to double that number in the last three months. Seventy-three were present on the first Sunday in July, the highest attendance that there has been at Elk Spur in several years. This is approximately half of the entire population of the Elk Spur community. The summer drive will have two aspects: An effort will be made to improve the attendance of the present members; and to recruit new members from around the margins of the area now served.

The number of classes in the Sunday school has been increased and assistant teachers elected for every class. Even with this change we have not yet found places of service for all those who volunteered for Sunday school teaching. Monthly teachers' meetings have been started, and a better system of Sunday school records is being installed, and other measures are being taken to improve the quality of the school as well as increase its size.

Weekly "Sings" were started in May, and have grown steadily in popularity, until fifty to sixty is the usual attendance. Some weeks a special program is held as part of the "Sing." Last week the Fancy Gap Methodist Church was invited to join with us at our meeting on Wednesday, and then the visit was returned by the Elk Spur Church at their Friday night "Sing." Both of these meetings were greatly enjoyed, and it is planned to maintain this contact.

H. A. Gleason.

VIRGINIA VALLEY CENTRAL CONFERENCE.

The 98th annual session of the Virginia Valley Central Conference will be held August 7 and 8, 1946, with the New Hope Church near Harrisonburg, Va. President Roy A. Larrick of Winchester hopes to have a large delegation present and has worked hard in preparing a splendid program. The theme of the Conference, according to an announcement of the president, is: "The Outreach of the Church." Text: "And he said unto them, 'Go ye into all the world, and preach the Gospel to the whole creation.' "—Mark 16:15.

A number of distinguished guest speakers will appear on the program, including Rev. W. T. Scott, D. D., Superintendent of the Southern Convention, whose topic will be: "That Men May Live;" Rev. Minor C. Miller, D. D., of Bridgewater, Va., distinguished in the field of Religious Education, is expected to speak during the sessions; and Rev. F. C. Lester of Elon College, former Superintendent, has been requested to deliver the address to the Christian Missionary Association, Wednesday evening, and has also been chosen by the Youth Fellowship group to speak at the evening session on Wednesday, when the young people will have charge of the service. Mr. Charles D. Johnston, Superintendent of the Christian Orphanage will attend and tell the people about his large, happy family. Then, time will be given to hear speeches and reports from the three delegates to the General Council at Grinnell, Iowa, which should prove interesting and informative.

From reports so far, it is expected that all the churches in the conference will meet their Conference apportionments in full, a number of churches going far beyond their usual obligations in raising money for missions and other causes. This is evidence of a healthy interest and steady growth of our churches in the Valley. Another fine report of the work in this Conference for the year now closing is that all the churches have been supplied with ministers and have held regular services throughout the year.

A great Conference is expected and those who will attend should write the pastor of the host church, Rev. S. E. Madren, Linville, Va., of their intention, that he and his people may better serve in providing entertainment for all who are there.

Pastors and church officers should check carefully reports from their churches to be certain that all obligations have been met and thus help us to have the greatest session ever held.

The Rev. V. T. Crawford, D. D., former pastor of the Winchester Church will serve as Chaplain of the Conference.

Robert A. Whitten.

ACCENTUATING THE SUNDAY SCHOOL.

"We must have a conviction that the Sunday school is not irrelevant," declared Superintendent W. T. Scott at the Sunday School Convention which met last week in Newport News. On the suggestion of Superintendent Scott, the Convention voted to establish as its objective for next year, "A Sunday school membership equal to that of our church membership."

"Other organizations have their legitimate place but do not approximate the good accomplished by the Sunday school" was the theme of an address by Mills E. Godwin. The sacred atmosphere, exalted friendship, engaging activities, and religious teachings were enumerated as

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When We Worship

By Rev. Peter Young.

An Address Delivered Before the Eastern Virginia S. S. Convention.

When we worship we are doing something very real—as real as the man who sells real estate, or builds houses, or keeps books. When we worship we seek direction and help amid the moral puzzles of daily life. We live amid tangled motives; problems confront us each day; duties are pressing and difficult; our pathways branch and leave us in moral uncertainty. On the Lord's Day, in the long habit of the faithful, we assemble together for praise and prayer, for renewal and cleansing, and then in the power of consecrated motives we go forth to do the work which God gives us to do. God wants people of character and good conduct to do his work, and when we worship we resolve that we shall be men and women of character and good conduct.

In the old Jewish ceremonial system, how often do we read that the man who offers an animal sacrifice to God must "offer it without spot or blemish." No maimed or crippled thing might be offered to the holy and righteous God. And wherever we work, wherever we offer our lives as living sacrifices to God, whether in the shop, or the office, or the store, or in politics, or in the home, there we shall realize that we offer ourselves as unblemished sacrifices to God when our motives are pure. With glad hearts then we may approach the day's task with the cry: "Lo, I come to do thy will, O God." Jesus must have had something like this in mind when he said, "For their sakes, I sanctify myself."

The profoundest need of the world is clean, strong, devoted personality. We are poor there. We are not poor in material prosperity, nor in mechanical inventions, nor in organizing skill. We are poor in radiant, infectious, convincing personality. This is why the whole world is so jittery in the face of the threat presented by the atomic bomb. We are not sure that we have enough character to handle it wisely. The real poverty is poverty of character, and this is due, in how large measure God only knows, to the lack of those spiritual disciplines and social restraints which are included in genuine worship.

No wonder, the best of our religious teachers are reminding us of the worth of worship. Professor Wieman of the University of Chicago tells us, there is "no other form of human endeavor by which so much can be accomplished." Professor Hocking of Harvard, speaking of the finest things in human experience, such as friendship, love, goodness, beauty, says in italics, "Worship is the whole which includes them all." And Professor Tawney of the University of Illinois, exclaims about worship, "It is indeed so important that one finds one's self sometimes wondering how any of us can afford to do anything but educate ourselves in this art."

To be sure, the Bible is full of the spirit of worship, from the Old Testament's typical call, "O magnify the Lord with me, and let us exalt his name together," to great passages in the New Testament proclaiming God as spirit, so that "they that worship him must worship in spirit and in truth." Moreover, man everywhere appears as a worshipping creature. That is why there have been cities without schools, cities without palaces, cities without armories, but never a city without its place of worship.

If the church is to make the worship of God the center of its life, it is obvious that the people of the churches must understand better than they do now what happens when they worship. Let's try to examine it in detail.

1. In the first place, worship begins with the contemplation of God. "I saw the Lord high and lifted up," exclaims Isaiah. In some sense that is the initial step in all worship. We look beyond the work of our own hands, and beyond the world as it is, with all its wonder and all its horror, to him who was before all worlds, and who will be when all the worlds that he has created have crumbled to dust.

O come, let us worship and bow down:
Let us kneel before the Lord our Maker.
For he is our God;

And we are the people of his pasture,
And the sheep of his hand.
It is he that hath made us, and not we ourselves.

Who does not need that sense of elevation and vision in his spiritual life?

The world is too much with us;
Getting and spending, we lay waste our powers.

The tension of the automobile, the radio and the movies wear us down. We must go to a place where we are induced to look not at the things which are seen, but at the things which are not seen. And so we say in the opening sentences of worship:

Lord, thou hast been our dwelling-place
In all Generations.
Before the mountains were brought forth
Or ever thou hadst formed the earth and the world,
Even from the everlasting thou art God.

Rufus Jones, the Quaker philosopher, gives us an illustration from his own life which clarifies this point. He spent his boyhood in Maine on a farm which was located at the foot of a mountain. About twice a year, the entire family would climb to the top of that mountain for a picnic. On a good clear day, they stood on the summit of the mountain, and looked down, and far below they could see the little farmhouse which was their home. Beside it was a field of corn which they had been hoeing the day before. To Rufus Jones, as a boy, that field of corn, as he slowly moved back and forth over it hilling up the corn, seemed like a mighty big field. But from where he stood on the mountain top, he could not only take in the whole of that field, but he could see beyond it to the neighboring pastures, the center of the town, the next town to that, and he could even see the shining waves on the surface of the Atlantic Ocean, miles and miles away. In comparison to the wide horizon stretched out before his vision on every side, the little field of corn looked very small indeed. When we went back to work on it again the next day, he carried the memory of that wide view and he no longer thought of the field as being so large. Before he climbed the mountain, he had seen it only from the point of view of his immediate work. When he came down, he saw that field in its true relation to the rest of the landscape.

That is what worship does. It makes us see things from another, a higher point of view, and so we see our lives in better proportion. Seeing the Lord high and lifted up, we get a truer view of our experiences. On the mountain-top we can see so much more truly than in the valley. Worship helps us to see our troubles, our disappointments, our sorrows from God's point of view.

2. From the contemplation of God, worship passes inevitably, in the second place, to thoughts about ourselves. No honest man can contemplate the holiness of God without becoming aware of his own unworthines. After Isaiah's statement, "I saw the Lord high and lifted up," there follows at once these words, "Then said I, I am a man of unclean

(Continued on page 13.)

CALLING ALL SUPERINTENDENTS!

The Sunday school superintendent, next to the minister, is the key man in the church. The honor of this office entails corresponding responsibility. This high office requires ability of a high order. There are a great many practical matters to be dealt with: records, equipment, supplies, attendance, curriculum, programs —all of which he must have in mind and for which he is primarily responsible. There are also such items as finance, selection and training of teachers, social activities and service projects, personality problems and special occasions for which he must plan and over which he must preside. For the performance of these and other tasks he must possess marked ability and give himself with genuine devotion.

The basic need of the Sunday school is a comprehensive plan. It is well, therefore, for the superintendent ot be able to recognize, comprehend and formulate such a program. One progressive superintendent outlined his comprehensive plan along the following lines: a program with a purpose, an organization that functions, a staff of capable workers, equipment for efficiency, worship that is real, and results in terms of quality as well as quantity.

Now it must be said, yes, reiterated, that it is not enough to get a plan on paper. Plans, excellent plans, do not operate automatically. The hand of the engineer must be kept constantly on the throttle. Additional steam is needed for the hills. No matter how perfect a program may appear on paper, it will not function unless someone makes it function, unless someone "sees it through," and that someone should be the superintendent!

The successful superintendent is one who has a reasonable, if not a thorough grasp of the educational process. He knows how to consult the works and utilize the findings of Christian educators. It is not imperative that he should be professionally trained, for he can make use of competent and available help. The reading of a few up-to-date books and periodicals on religious education will help him to see what is involved. He will be able to see that Christian education is more than the accumulation of facts or the imparting of knowledge, however important, and that what is happening in the personality development of the individual child and of the social group is of paramount importance. He will be able to determine through frequent conferences with his teachers whether or not they know what is included in effective education. He will learn by study and observation that there are certain methods that work and others that do not; that there are techniques that are valid and efficient and others that are antiquated and inadequate.

How can anyone overlook the unmet needs of our generation? Someone has remarked with profound insight that "The prevalence of ignorance with the attendant prejudices and anger manifested among the church workers convinces us that we need desperately more intelligence, steeped in the spirit of Christ where our emotions are involved. Emotions unbridled by the power of reason and untemepered by the Christian spirit have caused the ruin of many promising church programs."

An important phase of Christian education and a field in which the superintendent may exercise his gifts is the enlistment of capable workers. The church loses many of her fine young people by failing to give them responsibility worthy of their time and intelligence. As the appeal of a weak church program wanes the call of secular enterprises captures their interests and harnesses all their energies. There should be a steady stream of young people coming into the leadership of our churches. The older members need the fresh point of view and the enthusiasm of youth in their counsels. The young people need the benefit of the caution and experience of their elders.

Happy is the Sunday school whose superintendent knows how to utilize building space and equipment for efficiency. Some schools are penalized by obsolete buildings and equipment. One seldom finds a situation in which improvements are not possible and imperative. Imagination as well as equipment is needed. A difficult problem may be solved and the desired result effected by using paint of a different color, sound-proofing a wall, the erection of a worship center, a change of lighting fixtures, the removal or addition of a partition. The common danger is that churches allow their programs to remain without improvement rather than make the necessary effort to overcome their physical handicaps or improve the use of their limited facilities. The program should point always to goals beyond present limitations. When the total needs have been determined, immediate, intermediate and ultimate steps may be taken to achive the desired goal. Utility and appearance are the twins which should be inrolled permanently in the school.

The superintendent was more conspicuous when his main duty was to conduct the opening and closing "exercises." In the modern departmentalized school his real job is to supervise the total program of the school. For one thing, he may endeavor to safeguard the school against impromptu teaching and worship. He may be stirred to new activity by the critics who say that "the setting for worship has often been a deterrent rather than a help. The locale has been barren, the music is a jingle, the hymnology doggerel and the content irrelevant." He may therefore provide his colleagues with the finest materials so that in every department worship as well as teaching will have real content and thus become a glowing experience.

Another chief function of the superintendent is to plan for and preside over the monthly workers confer-

ence. Here is his great opportunity to be an executive and an educator. Periodically and perenially late meetings are the bane of many such conferences. This too familiar condition has been known to exasperate the saints until they cried, "Punctuality is is the theif of time!" A program and an agenda of business should be formulated well in advance. Unless this is done, valuable time will be wasted and dissipation rather than education will result. For instance, to spend on the average of half an hour at each meeting threshing over old straw, reviving and reviewing the orgument's **pro** and **con** of denominational literature becomes a painful example not only of the argument **ad-infinitum,** but also and more especially of the argument **ad-nauseam.** The superintendent will find it impossible to keep sustained interest in the workers conference if valuable time is wasted in wrangling over small matters or debating over big questions concerning which the people have not been prepared through advanced thought and study. Discussions without information are usually futile. Important matters should not be presented to the conference first for discussion and decision. Such matters should be referred to committees which should in turn be referred to the best available sources of information and asked to present the results of their investigation to the conference at an appointed time.

While it is highly desirable that the superintendent have a working knowledge of modern materials and methods, it is perilous for him to know it all—or think that he does! But the man who is aware of his personal needs and the limitations of his situation, and yet resolved to do something about it, is already on the road to success. His aspirations may be expressed in the words of Dr. Joseph Clark: "WANTED: A high-type, manly, Christian man; one whom children love, girls admire, boys revere, women honor, and men respect. A man of religion without cant, of piety without softness, of righteousness without hypocrisy. A man of pure thought, clean life and unstained hands. A man with a broad, Kingdom vision, who keeps step with world-wide religious activities. A man to whom his high calling is an 'avocation,' not a task; who creates an epidemic of sociability and good cheer wherever he goes. A man who is on the still-hunt three hundred and sixty-five days of each year for the best things for his school. One who is ever quietly busy at soul-saving and soul-culturing. A man who would rather be superintendent of a Sunday school than to do anything else on earth. A man who prays to be retained in office while efficient and and to be retired when no longer at his best. A man who after retirement takes his place in some subordinate position of the vineyard and quietly exerts an influence of helpfulness toward his successor."

THE GENERAL COUNCIL AS PORTRAYED BY "LIFE."

There have been numerous comments and inquiries concerning the pictures of the General Council meeting in the July 7th issue of "Life." Many of those who attended are convinced that many dramatic scenes snapped by the "Life" photographer were unused, although it is conceded that the editors of the magazine have the sole right to make their own selection.

One obvious factor which is reflected, to the neglect of other equally important items, is the Centennial observance of the American Missionary Association. This observance portrayed in music and drama the outstanding contribution of the American Missionary Association in Negro education.

Those who did not attend the Council but have read these pages during recent weeks will realize the wealth, variety and balance of the program. Dr. Harold S. Matthews made this comment: "The realization of the power for good concentrated in Darby Field House during these days of meetings, attended by 2,300 registered delegates and others, made a deep impression on me. That concentration of spiritual strength was worth much more than the seven pictures in "Life."

R. L. H.

SATANS OF THE SOUTH.

Two political satans of the South have recently scored ominous victories: Bilbo of Mississippi and Talmadge of Georgia. Both won by concentrating on a single issue, "white supremacy."

Bilbo's election means that the Senate must continue to tolerate a first-rate ranter and race hater. But the saddest situation is Georgia. After Gene Talmadge had, as long-time Governor, befouled the best in that state Ellis Arnall came along and in four years made it one of the bright spots of the Nation. He restored the educational prestige of the state university; he abolished the poll tax; he championed the cause of the common man, white and black; he led the fight to give the South railroad rates comparable to those of other sections of the Nation; he exposed the infamous character of the Ku Klux Klan.

Just as this program begins to reveal its fine fruitage, Georgia returns herself to the demagogic leadership of Talmadge. To be sure, Carmichael got more votes than Talmadge, but, owing to the county-unit system, Talmadge won the election. Against a majority vote, Talmadge will, of course, have a hard time to fulfill his campaign promises, but there is no doubt that he will apply his best efforts.

These two elections threaten to cut the moral roots of both democracy and Christianity. Both men are pledged to deprive the Negro of the right of suffrage in defiance of the decision of the Supreme Court. They both denounce the Negro's aspiration to human equality, and thereby cast contempt on the ethic of the Christia Gospel.

There is a sobering thought in all this for Christians. We may condemn Bilbo and Talmadge, but the ugly fact is that they could not have gained their ends had it not been for wide-spread anti-Negro sentiment in their states. They only shrewdly capitalized what was already latent in the souls of white people, including the masses of church members.

This unsavory victory, therefore, goes much deeper than politics; it is ultimately an indictment of a morally decadent Church, which all to commonly contents itself with preaching "the gospel" in a manner that leaves this cancerous side of the South untouched.

H. S. S.

CONTRIBUTIONS

NEW LIFE AT LITTLE CREEK.

Little Creek Church which was established through the assistance of the Eastern Virginia Christian Missionary Association now reflects new life and added improvements. Many achievements have been realized during the past year. When M. E. Taylor, lay preacher, assumed responsibility for the work last September, he and his members noted many improvements that were needed. The interior was dim and dingy. Blackout shades hang at the windows. The floor was dark and unsightly. The old pews had been abused and did not offer comfortable seating. Two Sunday school rooms which had been added in the rear of the church took up valuable space.

A call for volunteer workmen was sounded. A goodly number of men came out at night and gave their services. The shades were removed, the windows stained, the walls and ceiling painted, and new lighting fixtures installed. The pews were remodeled, cleaned, shellacked and racks for hymnals added. The partitions in the rear were remodeled and the additional room was utilized by spreading the pews. The floors were sanded and shellacked by the men and waxed by the ladies. People now enjoy worship in this bright, attractive sanctuary.

The members at Little Creek are not afraid to spend money for the upkeep of God's work. They are now building a parsonage. The work has been delayed by the scarcity of material, but the members hope to complete the work so the minister can move to Little Creek in the near future.

A successful Sunday school is conducted by Superintendent A. J. Scarborough with an average attendance of 60. Mary Ellen Meyers, age 10, is pianist for the school. The school is divided into six classes with six faithful teachers.

The ladies have organized a missionary society. Personal work for Christ and the church is emphasized in every organization. The members are confident that the church has just begun to grow. Friends and visitors are invited to visit this young and progressive church. Strangers may identify the church by the new sign which has been erected.

Offerings from the Sunday school and church now average $30.00 a Sunday.

REPORTER.

WESTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION.

The Western North Carolina Conference Sunday School Convention held its session at Pleasant Grove Christian Church, near Bennett, on Thursday, July 25th. Rev. Ben Joe Earp, serving as president, and excellent officers and committees, are to be commended for a stmulating program. The theme, "Witnesses for Christ," was carried out in the progress of the program.

In the opening devotional service led by the pastor of the church, Rev. L. M. Presnell, the Convention was challenged to be of open mind, will, and hand in the service of Christ through the Sunday school. Rev. W. T. Madren, speaking on the subject, "Sunday School Teacher and His Preparation," brought practical suggestion for the job of teaching and the materials available. Superintendent Scott spoke on "The Convention's Program of Christian Education," outlinging the needs of home, community, Sunday school, public school cooperation in an effort to build strong and sturdy characters. A profitable discussion was held on "Our Literature."

In the afternoon session there were discussion groups for children's workers, leaders of young people, and adult class teachers. This discussion group was followed by brief but pointed presentations on "Our Sunday School Witnessing," through the orphanage, missions, Elon College, and evangelism.

The officers elected for the ensuing year were: Rev. W. T. Madren, president; Rev. L. M. Pressnell, vice-president; Miss Vivian Walker, secretary-treasurer.

While the sessions were not as largely attended as it might have been hoped, yet the Convention was much worthwhile and showed renewed interest in the work of the Sunday school. The payment of Convention dues for the support of the Board of Christian education was in excess of previous years, and plans were made for expansion of the work during the coming year. It was voted to recommend to each Sunday school that Sunday school membership equals church membership at least. The coming year will be one of enlistment of larger numbers in the Sunday schools.

Pleasant Grove Church is located in a prosperous farming section and has a loyal and devoted membership. They provided a delicious dinner for the delegates assembled.

WM. T. SCOTT.

SUFFOLK LETTER.

The Sunday School Convention of the Eastern Virginia Conference was entertained most graciously by the Newport News Church on July 23, 1946. Theirs was a finished product in hospitality. Their beautiful church, and the very modern, complete, and comfortable, educational and social building with its beautiful chapel, its fellowship hall, its complete kitchen and its housings for all departments of the Sunday school, were all open wide for all delegates and visitors. It was an inspiration. The people, both men and women of the Newport News Church, and their pastor, are deserving of the gratitude and commendations of us all for the work they have done and are doing. God's blessings upon them and good success in His name for the ever-multiplying tomorrows.

The Convention was another Convention. Its president, the Rev. Will B. O'Neill, D. D., had done a good piece of work, and he presided with becoming dignity and with necessary dispatch. The speeches were good, even that one delivered by the writer of these lines drew a word of praise here and there. But there were eleven of them! And they were delivered between ten in the morning and three in the afternoon. Mostly they sounded like the speeches of busy pastors turned out (of the barrel) by them hastily as they headed toward a much needed vacation. Of necessity they all had a common virtue of shortness, and they were all good, if you get what I mean. One of them, delivered by a layman, was perhaps better.

But the Convention lacked—and I am afraid to say this for fear somebody will misunderstand it—fresh, practical teaching from really well-trained Sunday school leaders coming out of full-time service in the important business of Sunday school work. The "what" was rather well handled by several of the speakers, but the "how" was not made very clear. But some say it was a Convention for business, and not a training school. But in reply it can be said that business moved out to make room for the speeches. However, the Convention set its face toward increased membership and the wholesome feeling that we had better get busy was created.

JOHN G. TRUITT.

News of Elon College

By President L. E. Smith.

OFF-CAMPUS COLLEGES.

In an effort to meet the demand for a college education on the part of discharged veterans, the State of North Carolina, under the auspices of the Department of Education and the University of North Carolina at Chapel Hill, is organizing what is called "College Centers" in the principal cities of the state.

It is proposed to use public school facilities, buildings, equipment and teachers for this new undertaking. There must be an enrollment of at least thirty before the unit is established. Classes will be on the freshman level and offered for afternoon and evening sessions. Teachers employed to teach in the public schools and holding a Master's degree will be asked to teach one hour in the afternoon and an additional hour in the evening. Veterans and other students who might be eligible are not rushing to take advantage of this offer.

The disadvantages of such a plan are evident. It really isn't a college. There is no college campus, no college activities, no college sports, and there could be no college atmosphere. But on the other hand, it does offer an opportunity for the veteran who, for any reason, is unable to enter an established college to get started with his education with the hope that he may be next when there is an opening for him in an established institution. The State of North Carolina should be commended in putting forth this extra effort in behalf of our discharged veterans.

It is hard to turn a bright, promising lad away when he comes to enroll in college. He has borne his burdens in war and now he comes to obtain what his government and his fellow citizens have promised him. At Elon College we are turning them away by the hundreds. We are compelled to. We have no choice in the matter. There is no space available in our dormitories. We have classroom facilities but no rooming accommodations. What will we do about it? What can we do? We excuse ourselves by saying, "If we had the money, we couldn't build." Couldn't we? I think we could. At any rate, I would like the opportunity of trying. If we had the money in the bank and were willing to spend it, we could build, and I think at no greater cost than the increase in income on the part of labor and industry. It costs more to do things today, but the average individual gets more for what he does. It would be helpful if we would be generous with what we get.

There is no question but that this is the opportune time to bestir ourselves in the interest of our college. Other institutions are expanding and raising large sums of money for future expansion and for endowment. They are putting forth efforts and the results are gratifying. We are doing very little about it, and the results are evident. Unless we do something for our college now, tomorrow may be too late.

WALTER C. RAWLS INJURED IN AUTOMOBILE ACCIDENT.

Dr. W. C. Rawls of St. Louis, Missouri, came East to visit Mrs. Rawls' people in Gates County. Mrs. Rawls and the two sons, Thompson and W. C., Jr., were at the home in Gates County. The chaffeur drove Dr. Rawls to Wilmington, N. C., on business on July 10. While returning from Wilmington to Gates County, they were involved in a very serious traffic accident. The Rawls car was on the right side of the road of a three-lane highway. A truck with one light was approaching from the opposite direction. For some unknown reason, the truck left its side of the road, crossed the middle lane and drove head-on into Dr. Rawls' car, completely demolishing the car and injuring Dr. Rawls quite seriously. In addition to lacerations and severe bruises, Dr. Rawls' lame leg was broken in two places. When the police arrived, Dr. Rawls was unconscious. He was sent to James Walker Memorial Hospital in Wilmington where he remained until Saturday, July 27. On that date he was removed by ambulance to Lakeview Hospital, Suffolk, Va., where he will remain for treatment until he is able to return to his home in St. Louis.

Dr. Rawls will be glad to see or hear from friends. He is a lifelong member of the Christian Church and a loyal and devoted friend of Elon College. The college wishes to express to the family sincere sympathy and a real hope that he may soon recover. Dr. Rawls is such a fine spirit, and even though afflicted the greater part of his life, he is always optimistic and hopeful.

FIFTH SUNDAY OFFERINGS.

The Convention has elected to request churches and Sunday schools to give support to Elon College, our one institution of higher learning within the Convention by apportioning definite amounts to each church to raise for the support of its college. To assist the local church in raising its apportionment, it has suggested that once each quarter on the fifth Sunday falling within that quarter, every Sunday school and church should receive an offering definitely for the college. It was also suggested that full and complete information be given the Sunday schools and churches concerning the college, its program and needs; all contributions to be counted on the local church's obligation to the college.

For the past ten years these quarterly offerings have gradually increased. This year is no exception. We are a few hundred dollars ahead of last year, but far from the goal of $12,500. We have not yet reached the goal in any one year. It is sincerely hoped that in view of the needs of the college we may exceed the goal for 1946.

We are grateful for every dollar contributed for the support of the college.

Previously reported	$4,869.65
Sunday Schools.	
Eastern Va. Conference:	
Norfolk, First	10.00
Portsmouth, First	7.09
Suffolk	98.89
N. C. & Va. Conference:	
Lynchburg	6.00
Total	$ 121.98
Grand total	$4,991.63

DOLLAR ACCEPTS CALL TO ELON.

After a successful ministry at Newport News during the past ten years, Rev. Jesse H. Dollar has announced his resignation in order to accept a call to be pastor of the Community Church at Elon College. Dr. Dollar presented his resignation last Sunday, was unanimously urged by the congregation to reconsider and, upon his insistence, the resignation was accepted. The Newport News ministry has resulted in a substantial growth in membership, the erection of an education building, and an expanding church program. The Elon community, the college, and especially the influx of many ex-service men will offer a great challenge and opportunity to the new pastor of the Elon Community Church.

QUARTERLY REPORT.

The following is the quarterly financial report of the Woman's Board of Missions, Southern Convention of Congregational Christian Churches, first quarter of second year bi-ennium for 1945-1947:

Receipts.

Va. Valley Central Conference:		
Women	$ 139.85	
Young People	132.75	
Juniors	5.95	
Cradle Roll	6.00	
		$ 284.55
N. C. Conference:		
Women	$1,094.53	
Young People	53.93	
Juniors	30.36	
Cradle Roll	12.15	
		1,191.97
Eastern Va. Conference:		
Women	$1,105.88	
Young People	197.31	
Juniors	100.11	
Cradle Roll	91.32	
		1,494.62
Total Receipts		$2,971.14

Disbursements.

Home Missions, General Fund	$1,000.00	
Young People's Home Mission Fund	150.17	
Carroll County Mission	62.00	
		$1,212.17
Foreign Mission General		
Young People's Foreign Fund	150.17	
Thank Offering (Shaowu)	249.00	
		$1,399.17
Total		$2,611.34
World Day of Prayer		10.00
War Victims & Services		15.00
Check to W. T. Scott, Supt., S. C. C.		$2,636.34
Check to Mrs. Leathers, Life Memberships and Memorials (savings), 10 Life, 2 Memorial 1 Infant Memorial		121.00
Total disbursements		$2,757.34
Cash in bank		213.80
		$2,971.14

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

MISSIONARIES RETURN.

"The United States is well liked in Turkey today because of its interest in helping others and because it has no ambitions for political aggrandizement in the Near East. Americans working in that country, therefore, are welcome guests and receive favorable treatment," says William Sage Woolworth, Jr., Congregational educator and director of American College Institute, Tarsus, Turkey, on the eve of sailing back to the Near East. Mr. Woolworth, with his wife, Mrs. Pauline Rehder Woolworth, sailed last Monday, July 22, from New York on the *Marine Carp*.

During part of his recent furlough Mr. Woolworth has been acting associate secretary for the Near East at the International Headquarters of the American Board of Foreign Missions, Boston, Mass., and has been making his home at 163 Grove Street, Auburndale, Mass. The Woolworths are leaving their two children, Dorothy L. and Robert Sage Woolworth in America. Dorothy is a student at Russell Sage College and Robert is a student at the Newton High School.

Mr. Woolworth was born in New York City, and is a graduate of New York University and Union Theological Seminary. He first went to Turkey following World War I in 1919. Mrs. Woolworth was born in Moorehead, Minnesota, and educated at normal school and Kennedy School of Missions. She went to the Near East first as a single woman worker. She met Mr. Woolworth there and they were married in 1924.

American College Institute, of which Mr. Woolworth is the Director, is located in the ancient home of St. Paul, and was founded in 1887. It is rendering a type of training for Turkish boys which is highly approved by the Turkish government. It has a student body of some 200, and most of its graduates go on to the Turkish Universities.

Mr. Woolworth is the son of Rev. and Mrs. W. Sage Woolworth, 235 Sound Beach Avenue, Old Greenwich, Conn. He is the brother of Mrs. H. Martin Hull of 186 Field Point Road, also of Greenwich, Conn. Mrs. Woolworth is the sister of Frank Rehder, Glyndon, Minn.; Mrs. William H. Crabbenhoft, Mrs. Herman Tonsfeldt and Mr. Henning Rehder, all of Sabin, Minn.; Mrs. Henry Aigner and Max Rehder, both of Moorehead, Minn.; and Mr. Edward Rehder of Comstock, Minn.

Another Congregational worker sailing on the *Marine Carp* for Turkey is Mrs. Cyril H. Haas, mother of Mrs. William Nesbitt Haas of Detroit, Mich.; Mrs. Olive Otis and Mrs. Geraldine Johnston, both of Los Angeles, Calif.; and Mr. K. Hector Haas of Ann Arbor, Mich. Mrs. Haas is rejoining her husband, Cyril H. Haas, M. D., a medical worker, in Ardena, Turkey.

MISSIONARIES FROM GREECE RETURN.

After three weeks on the liberty ship, *Henry Wilson*, during which time they occupied the gunners' quarters over the stern, Rev. and Mrs. Ernest W. Riggs, former Melrose, Mass., residents, have returned from Thessaloniki, Greece, where Mr. Riggs is president of Anatolia College.

There were only six passengers on the liberty ship, and among them were Mr. and Mrs. Hiram Sibley. Mr. Sibley, who has been administrative officer for UNRRA in Thessaloniki, is the son of Mr. Harper Sibley of New York City, president of the newly consolidated Church World Service. He expressed to Mr. Riggs his appreciation of the help of Anatolia College students. "If Greece is to be prepared to face the future as a democratic nation, it must have leaders who have had the background of training for democracy," said Mr. Sibley. "Anatolia College shines like a beacon in Northern Greece, holding out the precepts and methods of democracy and teaching the leadership so greatly needed in Greece. The finest that America can offer Greece in her adversity is the teaching and training of Anatolia College."

Mr. and Mrs. Riggs are Congregational educators, and Anatolia College was founded by the American Board of Foreign Missions in 1921, but now has its own Board of Trustees. Mr. and Mrs. Riggs have come to America at this time for the purpose of raising funds for the college, which is a Christian non-sectarian institution chartered under the State of Massachusetts. The Riggs will make their headquarters at 14 Beacon Street, Boston, Mass.

When the German army invaded Greece Mr. and Mrs. Riggs escaped only a few hours ahead of the troops. Mr. Riggs returned to Greece in November, 1944, to reopen Anatolia College. Now they have left Anatolia College with over 400 students, and with both the faculty and student body exhibiting a fine spirit of cooperation.

The Place and Program of Evangelism in the Church School

By Rev. B. H. Watkins.

An Address Delivered Before the Eastern Virginia S. S. Convention.

Evangelism is not an "extra" task of the Christian or of the Christian Church; it is integral to the nature of the Gospel. The Gospel is the Good News about God's nature, purpose, love and power. Since God is not to be classified with any other reality, the Gospel of and about Him is unique. The Gospel is not another panacea, or another philosophy, or another way of life. The Good News about God not only declares God's loving purpose but offers His presence and power by which those who will identify themselves with Jesus Christ in the spirit of faith and repentance can be restored to their rightful heritage.

The Gospel is for the individual as well as for the world. It is the Good News of God's Kingdom which has been made accessible to believers. It is the declaration of divine judgment upon evil and the promise of the triumph of Christ and His kingdom. It offers man here and now the benefits of the life, teaching, death and resurrection of Christ through the power of the Holy Spirit who applies them to our hearts. By this same spirit we are formed into a fellowship of the Spirit, which is the Church. Through the power of the Spirit we are enabled to live the life which the claim and offer of the Gospel lays upon us.

God's intention is to bring persons into fellowship with Himself through Jesus Christ, and through that relationship into fellowship with one another. Salvation is not something peculiar; although it will always be a miracle in this world which is under sin, salvation is the highest well being of mankind. It is regarded objectively as the redemptive work of God making it possible for persons to live with Him as Heavenly Father; and it is regarded subjectively as the process within man by which that salvation is made known and becomes a living experience, through faith and repentance, in the power of the Holy Spirit. Since this is the Nature and power of the Gospel, it is of necessity unique, sovereign, central, expulsive. It is upon this Evangel that the whole Christian movement rests. Evangelism is then the primary task of the Church and of Christians. There is no Christianity possible without evangelism. Much of the power to evangelize on the part of Christians and churches today is lost due to the loss of this conception of the uniqueness of the Gospel, which is related to the nature, purpose, and power of the one true living God for persons and for mankind.

When we think of Evangelism in the church school, we turn our minds to the children and youth of the church, for they represent the great majority of the persons who attend the church school. They also present the greatest possibilities of producing Christ-like lives and Christian statesmanship. Let us consider some of the possibilities in this field of evangelism. According to statistics, we find this fact: One-fourth of the persons joining the church are under eleven years of age; and three-fourths of the church membership are enlisted prior to the age of twenty-one years of age. The median of age of conversion at the present time, according to the best authority on this subject, is between the ages of fourteen and fifteen years.

But what is more important, the very quality of the Christian character of our churches, it is becoming increasingly clear, is dependent upon the early training of the child and an early commitment to Christ. Not only is it true that not many, after reaching the age of adulthood, ever become members of the church, but it is equally significant that of those who do, many, on account of long-established habits, find it hard to maintain the Christian ideals. It is not impossible, but it is admittedly a difficult task. Christian character is attained through the normal processes of growth and experience, in fellowship with Christ and Christian people. To develop Christian attitudes, habits and ways of thinking as an integral part of the personality takes time and is accomplished according to define laws of growth implanted in the nature of the child by the Divine Creator. One of the reasons that adult evangelism so frequently fails to secure satisfactory and permanent results, is its inability to overcome the malformation of character which has occurred in the earlier years of the individual's life. A survey of the active leadership of the average church will reveal that the vast majority of those most dependable have become Christians in their earlier years.

Albert H. Gage, author of *Evangelism of Youth*, refers to a survey of thirty-four church schools where it was found that sixty per cent of the teachers and officers had become members of the church before the age of thirteen years. A survey made of the bishops of the Methodist Episcopal Church a few years ago revealed that every bishop but one had entered the church in childhood, and that this one was perhaps the most interested of all in child education. From all this, it follows that it is the part of good statesmanship for the church to give a major portion of attention to evangelization of children and youth.

Let us consider some of the methods which have proven practical and effective. The present-day system of graded lessons is the beginning point of child evangelism. While it is not our purpose to study here the graded lesson material in detail, yet it is highly important that we see that, from the first of the courses of study in the beginner's department on through the primary, junior and intermediate grades, the pupil is taught to think of himself as normally a child of the Heavenly Father and to build his religious thinking upon that basis. With this concept of the fatherhood of God, he is led further to seek to develop his character attitudes in accordance with those of Jesus who once took little children in His arms and blessed them, and who said, "Except ye turn, and become as little children, ye shall in no wise enter the kingdom of heaven." Thus the materials used in instruction in the earlier years of the child's life have as one of their chief purposes the preparation for the assumption of church membership responsibility and an intelligent public commitment to Christ and His cause.

There are many methods which might be discussed at great length. But when we consider the church school as the teaching service of the church, it is my humble opinion that we would be wise to hold fast to the method of educational evangelism and strive to see that the materials used in the church school are Christ-centered, and that every officer and especially every teacher is qualified to instruct and lead their pupils into the way of eternal life by a personal commitment to Christ and affiliation with the church. Would it be asking too much of our teachers that they make a special study of the life and teaching of Jesus, that they might present Christ to their pupils as personal Friend and Saviour of all mankind? Would it be asking too much of our ministers and superintendents to give more instruction and personal help to the teachers in the program of evangelism that there may be greater unity, comradeship and results which is so close to the heart of Christ? This is the primary purpose of the church.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

MARY FRED'S CRUTCHES.

Once upon a time there was born into a home a beauiful baby girl. This little girl was very lucky, for she had four people in her family to love and care for. Otis, her big brother, had wanted a baby brother, but he loved this little brown-eyed sister. Edith, her three-year-old sister, clapped her hands in glee when the nurse showed her the little baby sister! The father and mother looked at each other with shining eyes over the fuzzy head of their new daughter! How thankful they were that she was such a strong, healthy, hungry baby, and that she had arrived safely, at last.

Mary Fred grew too rapidly, so her fond brother and sister thought! It seemed no time at all until she was taking her first, wobbly, hesitant steps. Then she began to get into their book shelves and they had to remember to pull the glass doors down. Mary Fred's little fingers tore too many pages! Daddy Bales had to remember to put old razor blades out of the reach of her exploring little hands.

The summer that Mary Fred was four a dread enemy attacked her lovely little body. The fight was a terrific one, even with the help of doctors, nurses and her loved ones. Finally the day came when the fever left, but Mary Fred's legs were crippled and drawn. Never again would she be able to walk and run on them without the aid of a brace and crutches.

The day came when Mary Fred's first crutches were brought to her home by Dr. Walker. The night before Mother Bales had talked with Otis and Edith. "We must all think that her little crutches are beautiful," she said. "All of us will try to help make a delightful game out of the crutches! Otis, you may teach her how to stand on one little foot with one crutch and help her to push open and shut the door with the other crutch. This will take many days, but she will try to do anything that you ask her to do! We must help her to learn to be happy with her crutches. I'm sure that both of you will do all that you can to help your father and me to see that Mary Fred finds little things to do to make her feel needed and happy. Her little hands and arms are as strong and beautiful as ever. We will help her to use them to make others happy, then she will be happy!"

Otis and Edith went to bed that night with little heads full of plans. Each was thinking of different things he might do to help the bright-eyed sister whose lovely brown hair still fell in curls on either side of her eager little face.

When Dr. Walker walked in with the package all done up with nice paper and bright red and white string, Edith and Otis were right at his heels. Mary Fred was allowed to take off paper and string! There they were, all shiny and new with their black rubber tips as shiny-black as the sleek fur on kitty Dandy Jim's back! Edith thought that they were the cutest, loveliest crutches she had ever seen. Otis said that he bet they would be able to help her out-walk his own long legs ere long.

Dr. Walker said that this first day she might learn to stand up with them and no more. He did not want her to get too tired out the first day. Daddy Bales helped Dr. Walker teach Mary Fred to get from her chair with the help of the crutches! Even Grandfather and Grandmother Bales had come to see the new crutches. It was not easy to stand up with them at first. The rubber tips wanted to slide if they were not placed just right! But Mary Fred wanted to learn to use them so very much that she kept right on trying. Finally the doctor told her that she was doing fine. "Now in the morning you may get up and walk into the breakfast nook to have breakfast with your family again," said Dr. Walker.

"Oh! that will be fun," smiled Mary Fred. "I am tired of having my meals in here with just my dolls for company."

HUNGER FOR BEAUTY.

By IRMA DOVEY.

Issued by the National Kindergarten Association.

Dean had been bringing red poppies to the summer-school class. Every few days he came in with another of these gorgeous flowers. Miss Corwith was happy to have them, for they were so gloriously colorful. One gay red poppy in a bowl of white and yellow blossoms made an attractive showing.

Dean spoke a dozen times a day of the poppy he had brought.

"See, Miss Corwith, it's opening out now!"

"Look! Look at the poppy now!"

"See my poppy?. It's getting bigger."

The blossom, it seemed, was more to him than a flower which would soon wilt. It was an expression of beauty. Dean was a stury, vigorous boy, at times almost rowdyish, so it was rather surprising to find him manifesting this keen interest in anything as aesthetic as the beauty of flowers.

Each poppy had meant so much to him that Miss Corwith was sad indeed when it was brought to her attention that Dean had been taking the poppies from a neighbor's garden. He did not deny it.

"Didn't you *know* that I wouldn't want flowers that were not your own?" Miss Corwith asked.

Dean did not know, or he had not stopped to think. He himself was exceptionally generous and affectionate, and he was eager for approval. He had no flowers at home to bring, although his was a home that supplied good food and clothes, the best children's magazines, and other evidences of thoughtful parental care.

At recess, on the day she had learned of Dean's wrongdoing, Miss Corwith made two telephone calls—one to Mr. Stone, the neighbor whose garden had been invaded, and one to the boy's parents. It was agreed that Dean should return the poppy he had taken that morning.

Mr. Stone had been inclined to show annoyance when the subject was first mentioned, but his irritation subsided when the teacher praised his flowers and described Dean's delight in them.

When talking with Dean's parents, Miss Corwith made much of their son's appreciation of the beautiful and urged that he be given an opportunity to have a garden of his own. Later, his parents, who had no ground that could be used for gardening, tried to locate a small plot elsewhere, but nothing suitable was to be found. The best they could do was to secure the promise of a small corner garden bed for the following year.

Dean returned the last-picked blossom to Mr. Stone, who accepted it gravely. "I think you should pay for the other poppies you took," he said.

"All right," answered Dean rather weakly, thinking of his very small allowance and wondering how long it would take him to do this.

"Suppose you help me with my weeding for fifteen minutes after

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

CAMP CRABTREE CAMPS.

Young people from North Carolina and Eastern Virginia will be welcomed to the Senior High and the Junior High Camps at Crabtree Recreational Park Area, just off of Highway 70-A, halfway between Durham and Raleigh, from August 12 through the 17th. Camps open with lunch on the 12th and close with lunch on the 17th.

Senior Camp (Camp No. 2) Notes: Dean, A. G. Ritchie; Recreational Leader, A. C. Todd; Life-Saver, Mrs. Lou Riley; Song Leader, R. C. Mason; Vesper Leader, F. C. Lester; Work Chairman, B. J. Earp.

Teachers in this camp are: A. P. Robinson, now North Carolina Director of the National Conference of Christians and Jews and who will lead the conference in "Intercultural Relations;" Rev. Lou Riley, now assistant to H. A. Gleason, Jr., and who will teach a course on "Our Beliefs;" Rev. Carl Dollar, pastor of our Sanford Church and who will teach a course on "Our Church;" Rev. B. V. Munger, pastor of the Graham Providence Church and who will bring the campers "The Life of Jesus, According to St. Mark."

Miss Betty Johnson, resident of West Haven, Conn., will be with us again this year and will lead the Pilgrim Fellowship Workshop each afternoon. Other faculty members and workers will be announced later.

Junior High Camp (Camp Area. No. 1): Dean, Dr. H. S. Hardcastle; Vesper Leader, Dr. W. T. Scott; Song Leader, Mrs. W. T. Scott; Song Leader, Mrs. W. T. Scott; Bugler, Jimmy Nelson of Winston-Salem; Recreational Director and Life-Saver, Rev. J. H. Sunburn; Work Chairman, Rev. B. H. Watkins.

Class instructors in the Junior High Camp are: Shannon Morgan, pastor of Happy Home Church, who will teach "Old Testament Heroes;" Mrs. Bill Sharpe, assistant at the Chapel Hill Church and a student in the University of North Carolina, who will lead a course on "Bridging the Gaps Between Groups That Differ;" Mark Andes, pastor of the Berea Church, who will teach a class on "What We Believe;" and John G. Truitt, pastor of our Suffolk Church, who will lead a class on "The Church."

Miss Betty Wirth, student in Hartford Seminary, will lead the Pilgrim Fellowship Workshop each afternoon in this camp. She is now assisting Rev. H. A. Gleason, Jr., in Carroll County, Va.

W. J. ANDES,
Director of Camps.

PILGRIM FELLOWSHIP RALLY.

Mr. Baxter Twiddy of Norfolk, Va., and the new president of the Southern Convention Pilgrim Fellowship, is anxious that many young people from all sections of the Southern Convention attend the Pilgrim Fellowship Rally on August 14, at 2:00 P. M., at Camp No. 1 (the Junior High Camp), at Crabtree Recreational Park, just off of Highway 70-A, helfway between Durham and Raleigh.

He will be one of the leaders at the two camps to be held at Crabtree and many plans will be laid for the forthcoming year. He has been attending many camps throughout the nation this summer and is well-equipped to lead our young people to greater accomplishments. This rally will bring us all together and spirit us on.

Since the Valley of Virginia Conference is having a camp the latter part of August, it is hoped that some of the officers of the Valley Pilgrim Fellowship will be able to attend the entire camp at Crabtree, as well as the Pilgrim Fellowship Rally.

The program for the one-day rally will be announced later. The program will open at 2:00 P. M., and close at 7:30 P. M. Both camps will attend this worthwhile meeting.

W. J. ANDES.

TO ALL YOUNG PEOPLE OF THE SOUTHERN CONVENTION.

A Pilgrim Fellowship Rally will be held on August 14 at Camp Crabtree, Camp Area No. 1, beginning at 2:00 P. M., and closing at 7:30 P. M.

This rally is for all young people of the Southern Convention including those at the Junior and Senior High Camps at Crabtree and those who will be able to come just for the afternoon.

A program of great interest is planned, including presentation of Doane happenings, plans for a greater Pilgrim Fellowship in the Southern Convention, and lots of other interesting things. Also on the afternoon's program is time for recreation and swimming. Dr. W. T. Scott, our new superintendent in the Southern Convention, will speak at Vespers.

A picnic supper will be served all attending the rally.

Make your plans now to be at Crabtree on August 14 from 2:00 to 7:30 P. M., for an afternoon of importance to all young people of the five conferences in the Southern Convention.

C. BAXTER TWIDDY, *Ch'm'n,*
Pilgrim Fellowship Council.

A Vacation Bible School was held at the Happy Home Church July 15-20. Seventy-seven pupils were enrolled and the average daily attendance was fifty-five pupils. Teachers were: Beginners—Elizabeth Robertson and Macie Carter; Primary—Mary Carter; Juniors—Clarice Gunn; Intermediates—C. Shannon Morgan; Director of Music—Ruth Helen Gunn; Pianist—Louise Sparks; Director of School—C. Shannon Morgan; Assistant Teacher—Ruby Dickerson. Ruby Maie Sparks read 224 chapters in the Bible during the week, and Theodosia Carter invited and brought 12 new pupils during the week; Ruby and Theodosia won prizes for their maximum efforts. The Junior Choir which is composed of 36 members sang at the all-day church service July 21.

Miss Lilly Spain wishes us to say that she was not the author of the poem carried above her signature in last week's SUN, though it was credited to her in the copy we received. We do not know the author.

FOR THE CHILDREN.

(Continued from page 10.)

school for as many days as you helped yourself to my flowers," he suggested.

"In this garden?" asked Dean quickly, his eyes big with wonder and delight.

"No, in the vegetable garden," was the grim response. Then, after a moment's silence he continued, "But when you've paid for the poppies, we might do some weeding here, if you wish. For that work, a few of the flowers would be rightfully yours.

A little more than a week later another flaming red poppy appeared on Miss Corwith's desk. Dean gazed at it ecstatically. "This one is really mine," he confided. "I earned it."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS AND HOME RELATIONS.

Lesson VI—August 11, 1946.

By Rev. H. E. Crutchfield,
Guest Editor.

Memory Selection: *Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*—Exodus 20:12.

Lesson: Exodus 20:12; Mark 7:9-13; Luke 2:51, 52; Ephesians 6:1-4.

Devotional Reading: Colossians 3:12-24.

Emphasis may be placed on this commandment. It is imperative that we give it diligent thought not because of the promise of long days in the land but because it embodies one of the great principles of life. It teaches respect for our seniors. It encourages obedience to knowledge and experience. There are some things that we must still learn the hard way but there are also many things that would ease the tension of strenuous living if we only would listen to the advice of those that have passed along the way ahead of us.

There are two ways a child may honor his parents, the first is by obeying the instructions of the parent, and the other is by doing that which is right if no instruction has been given. There may be exceptions in which if the child did that which was right he would come in conflict with the instructions of the parents but as a rule this would be rare. We must also remember that perhaps the child may be in position to know as much about some things as the parents. But let us keep in mind the overall picture. We can be reasonably sure that the father and mother are likely to give the best advise they know. This advice in some instances will not correspond to the example as lived by them but the child is more than just another human being, he is an ideal full of great possibilities for good. To the parents the child carries with him all through his life some of the infancy innocencies. Some parents cannot believe that their child will do wrong because he did nothing wrong while they were watching him every day of infancy.

The early Hebrew home was the center of education, industry and social activities. The instruction was given by the mother in the early life of the child. The father entered the picture of the life of the child at about the age of twelve. The father earned a living while the mother trained the children and kept the house in order. If the child went astray it was a direct reflection on the parents, both from a standpoint of inheritance and training. The home had a direct influence on the child. There were few, if any, outside attractions to mar the home influence. We can see why it was so important for the child to obey the instructions of the father and mother.

Let us make a few observations concerning the home today. Many children receive but little training from the father and mother. The kindergarten takes the child at a very early age. It is a fine thing if the kindergarten teacher is an understanding mother. Each child may have differences that makes the general school for children a problem rather than the child being a problem. It may be said that there are more problem teachers, materials, and methods than problem children. The child may form a dislike for school and the reason is not in the child. The teachers are trained in methods and materials and have little knowledge of the child.

There is the question of entertainment. The home provides but little entertainment for the children. The radio program comes in at the time the family should be studying the Bible or singing. The program is much better than the average family can produce for itself so we all sit around without much effort and listen. Or the movie has invited the family to watch some fellow act silly so we will laugh in a soft chair and air-conditioned room. Most of which is mighty nice.

There is the situation in modern life where the father is no longer the sole bread winner of the family. Yes, in many instances the mother works and it is possible that the father and mother work at different hours so the home life of this modern age is much different from that other days.

All of this has the tendency to lessen the responsibility of the father and mother toward the child. With so much of the training of the child out of the home one might well ask, what of the future home? Much of this disruption of home life has come through commercial interest. We might well bring in the question of divorce with so little emphasis placed on home life today. Certainly the home has lost much of its sacredness. With parents unwilling to assume full responsibility for the proper training of the child the home life for thousands of youngsters is placed in a precarious position.

The tradition of the Pharisees and Scribes is questioned by Jesus. The commandment had added meaning from the original meaning. The tradition of the elders as interpreted by the Pharisees and Scribes permitted a change in the commandment. "Let him die the death," is a stern statement and one wonders if it had anything to do with the entrance of the traditional phrase. The tradition made the word of God of no effect. Jesus charged the Pharisees and Scribes of doing many such things.

When Jesus was at the age of twelve he was found in the temple talking with the learned men. Jesus reveals his mission to his mother. She, no doubt, had spent much time in teaching Jesus the law of Moses and perhaps some tradition. He was so involved in the discussion with the doctors that it seemed to surprise him to see his parents looking for him. His parents had been teaching more than they realized. There seems to be a little argument for Jesus went with them back to Nazareth and remained as a dutiful son.

Jesus increased in four ways: in *wisdom* which is acquired, in *stature* which is inherited, in *favor with God*, this reveals the proper relationship between father and son, in *favor with man* is the social relationship with fellowman. Certainly the wisdom of Jesus is beyond question. Can we consider the phrase, "There is no beauty that we should desire him" (Isaiah 53:2) as referring to the stature of Jesus? His favor with the Father was never questioned by the Father. It was questioned by some of his critics. Certainly there was a time when Jesus was not in much favor with man. He was disliked by enough to put him to death.

Paul gives sound advice to children and parents at Ephesus. Here were new converts of Gentile origin and it was necessary that the families be harmonious. It would have been disastrous to this new teaching if there was strife in the homes in the very beginning. There was a promise to obedient children and Paul mentions this, "The first commandment with promise." To be obedient was right. It is a good policy to follow all through life. We should be obedient to more than just the instructions of our parents. There are laws of nature that will grant us longer life if we obey them.

WHEN WE WORSHIP.

(Continued from page 3.)

lips, and I dwell in the midst of a people of unclean lips." This everlasting contrast between God and man is a part of worship, and we are aware of it when we truly worship.

Out in the world it is easy to get by with one's conscience. We say there are plenty of people worse than we are. We are pretty good—out in the world. But let a man really worship, and he comes face to face with One who is holiness itself. This is a humbling experience. It is part of the spiritual nobility of man that he has a sense of his own shortcomings. So he is prompted to make confession of his faults, his failures, his fears, his sins, and to ask God's forgiveness. When we worship in spirit and in truth, always confession is a part of it. We see Christ on the cross, stretching out his arms in forgiveness. That lifts us out of ourselves into the love of God. "Restore unto us, O Lord, the joy of thy salvation."

3. Then comes in order, in the third place, the spirit of thanksgiving. For worship is the expression of gratitude for the known mercies of God.

Lift up your hearts.
We lift them up unto the Lord.
Let us give thanks unto our Lord God.
It is meet and right so to do.
It is very meet and right that we should at all times and in all places, give thanks to Thee, O Lord, the Father everlasting.

How silly it sounds when we hear people boasting as they sometimes do about the marvelous things that we human beings have done—the machines we have built, the scientific discoveries we have made about the nature of the earth and the wonders of the heavens. After all, we should have been entirely helpless if God had not given us the raw materials to work with and the power to work. "It is he that hath made us, and not we ourselves." It is he who ought to be glorified as the giver of all this rather than we.

Through worship, therefore, we have a way of reminding ourselves of the deep gratitude that we owe for all that he has given us. The Bible is full of this spirit of thanksgiving. "Holy, holy, holy, is the Lord God of hosts; the whole earth is full of his glory." . . . "In his hands are the deep places of the earth, the heights of the mountains are his also. The sea is his and he made it; and his hands formed the dry land." "O Lord, how manifold are thy works! In wisdom hast thou made them all."

We praise God, when we worship, for his great universe which is our home; for life and health and strength; for home and family; for the Church of Christ; for the opportunity for service in Christ's name; for the great hope of life eternal. No man's life can possibly be complete without this spirit of thanksgiving.

4. In the fourth place, when we worship, we resolve to dedicate ourselves anew to God's holy purposes. "Thy will be done" is the brave resolution we always make when we worship in spirit and in truth.

A cause stands or falls today, we say, as it "produces the goods." We don't ask today, Does the young man belong to the upper social set? We get the proper estimate of a young man today on the basis of what he does. So it is with respect to worship. What makes worship the vital thing it is, is not because it is done in church, important as that is, but because it inspires worshippers to consecrate their lives to the service of God. They resolve to bring the power of faith and character to their daily tasks, to the fellowship of their homes, to their conversations, to their attitudes towards people of other races and nations.

Charles Wesley wrote a hymn which Christian people often sing in church. The first stanza is:

A charge to keep I have
A God to glorify.
A never-dying soul to save
And fit it for the sky.

Standing alone, these lines might leave the impression that the Christian is bent only on saving his own soul. But these lines do not stand alone. The second stanza shows a concern for the doing of God's will among men:

To serve the present age
My calling to fulfill;
O may it all my powers engage
To do my Master's will.

"Thy will be done on earth, as it is in heaven."

A well-ordered service of worship, therefore, will direct our thoughts to God in the heavens; to our own unworthiness and to our need for confession and forgiveness; to thanksgiving for all that God has given us of his goodness and mercy; and to dedicating ourselves to the doing of God's will in the daily round. This is what happens when we worship. Professor Wieman is right—there is "no other form of human endeavor by which so much can be accomplished."

Prayer.—O God, thou eternal spirit, we worship thee. Thy people seek thee here in this blessed fellowship. We come with the need of worship in our hearts. We would put our lives under thy command. Let the spirit of faith and hope and love descend upon us.

Let also the spirit of penitence come upon us, O Lord, as we bow before thee. We remember our faults and failures and fears, and confess them before thee. We acknowledge our unfaithfulness to our own best selves and to our friends, and to thee. Look thou upon us, as we are, Merciful God, and out of thy great mercy do thou cleanse our spirits.

As thus we pray for ourselves, our Father, we are minded of the great host of people across the world, who also have need of thee. Our hearts go out to them, our human brothers, trying in the midst of hunger and cruelty and death, to lift up their broken spirits and find divine meaning for their lives. Thou Fountain of all grace and goodwill, receive them and forgive them and empower them.

We pray also for our own land. We thank thee that our homes are set in it. We bless thee for our fathers who made our country great through their self-sacrificing lives. Grant us the grace to be worthy of this priceless heritage. May we commit ourselves loyally to the liberty and faith we share in this free land.

And help us, O Lord, to be useful to our day. Make us men and women of character and goodwill. As we wait before thee, may we receive power from on high to go forth to live the most excellent way. Thus may we be guided in our journey to that city, which hath the foundations, whose builder and maker is God. Through Jesus Christ our Lord.

Amen.

CONFUSING FRIENDLINESS AND FAMILIARITY.

Is it always the familiar person who is the friendliest? We consider the person we know, appreciate and esteem so well that we seek his society and welfare, a friend. There are those who seek our society but not our welfare. They become familiar with us for a purpose, general one which will benefit them. True friendliness develops into friendship, but familiarity can be good or bad. We have seen or read of cases of this sort of friendliness that had dire results. Therefore, we need to teach our children from day to day how to distinguish between the two. By testing this sort of friendliness daily, and seeing the results, we may all learn to be better friends of others, to know true friendliness and reveal it to others in our daily actions.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Up to July 25th this year our churches and Sunday schools have sent to the Christian Orphanage to support nearly one hundred children the sum of $6,298.24. The year is more than half gone. Half of the amount is not yet raised that has been allotted to the orphanage by the Southern Convention. Yet, our slogan for this year is "Thirty years as superintendent and thirty thousand dollars."

This year is our thirtieth birthday as superintendent of the Christian Orphanage. We want to make it our banner year in every way, and especially in income.

Are you willing to give a little more freely that we may accomplish what we set out to do the first of the year? We have given you our best every day during thirty years. We have forgotten self all through the years. The little children, and their welfare and happiness has been uppermost in our minds all the while. The orphaned and dependent child has always appealed to the writer. None are more helpless than a little child left alone in the world without friends, and without a home.

We sometimes wonder if God does not let these things happen in order to test us. He has richly blessed all of us in many ways. Are we willing to pass by on the other side?

The Board of Trustees have always used their best judgment in handling the affairs of the orphanage. If you will take time to visit the orphanage and you ought to, it is yours, and see the three splendid brick buildings for children, the splendid modern dairy barn, and all the other modern farm buildings, the two hundred and seventy-five acres of beautiful farm land, growing beautiful corn, lespedezia, alfalfa and Sudan grass, Irish and sweet potatoes, tomatoes and all kinds of vegetables, you will begin to realize that your Board of Trustees have done a wonderful job with the small amount of money the church has sent in to do it with. If it had not been for many friends, who are not members of our church, but who are interested in orphaned and dependent children, being so liberal with us in this work, we could not have nearly accomplished what has been accomplished. It has been our ambition all these years to build up one of the nicest small orphanage plants in North Carolina. We never like to stand at the foot.

When the writer was a little boy in school, we always tried to stand at the head of the class. If head marks were offered for the best speller, we would study hard, early and late, to get the head mark. In this work we have had that same ambition. For thirty years we have held up the orphaned and dependent child before you and have pled with you to give of your money, so that they could have a chance in life. The Baptist churches in North Carolina sent in more than four hundred thousand dollars last year to their orphanage. They have sent in more than one hundred and fifty thousand dollars so far this year.

Do we, as a church, love our orphanage less than they?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 1, 1946.

Amount brought forward		$6,298.24
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Mt. Herman		6.00
Eastern Va. Conference:		
Newport News	$ 12.15	
First, Norfolk	17.96	
Portsmouth, First	7.60	
Suffolk S. S.	75.00	
Suffolk, Phil. Class	5.00	
		117.71
N. C. & Va. Conference:		
Durham	$ 24.95	
Reidsville	17.00	
		41.95
Western N. C. Conference:		
Ether	$ 5.55	
Flint Hill (M)	.92	
		6.47
Va. Valley Conference:		
Mt. Olivet (G)		4.10
Total from churches for week		$ 176.23
Total from churches for year		$6,474.47

ACCENTUATING THE SUNDAY SCHOOL.

(Continued from page 2.)

the stabilizing influences of the Sunday school in the communit.

Dr. I. W. Johnson described the Sunday school as "our greatest potential missionary organization." He declared that our resources have not been fully utilized, that we have sidestepped the main issue. He urged that missionary education be made an integral part of the Sunday school curriculum and indicated specific ways by which this should be done.

In a devotional message Dr. John G. Truitt urged his hearers to cultivate the spirit of Christ in solitude, in the home and in public worship. Epecial emphasis was given to the development of the spiritual life of children.

Dr. H. S. Hardcastle spoke of the qualifications of a good teacher. A knowledge of Christ, the Bible, and human personality were listed among the prerequisites of the good teacher.

Messages by Peter Young, B. H. Watkins and R. L. House appear in this issue. Mills E. Godwin is the new president. The Convention will meet next July in Richmond.

AMERICA MUST BE REBORN.

John W. Darr, president of the Institute of Public Relations, Inc., of New York City, called upon the Young Men's Christian Association of America to help lead this country out of "a spiritual wilderness" to bring about the nation's psychological reconversion for peacetime living.

Addressing the 1946 conference of the Eastern Region Association of Secretaries of the Y. M. C. A. and speaking as a business man, Mr. Darr said a poll he had conducted among business executives, bankers, and members of Congress disclosed the conviction that America "must be reborn spiritually."

Seeking solutions to the problems of internal unrest and curtailed industrial production, Mr. Darr said, he wrote to leaders in diverse walks of life.

"Running through their answers, I found the same strain of thought," Mr. Darr told the conference. "That thought is that if we are not to lose the values that have made America great, America must be reborn spiritually in the sense of a religious reawakening and in the sense of a renewed appreciation of such virtues as courage and honor among men and faith in God.

"Those leaders' voices are as voices crying in a wilderness that they see all about them. Why the spiritual wilderness? Has the church failed? Has education failed? Has political leadership failed? Has the 'Y' failed? For the answers, let each of us search his own conscience."

"What we envision is the need for a new and enlightened order of leadership," Mr. Darr said. "Before us all lies a task in public education that demands the best that is in each of us. It is a task in which I call upon the great fellowship that is the Y. M. C. A. to enlist its influence and prestige.

"As an army with banners, join this crusade to lead America out of the vale of cynicism and disbelief and doubt to the heights of true brotherhood and new national glory."

Anything is an evil thing which comes between thy soul and the Purpose of God.—*Woodward.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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DR. CLINCHY ABHORS CATHOLIC-PROTESTANT CLASHES.

On the eve of his departure for England to participate in the International Conference of Christians and Jews, Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, expressed concern at the recent public clashes between religious groups in the United States.

"The main trend of this decade is toward understanding and cooperation for the common good," said Dr. Clenchy in pointing out that the idea had expanded to an International Conference with citizens of twelve countries participating.

Dr. Clinchy said: "The National Conference of Christians and Jews was founded in 1928 by three eminent Protsstants, Charles Evans Hughes, Newton D. Baker and S. Parkes Cadman. Its foundation was largely inspired by the horrible flood of anti-Catholic bigotry which marred the presidential campaign of the late great Alfred E. Smith. Since that time the idea of conference between the three religious groups and cooperation in civic concerns has grown throughout the United States. This new folkway has spread to other countries as is evidenced by this first International Conference being held at Oxford, England at the end of July.

"It is not a question of 'We or They' for Catholics and Protestants and Jews any more. Americans who believe in God have a terriffic responsibility together to extend the recognition of moral law and its observance in civic relations. On that basis only can the United Nations political and economic relations prosper. This is the primary purpose in organizing a World Brotherhood of Protestants, Catholics and Jews, for which the Conference in England is being held. It is convened on the civic level, not to deal with religious doctrines."

Asked if public disputes like the recent headlined exchanges between prominent Catholic and Protestant leaders can be avoided, Dr. Clinchy said, "Public disputes are regrettable. Face to face conference is the needed strategy. Some differences between groups are real and important. Other alleged differences are based on error. As a Protestant, I can give five illustrations about Catholics on issues that are widely misunderstood by Protestants:

1. *Catholics and Civil Liberties.*—Nothing more than the record of the Roman Catholics in the United States is needed to testify to the stand of American Catholics on civil liberties for Protestants, Jews and Catholics alike. Catholic support of the American Bill of Rights matches that of the Protestants from the time of Lord Baltimore.

2. *Catholics and Patriotism.*—Catholicsm is a Church. To the church and to the Pope as its head, Catholics give spiritual loyalty; to the United States Government American Catholics give complete national allegiance.

3. *Catholics and Democracy.*—As demonstrated by Catholics in the United States Army, Navy and Marines who were thirty per cent of our fighting forces, the acceptance of an authoritarian creed in the realm of faith and morals permits complete participation in political democracy.

4. *Catholics and Political Influence.*—Every person who believes in the Fatherhood of God and the Brotherhood of man takes his part in politics inasmuch as morality and conscience must have political expression. A Protestant official in Washington reckons that the Protestants and the Catholics lobby in about the same proportion as their population numbers.

5. *Mr. Myron Taylor at the Vatican.*—This need not alarm Protestants. The Roman Catholic Church has historically developed official relations with state governments. Through these sources and through the lay and clergy leaders in every land, the Vatican gathers valuable information which during the war Mr. Taylor has been able to relay to President Roosevelt and President Truman. On the other hand leaders in the Federal Council of Churches and other Protestant bodies have every right to take a perfectly dignified way to make known their conscientious convictions that our government should not have a permanent official relationship with any church office. Their motives should not be question.

"These five misunderstandings illustrate why it is important that Protestants, Catholics and Jews confer on civic relations. Conference for them is as necessary as for nations today.

"It is my opinion that certainly the impugning of motives, name calling, accusations based on a meager foundation of fact, sarcasm, and ridicule are always harmful. Refusal to cooperate in areas where cooperation is possible, on the part of leaders of any religious groups, are inevitably irritating to those of other groups.

"There are so many causes in this post-war period on which our President and our country require enthusiastic cooperation among Americans of all faiths that I believe laymen are looking to their professional religious leaders for positive spiritual and moral guidance in inter-group ethics."

The problem of abolishing want is not a problem in division, as the politicians so often aver; it is a problem in multiplication. Conquer poverty by the only credible method, by production upon a basis so efficient, upon a scale so magnificent that the real wealth of the world flows to the common man.—*Henry M. Wriston.*

The Atomic Bomb and the Study of Cancer

From a Speech by Col. Stafford Warren, Medical Director, Manhattan Engineer District.

During the war twice as many Americans died from cancer as from enemy action. Cancer is a disease which we often cannot diagnose early enough, and for which our present methods of treatment are inadequate. Yet the outstanding results accomplished by organized research on atomic energy suggest that this country has the facilities to make cancer as rare as we have made typhoid fever or diphtheria. The key to success, as the work on the atomic bomb by the Manhattan Engineering District shows, is well-financed, large-scale cooperative research by physicians, chemists, physicists and biologists. An answer to the cancer problem is certainly no more impossible than the development of the atomic bomb.

As director of the medical program of the Manhattan Engineer District, I can say that we accomplished in less than two and one-half years results that would have taken ten to fifteen years in peace-time. We did it under the terrible pressure of the war, but in shouldering the task, we learned that we have the scientific capacity, the organizational know-how, and the drive to do a good job in any field. With different funds, we could accomplish miracles—though more slowly—in peace-time. And we could profit from the new techniques and tools developed in the atomic bomb research, not to mention the utilization of many of the 2,000 experts whose enthusiasm and learning contributed to the medical part of that project.

Contrast the streamlined, lavish methods we used in pursuit of the secret of atomic energy with the stage-coach methods of pre-war peace-time medical research. After twenty years of training in cancer and medical research, I used to spend three months of every year knocking on doors, hat in hand, striving to interest the philanthropic foundations in financing our work. After the available money had been doled out, we had to entice young men to work on cancer for five hundred or a thousand dollars a year. For the first three months, an assistant is just learning his way around the laboratory. For six months, he can do some useful work. For the last three months of the year he has to write up his results as a thesis for a degree or as a report for the foundation financing the work. Little wonder that only a small amount of useful experimentation comes out of such efforts. When research is looked upon as a mere adjunct to teaching (research was and always will be a part of good teaching), and when there is a lack of continuity, real organization and adequate funds, it is not surprising that cancer research has remained in its swaddling clothes. We have put almost nothing into it, and that is just what we have gotten out of it. After seeing the results that can be achieved by well-financed, large-scale cooperative research, I am greatly discouraged at the prospect of again going from door to door to raise a few dollars for a petty program of cancer research.

Some may fear that research under government supervision may suffer from restrictions of various types. But with all its freedom private research suffers from the crippling restrictions of poverty. On the other hand, Governmental agencies during the war have learned the necessity of keeping research free from restrictions. In terms of results, there is simply no comparison between the limiting effect of inadequate funds and the supervision exercised by the government agency.

What is needed is a sustained attack on the problem, enlisting chemists, bio-chemists, physicists, physiologists, biologists, and the like. The integrated efforts of these men will serve to illuminate the dark corners, to cross-fertilize the work of each participant. Were groups of such men gathered under one roof in a unit, and such units dotted over the country in a number of centers and supplied with the best and most advanced instruments, their daily contact and immediate exchanges of ideas and plans would serve to advance research by leaps and bounds. We must embark upon a program that will draw to it the talent and energy this cancer problem deserves. To do this, we must assure the scientist or young man who wishes to join in the effort a decent and assured income.

I must emphasize again that research of this kind means that we must abandon the pitifully inadequate methods of pre-war medical research and adopt in their place the methods used in discovering the atomic bomb. Considering the vast mortality from cancer in our country, a substantial appropriation is a crying need. Such a government-organized campaign might well result in making cancer as rare as typhoid fever or diphtheria now are. For with the goal, and funds for continuity, men will be forthcoming with ideas to solve the problem of cancer.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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You Are Witnesses . . . in the Summer

By WARREN GRAFTON, D. D.,
Country Club Christian Church, Kansas City, Mo.

The original Day of Pentecost came in the early summer. Preceding Pentecost Jesus had said to His disciples: "Ye shall be My witnesses, first in Jerusalem, then in all Judea, then in Samaria, and then unto the uttermost parts of the world." Pentecost marked the launching of that witnessing campaign. They went out and began to witness—in the summer.

The influences for good or evil go on regardless of the state of the thermometer. Hot weather or cold, our lives go right on bearing witness. Indeed—and we lay it down as the thesis of this little editorial—the greater the obstacles, the greater is the power of our witness for Christ.

The most effective witness for Christ has never been an easy coasting with the tide. The most effective witness for Christ has always been a surmounting of difficulties. Summer Sundays put a severer test on loyalty. Summer Sundays are therefore the days when loyalty counts for most. Yes, even in the summer, you are still a witness.

You are a witness to your neighbors. They know to what church you belong. They know how flimsy are the excuses that cause you to absent yourself from the House of God. They know that a sale of nylons, or of one precious loaf of bread, would be worth any discomfort on your part. Don't go to your neighbors before Easter and ask them to accept your Christ or to join your church unless your year-around witness has told them that religion is something very vital in your life.

You are a witness to the stranger who happens to visit your church. More casual visitors drop into our services during the months of June, July and August than at any other season of the year. They come from all over our land. The impression that they carry away is based on what they see then, not on what they may have read in some religious journal about us being a "big, strong church."

You are also a witness when you are away on vacation. Church-minded vacationers help to enlarge our summer audiences. You can do the same for some other church. Personally I never fail to attend church when away on vacation.

Your minister sincerely hopes that every member of our great church will be able to get away on vacation this summer. A change of scenery is good for us all. But remember this—that whether away or at home, whether in church or not, you sure are still a witness. Even more, because of the very physical discomfort involved, you are a witness—in the summer.

NEWS AND VIEWS

Dr. Jesse H. Dollar is spending his vacation at Bat Cave, N. C.

Rev. Allyn Robinson is preaching at the Presbyterian Church in Chapel Hill during August.

Superintendent W. T. Scott was the guest preacher at our Chapel Hill Church last Sunday.

Chaplain Lawrence is the guest preacher at our Newport News Church during August.

Wednesday, August 14, is Congregation Christian, Evangelical and Reformed Day at the Massanetta Springs Bible Conference.

Dr. and Mrs. William E. Wisseman and family are spending their vacation during August in Mason, Texas, with Dr. Wisseman's aged father.

Rev. J. E. Neese has been assisting his father, Rev. J. L. Neese at Bethlehem Church, near Burlington, in evangelistic services during the past two weeks.

The Hopewell Church has elected its pastor, D. D. Nash, for another year and ordained the following deacons: (Senior) W. A. Sober and C. B. Connelly; (Junior) Night Evans and John E. Bishop.

The North Carolina Baptist State Convention met last week at Greensboro and voted to accept the Smith-Reynolds Foundation offer of a $10,750,000 endowment for Wake Forest College and remove the institution to Winston-Salem.

Two former pastors appear on the program of summer preachers at our Reidsville Church, Jesse H. Dollar and Robert A. Whitten. A commissioning service for the Rev. and Mrs. Robert C. Mueller will be held Sunday, August 11. These missionaries will represent the Reidsville Church at the Marathi Mission in India.

Damascus Church (E. N. C.) has installed electric lights and reorganized its Sunday school with the following officers: R. F. Poythress, superintendent; Mrs. Riccy De Rosa, secretary-treasurer. The teaching staff includes Robert Daniel, Mrs. Paul Long and Mrs. James Crabtree. Rev. A. Greig Ritchie, pastor, is conducting revival services this week.

The Young People's Summer Conference for Eastern Virginia and North Carolina will be held at Camp Crabtree, between Durham and Raleigh, August 12-17. There will be two camps: Junior High and Older Young People held during the week. It is hoped that each church will consider sending some of its youth to leadership training and inspirational conferences. It will be a wise investment.

Your managing editor attended the morning service at the Suffolk Church the past Sunday. The assistant minister, Rev. Victor Murchison filled the pulpit and preached a most acceptable sermon. The house was not packed, but there was a good crowd, and we were glad to see many old friends. Dr. and Mrs. Truitt and their family were on vacation. We wish for them a most enjoyable one,

Rev. W. W. Snyder and his people at Bethel Church are doing a unique service for the young people of the community. An outdoor recreation center has been established next adjoining the parsonage. Electric lights have been installed and many afternoons and evenings of wholesome pleasure under proper guidance are enjoyed by all. Successful Vacation Bible Schools have been held in each of Mr. Snyder's churches (Bethel, Concord, and Mt. Zion).

AFTER ONE MONTH.

July has gone and so has one month of our service in the office of Superintendent. Much has happened personally to me during this month just passed. It was difficult to leave a loyal and devoted people at Franklin. Our last Sunday there (June 30th) was packed with joy and sorrow. We were delighted with large congregations both morning and evening. At the morning service we had fourteen to unite with the church, and at the evening service we were honored by the presence of fellow members of the Lions Club. It being a Union Service, our friends from the Methodist and Baptist Churches were present. It was necessary for me to leave immediately after the sermon in order to catch the Southern Train for Elon, so a handclasp by me from the pulpit and by our friends in the congregation served as a farewell.

I arrived in Elon Monday morning at 7:30, July 1, went to Dr. Smith's home for breakfast and then to the office. Dr. and Mrs. Lester and Dr. Smith have been of valuable assistance in getting me started. We were without a secretary during the month but have had the part-time assistance of Miss Helen Cobb on THE CHRISTIAN SUN subscriptions. An office secretary and bookkeeper, Mrs. Dorothy C. Garson, of Elon College, started her services on August 1.

During the month we have tried to get ourselves straight in the office and to move our family from Franklin. We are about straight now, so come to see us. We live on East College Avenue in Elon College, in case you know where that is! Otherwise, just inquire!

Besides work in the office, I helped plan the Executive Board meeting which was held July 8-9, visited four churches during the month, attended three Sunday School and Pilgrim Fellowship Conventions, held numerous conferences, and otherwise have tried to get off to a good start in the work of the Superintendency. There is much to be done but there are resources a plenty in the Southern Convention to do almost anything that we of the Convention are of a mind to do. Our strength is in God, our weaknesses are in ourselves. Let us earnestly devote ourselves to the extension of the Gospel through a deeper prayer life and a new consecration of time, talent, and substance.

The Valley of Virginia Conference meets August 7-8, and it is only three months till most of the conferences will hold their annual sessions. It is hoped that every church may have its apportionment paid in full, and will realize a substantial increase in church and Sunday school membership and attendance.

Jesus said, "I give unto you the keys to the Kingdom" and "Go ye into all the world . . . and lo, I am with you." Paul counselled his colaborers, "Stir up the good gift which is within thee."

It shall be my earnest purpose to serve the Convention, its enterprises, institutions, and churches. Your suggestions, help, and prayers will be gratefully received.

Faithfully yours,
WM. T. SCOTT,
Superintendent.

Let Those Unite Who Will

An Editorial in "The Christian Century."

The General Council of the Congregational Christian Churches has just completed its 1946 biennial meeting at Grinnell College. Its most important action was to memorialize the Federal Council of the Churches of Christ to call a representative conference of those American denominations "which accord one another mutual recognition of ministries and sacraments" with a view to their closer union. The General Council's action will confront the churches once more with an imperative which they have too long kept in the background of academic discussion. The overture is timely, well taken, wisely conceived. The *Christian Century* does not hesitate to declare that this challenge to face the issue of church unity now should immediately take first place in the thought and action of every Protestant denomination.

The Congregational Christian Churches have won the right to speak to Protestantism on this subject. They have been at the front of the general ecumenical movement from the beginning. Besides their moral support, they have demonstrated their earnestness by practical example. The present body is itself the result of a union of the Congregational and Christian denominations, an event which took place in 1931. After eleven years of organic fellowship, this church formally opened negotiations for union with the Evangelical and Reformed Church, which also represents the recent merger of two denominations. These negotiations are now well advanced. They were given at Grinnell the additional impetus necessary to assure success. While the final decision has not yet been made, there can now be little doubt that the union will be achieved. And the enthusiasm with which the 1,000 delegates applauded the appeal of Dr. George W. Richards, representing the Evangelical and Reformed Church, to make it a real union, not a mere merger, indicates that the fusion will be complete and organic.

The Congregational Christian Churches have therefore earned the right to be taken seriously when they ask the churches to explore the possibility of immediate steps toward closer unity. Manifestly, this body is following the same motto as the United Church of Canada. It is determined to be "not only a united church, but a uniting church." It will unite two by two wherever possible. But it sees clearly that this procedure can and should be broadened to embrace all churches which now regard one another as genuine parts of the Church of Christ.

The vast world convulsion which has brought civilization to a state of collapse imposes an urgency upon the churches which calls for action on a wider scale than has hitherto been envisaged as possible. The General Council, which has sound reason for satisfaction with the achievements of its own denomination, rightly recognizes that these achievements, and others like them, are not commensurate with the decisions which must now be made. Its overture to the Federal Council is an expression of this more comprehensive purpose. The resolution is so cogently expressed that it deserves careful study by every Protestant Christian in America.

[The complete text of this resolution appears on page six in our issue of July 4. Ed.]

We are confident that this memorial will find a ready and hearty welcome in the Federal Council of Churches. Being a council of churches, it could hardly initiate such action as is now proposed. When, however, a constituent denomination takes the first step, nothing stands in the way of its submitting the invitation to the churches. The regular biennial meeting of the council next December will receive the Congregational Christian memorial and take action upon it.

After that, each denomination will be confronted with the decision as to whether it desires to send representatives to the proposed plenary convocation. The Federal Council is not likely to attempt to decide which churches "already accord to one another mutual recognition of ministries and sacraments." That is a decision which each denomination must make for itself, and the invitation should not prejudge the choice any denomination will make. Some denominations whose national assemblies meet between now and December may associate themselves with the Congregationalists in calling for the Federal Council to convene the proposed plenary session. It is most desirable that as many as possible should do so.

By raising this issue at this time, the Congregational Christian Council has rendered a service of great importance to all American Protestantism. It proposes that this matter be considered in a plenry or open and public sessions of accredited representatives of the church. Nothing like this has occurred in the history of American Protestantism.

In calling for action under the urgency of the times, the present-day Congregationalists reflect a spirit for which their history provides a classic precedent. The famous tract published in 1587 by Robert Browne, generally recognized as the founder of Congregationalism, was entitled: "A Treatise of Reformation Without Tarrying for Any." Though the "reformation" thus proposed was separation from the Church of England, the same spirit of "not tarrying for any" now characterizes the Grinnell overture to the Federal Council.

This action is reminiscent also of a clarion call issued by the late William E. Barton, distinguished minister and a former moderator of the Congregational Council. In *The Christian Century* nearly 25 years ago he published a widely discussed article entitled: "Let Those Unite Who Can Unite!" Returning from the Lausanne conference, Dr. Barton manifested great impatience with the slow process of the ecumenical movement which was operating on the broad front of Christendom. He was especially depressed by the unwillingness of the delegates to celebrate the Lord's Supper together. He saw little hope of an early union of those churches which refuse to acknowledge one another's ministries and sacraments as valid. He believed that those churches which do acknowledge one another should proceed to unite "without tarrying for any."

Dr. Barton's proposal was some years ahead of its time. His own denomination has now caught up with him. Moreover, the urgency of unity has been manifesting itself through the years in the numerous unions of churches two by two. In this experience it has become clear that the principles on which these bilateral unions are based could be applied almost as easily to a multilateral union of the churches that are ready for it. The pioneering achievement of the United Church of Canada, which brought Methodist, Presbyterian and Congregationalist Churches together in one organic body, is an example which could be followed in principle on a much wider scale in the United States.

We believe the Congregationalists rightly appraise the providential moment to which history has now brought American Protestantism. The union which they envisage of those

(Continued on page 6.)

POWERFUL ALLIES.

The film and the radio may be powerful allies of religion. To be sure, they are not uniformly so. In many instances they are a-moral or immoral. Ways must be found to counteract and correct these. Constant vigilance, discretion, education, generous expenditures and timely overtures are needed to bring these major industries into line with the ideals of religion. The church can ill afford to ignore these influential agencies. The church which proposes to witness effectively "in Jerusalem, in Samaria, and in the uttermost parts of the earth" will not overlook these mighty agencies of transmission.

There is much that needs to be done and the need is urgent. Those who preached against all movie-going have waged a losing battle. Sunday evening church services are, with a few notable exceptions, groggy and many have gone down for the count of nine. Indiscriminate movie-going has been and is the bane of Protestantism. Many thinking people are convinced that much of our current wave of juvenile delinquency has its origin in terror films which should have been banned or boycotted by discriminating parents. We have sown the wind and reaped the whirlwind.

The Protestant Film Commission and the Protestant Motion Picture Council are harbingers of better things in this field. The current article by Paul F. Heard analyzes the trends in the movies and their ethical and moral implications. Other articles which consist of reviews of specific films will follow. The reviewing committees of the Protestant Motion Picture Council include a number of outstanding Protestants, and this membership is being increased to make the Council truly representative of Protestant thinking on films. This important service should exert a salutary influence at two strategic points, Hollywood and the public.

The thrilling possibilities of religious broadcasting in India is set forth by Leonard B. Allen in "The Microphone and the Millions." Many who read this article will think of similar opportunities for the radio in China and other mission fields.

On the home front there is some evidence of mounting interest in religious broadcasting. The Rev. Dr. John M. Alexander has become the first director of radio for the Presbyterian Church in the United States. Last year, in cooperation with the radio committee of the Southern Baptist Convention and with a group representing the Methodist Church in the South, he helped to establish the Southern Religious Radio Conference. This organization is said to be the first of its kind in America and has been hailed by leaders in radio broadcasting as a landmark in the field of interchurch cooperation. The Presbyterian General Assembly has put the radio program in its annual budget for $50,000. Dr. Alexander will arrange for a series of broadcasts called The Presbyterian Hour.

PROTESTANT WORLD COUNCIL IN ACTION.

Protestant world church leaders are seeking to develop a global strategy for the maintenance of world peace in Cambridge, England, this week, at the International Conference of Church Leaders on the Problem of World Order, which is being convened by the Provisional Committee of the World Council of Churches.

The first post-war gathering of church leaders called specifically to discuss international relations, the Cambridge conference brings together 75 delegates from some 20 nations, including neutral and former enemy countries.

The primary purpose of the international gathering is to explore the possibility of coordinating the work now being done in the field of world order by the churches in various nations, and to consider the relationship of the churches of the world to the United Nations.

John Foster Dulles will introduce what is expected to be one of the most controversial issues up for discussion at the three-day parley: relations between Russia and the western countries. Mr. Dulles is the author of the recent series of articles in **Life** magazine on the Russian question.

Commenting on this issue, Dr. Van Kirk said: "One of the primary concerns of European and American churches is the problem of Russia and the West. It is clear that the churches cannot effectively promote their crusade for a world order under the conditions of suspicion and ill will that now obtain between Russia and the other nations. These differences will not be liquidated by political processes but by strengthening the bonds of spiritual and moral fellowship between the peoples of Russia and the rest of the world."

Other topics to be discussed at Cambridge are the Problem of Atomic Energy; Human Rights and Religious Liberty; Collaboration between Roman and non-Roman Christians in the Political Area, and the German problem.

Among the documents drafted by the American delegation for presentation to the Conference is a survey of the activities of churches in 44 countries in the field of world order. The survey shows, according to Dr. Van Kirk, that despite theological and doctrinal differences among the churches, there is at the present time a remarkable unanimity as to the Christian foundations for an enduring peace.

A preliminary questionnaire on policy of the World Council suggested a Protestant plan to seek collaboration with the Roman Catholic Church in putting a world Christian viewpoint on peace problems before the statesmen of the world. This suggestion contemplates "some kind of satisfactory understanding at the highest level, presumbably between the World Council of Churches and the Vatican." The announcement stated that unless some high level of agreement is reached, the extent of cooperation will fluctuate "with

changing personalities, and you never know where you are."

The Cambridge conference represents an additional step in the process of coordinating the Christian forces of the world which began at the Oxford Conference on the Church, Community and State in 1937 and which has been carried on during the years of the war by the Provisional Committee of the World Council of Churches. Arrangements will be furthered at Cambridge for the convening of the first general assembly of the World Council in 1948.

Ten members of the American delegation are in attendance. The party of high-ranking Protestant churchmen include John Foster Dulles, Bishop James C. Baker, Bishop G. Bromley Oxnam, Dr. J. W. Decker, Dr. Walter W. Van Kirk,, who is in charge of arrangements for the conference, Dr. O. Frederick Nolde, Dr. John R. Cunningham, Wesley Rennie, Dr. Ralph E. Diffendorfer, Dr. Henry Smith Leiper. Other members of the delegation who are already in London are Dr. Reinhold Niebuhr, Dr. Georgia Harkness, the Right Reverend J. Ashton Oldham, Dr. Emory Ross and Dr. A. R. Wentz.

R. L. H.

What Makes a Good Movie?

By Paul F. Heard, *Executive Secretary, Protestant Film Commission, Inc.*

(Cooperating with the Protestant Motion Picture Council.)

We say that we go to the movies to be "entertained." Actually, our motive is deeper. We go to gain a perspective on ourselves to get vicarious emotional experiences which give our own relatively restricted lives color and depth. We also go—perhaps unconsciously—to find out what life is all about. We go to continue our endless and often unconscious search for a new insight into the meaning of existence. When the movies provide us with a rich emotional experience and interpret this experience constructively, they then fulfill the function of an art.

What Are Artistic Standards?

Now what makes a film good artistically, i. e., fulfill the artistic function we have just mentioned?

First, a film should actually reflect life, or a significant aspect of life, and not provide an unreal or distorted reflection. In fantasy, comedy, or satire, of course, life may be distorted, but this very distortion should throw some light on life's fundamental realities.

This reflection of life should also be realistic; characterizations should have depth and conviction; dialogue, unless it is poetic or symbolic, should have the flavor of real speech.

This reflection should also be dramatic—stories should be interesting and convincing, should "get somewhere" in a story sense, either in terms of actual events or in the effect of events on people's emotions and minds.

This reflection should also be significant. The story must be worth telling. Even comedy and fantasy are pointless unless they somehow interpret their material, provide some new meaning, some insight into life which is constructive and worthwhile.

The application of these principles enhances the entertainment value of a film. And there are many ways in which these principles may be applied. Story development, dialogue, acting, direction, photography, editing and musical scoring are all elements which, if properly used, will contribute to a film's entertainment and artistic effect.

What Is Entertainment Value?

Entertainment value differs from artistic value. Entertainment value refers only to the question of holding audience interest, and is therefore a more superficial standard of evaluation than artistic value. A film which is artistic in the best sense will nearly always be entertaining, whereas it is often possible to hold audience interest by cheaap and sensational devices and theatrical tricks, even though the presenation of life is distorted, unreal and shallow. Yet, it is curious that producers resort to these devices, since sometimes they fail to hold audience interest at all, while a film which is truly artistic is inevitably engrossing and sure fire.

Entertainment value is nevertheless of great importance. We will put a great deal of emphasis in these columns on ethical and moral values. Yet to have any moral or ethical value whatever, a film must be entertaining. No matter how worthy the idea or significant the theme, if a film lacks audience interest and fails in its dramatic effect, it is of little value to anyone, regardless of the importance of its message. The means used to make a film entertaining, however, must be artistically sound.

What Are Ethical Standards?

Artistic standards demand that a movie have something significant to say and say it with interest, drama, and real emotional effect. Ethical standards demand that what is said be ethically sound and morally constructive. There are several principles which, if proprely applied, will help to make a film ethically sound.

Entertainment motion pictures should not tend to break down those moral values which have been handed down through the ages and which are embodied in the Christian religion. This does not mean that movies should avoid the portrayal of evil or the more sordid aspects of life. It does mean that the point of view in such portrayals should be constructive, and that the movies should not imply that a breakdown of moral values is smart, clever, or "right." If evil is portrayed as feasible or enjoyable in the body of a film, it is not enough to tack on a moral or to bring the criminal to a belated justice at the end. Punishment must not be interpreted merely as corporal punishment or as justice administered by the state. The movies should clearly portray the effects of evil on human life, on the mind and on the heart. The most profound effects of crime take place within the criminal himself, his most terrible punishment—the effect on his eternal soul.

The movies must not only avoid the portrayal of our moral values as if their breakdown were natural and right. They can—and they must—tend to support moral values by portraying virtue and morality as attractive, exciting and rewarding.

For years, movies have avoided such portrayal because of the fallacious idea that good was not as exciting as evil on the screen. This fallacy has been all but dispelled by certain recent feature films. *Our Vines Have Tender Grapes* is an outstanding example of a film in which moral values were portrayed in a constructive, dramatic and exciting way, and which emphasized the adventure of the good life. We must still have films which deal honestly and directly with the problems of sordidness and evil. But we must also have films which positively dramatize the good.

Another criterion for ethical soundness is the way in which the movies portray our great social institutions, the home, the community, the church and the school. The movies should not be afraid to criticize weakness or abuses in these institutions. From time to time, our insti-

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CONTRIBUTIONS

SUFFOLK LETTER.

The large first floor assembly room of the Suffolk Church was a scene of beauty on Monday night, July 29, with ninety small tables, tastily decorated with pretty white cloths and lovely little bowls of flowers. It was not too much work, nor were there too many away on vacation for one of the most inspiring occasions I have seen in our church in the past several years. The spirit of response, and the joy of service characterized the occasion. It was a local talent program in behalf of the milk fund being raised through our Committee on War Victims and Reconstruction.

Mrs. Truitt had asked ninety women to be responsible for a table, and three guests to occupy it at 8:00. It worked, and there were more than four hundred people present. It was like a rolling snowball—when it got started it grew! Women of the church gladly helped. Vernon E. Ramsey gave a check for $43.70 to purchase fifteen gallons of ice cream, twelve pounds of peanuts and enough specially prepared cake to serve the multitude; the Suffolk Oil Mill Co. (the Caulk brothers) gave a gallon of precious peanut oil with which to prepare the peanuts; Ben Stevenson, organist and choir director of the West End Baptist Church, furnished us with a double quartet, which sang four numbers; David Brown Harrell, organist and choir director of the Suffolk Christian Church, furnished us with two duo-piano quartet numbers; a duo-piano duet; and he accompanied two of his choir members in several vocal solo selections; there was group singing; and the writer ventured a few selections of his own verses. Twenty young ladies of the church served the refreshments and ten young men acted as ushers and received the offering, which amounted to $313.70.

In one way or another members of almost all denominations in the city shared in the program, and also in making up the large congregation. Irving G. Coulbourn, of the Greenfield Dairies, a member of the Suffolk Presbyterian Church, furnished us with 150 milk bottles which were distributed to as many families as a part of the program, and into which families were asked to drop a coin daily as they ate their food to share with others. This money will be collected monthly and forwarded to our Convention Office. People find a joy in unselfishly helping others.

JOHN G. TRUITT.

INTERNATIONAL CONFERENCE OF CHURCH LEADERS.

The American delegation to the International Conference of Church Leaders on the Problem of World Order, which convenes in Cambridge, England, this week, flew to London on a special plane provided by Pan-American World Airways. The party of high ranking American churchmen departed from the La-Guardia Field on Monday, July 29, and were met in London by a distinguished group of British church leaders. The Cambridge Conference, which is being held under the auspices of the Provisional Committee of the World Council of Churches, is the first post-war gathering of world church leaders specifically convened to consider the problems of world order.

According to Dr. Watson W. Van Kirk, who is in charge of arrangements, the purpose of the Conference is to explore the possibility of coordinating the work now being done in the field of world order by the churches in various nations, and to consider the question of relationship of the churches of the world to the United Nations.

The membership of the Conference, Dr. Van Kirk said, is comprised of about seventy-five carefully selected persons of special competence in the field of international relations. More than twenty nations are being represented. Quotas for the various nations, including former neutral and enemy countries, have been fixed by the Geneva headquarters of the World Council of Churches.

The decision to hold the forthcoming conference was made at the recent meeting of the Provisional Committee of the World Council of Churches, held in Geneva, Switzerland. Present at this meeting were fifty-one churchmen drawn from the Evangelical, Anglican and Orthodox Churches of twenty-one nations.

By the official action of the Provisional Committee of the World Council, there is to be established as a part of the structure of the World Council a Commission on International Affairs which will be jointly sponsored by the International Missionary Council. The Cambridge Conference will make definite proposals to the Administrative Committee of the World Council on the form of organization of the proposed Commission and procedures under which it will function.

The Conference will also chart a course of action in preparation for that part of the agenda of the first meeting of the World Council Assembly (1948) which will deal with the subject of The World Church and World Order.

LET THOSE UNITE WHO WILL.

(Continued from page 3.)

who now recognize one another in no sense reflects any skepticism concerning the ultimate achievement of the larger unity sought by the ecumenical movement. Rather, it would facilitate such a consummation. It would in no wise weaken the Federal Council or the World Council of Churches, but would enhance their significance. And it would immeasurably strengthen American Protestantism. Indeed, its success might open the way for a new Protestantism, oriented ecumenically under a new name with ecumenical cannotation.

The action of the Congregational Christian General Council at Grinnell may thus mark a historic beginning. Its proposed invitation, sponsored by the Federal Council and extended to all denominations, including those which are its constituent members and those which are not, will, we believe, meet with a wide, even if not a unanimous, response.

The decisions which must now be made in Protestantism are fateful ones. While they may not be arrived at in complete disregard of past history, they can be reached only if it is recognized that all that has gone before must be subordinate to the achievement in days to come of the yet unrealized purpose of Christ for his church. There is clearly a call of divine providence in the fact that today the laity of all the churches and a large proportion of the clergy are yearning for an ecumenical church which will transcend the competititve and wasteful sectarian system. Let all who have felt in their own souls the "holy impatience" to which the General Council refers rise with it to overcome the inherited divisions which stand as a daily denial of the reconciling power of God through Jesus Christ.

Breathe that breath that fleets beyond this troubled world and touches Him that made it.—*Tennyson.*

The Value of Church Institutions to the Community

By J. O. Atkinson, Jr.

The primary importance of church institutions is to enrich our souls, to strengthen our spiritual side of life, and also to come into closer fellowship and communion with God. However, I think there is a secondary importance also, and that is our attitude toward our fellow man: how to improve our own way of living and those about us or to improve the community in which we live. This, as I understand it, is the humanitarian theory. A great deal of argument has been proviked by theologians that the humanitarian theory should be acceptable as the true theory of religion. I am certainly not in accord with this, but I do believe that it is of some importance. What is the value of our church institutions to the human side of life?

A noted lecturer called attention to the first recorded trial at the bar of justice. "The defendant's plea in this trial," said the speaker, "was what is known in court circles as the pleading of 'Confession and Avoidance.' The first on the witness stand admitted his guilt. He could not do otherwise, since he was caught redhanded in his crime. He acknowledged guilt, but denied any merit of punishment on the ground that the responsibility for the crime belonged to the woman in the case. Mother Eve, the second on the stand, also pled guilty, she, too, being caught high-handed in the crime of which she was accused; but claimed release from punishment on the ground that she had been beguiled, and so placed the responsibility of her crime upon the snake. Whereupon," declared the speaker, "he takes off his hat to the snake. The serpent, at least, did not shift responsibility, and, subtle and vile as the serpent is, he did not seek to avoid censure for being the responsible party. The reason of this was, however, that the snake was not human." From all of which it is argued and, I think, quite conclusively, that it is characteristic of us human beings to "pass the buck," to throw the responsibility on another; to shift the accusation or wrong to another individual, to circumstances about us, or the inhuman world beneath us. The reason of all this is that we are certainly, on one side of our nature, very human and exceedingly individualistic.

There is further even a pious and a pathetic side to this phase of human nature. We have all seen it. Those of us who as youngsters read that immortal allegory, Bunyan's *Pilgrim's Progress,* still recall the man, Christian, who daily stopped up his ears so he might not hear the plea and the cry for help of his wife and children, as he himself piously and peacefully pushed his vigorous journey toward the celestial city. He refused to hear the cry, the need, the want from any source, having his mind fixed on getting to glory and, by this act, implying that he did not care how many, even by his own neglect and indifference, went to hell, so he himself got to heaven. This is individualism. This is the philosophy of the person of the big "I" and little "U," a very short-sighted philosophy but one that has to be taught and studied in order to be conquered and avoided.

Now over against this philosophy the conviction of your writer is that the Creator Himself has supplied the weapons with which to combat and overcome it. Man is individualistic in attitude, in activity and in nature and unless he overcomes that individualism by use of the means that the good God, his Creator, his placed at his disposal he is little superior to the criminals about him or the snakes beneath him. The means of overcoming this individualism are what we call institutions. All institutions, certainly all of moral type and standards, were created, and are created, not to shift and avoid, but to assume and get beneath responsibilities. The first and fundamental of these is the home. God, and not man, instituted the home that there might be an institution of kinship, of devotion and of unity in service. The home connotes and comprehends not one, but three, viz.: husband, wife and child. Here, then is your institution, the beginning of all institutional life, wherein human beings might learn to give and take, to bear and forbear, tolerate and triumph. The victory of one is the victory of three; the suffering or defeat of one is the suffering or defeat of three. This is that institution fundamental in society, formed on the basis of mutual love and devotion, that the indivdual may overcome his individualism and the person may overcome his personalism, and thereby make a stronger individual and a better person.

Then, of course, there are the very fundamental institutions of the church. Here we have the instructions of the greatest teacher of all times. Furthermore, we have as models for our human conduct the greatest men that ever lived. Then we may say there are institutions purely civic in their nature. In this particular type of institution we are taught good citizenship, service, etc., to one another and these institutions perform and do a good work. However, these institutions have one common aim and that may be said to be community service. Whereas, in church organizations we not only learn how to be better citizens, but we are also enriching our spiritual life which of course is of the primary importance.

I submit that one of the objects of all institutions of correct origin is that we, as members of such institutions, may overcome our individual proclivities to shift responsibility. It is an attempt by and through correct contact and association with others to overcome our individual tendencies. This individualism must be checked if society is to be preserved and even if the individual himself is to attain and achieve the best results in life.

And this brings me to the second and concluding point, namely, in order to achieve and develop the best in us we must have community interest in common to hold us down and to check us, and the open door to this is service to others. This is quite essential to the development of character and achievement of the best. Jesus himself is the highest example of this. Throughout his whole life he was unselfish. His one thought was for his fellowman. Now these institutions, by their united effort and common interest, may render a service which no one separately could ever hope to render. There is also created an atmosphere for the development of the best even in ourselves. The open door, the effectual entrance to our own achievement, to our own life and service, is through facing and together assuming responsibility for service to others.

May I state what I conceive to be the most illustrious example of this in our American history? The closest contest for the Presidency of the United States ever witnessed in this country was that between Thomas Jefferson and Aaron Burr. The electorial college tied, and could not break the tie. According to the Constitution the election was then up to the Congress, and for three days

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Missions
The World for Christ

THE MICROPHONE AND THE MILLIONS.

(RADIO CALLS THE CHURCH IN INDIA TO UNITED ACTION.)

By LEONARD B. ALLEN.

Written for the "National Christian Council Review."

Today the listeners to All-India Radio may be numbered in the thousands. Tomorrow will they be numbered in the millions?

There is an official plan to establish a community receiver set in each of the 700,000 villages of India, with about 130 new transmitting stations to send out programs.

Picture what that would mean say, ten years from now. There would be millions of listeners from Kashmir to Cormorin, and from Bengal to Baluchistan — men, women, and children with impressionable minds and hearts, gathered around the village receiver set in the quiet of an evening, when the day's work is done.

What an audience! What a vast school! What a potential congregation!

If All-India Radio is planning on such a vast scale, should not the church also begin to take the measure of its responsibility and opportunity in broadcasting? Radio can become the mouthpiece of the new India. More than either the printed page or the cinema, radio may become the great teacher and inspirer of the millions.

Ideas of all kinds will clamor for a voice on the air. Ideas that will determine India's destiny. Should not the church be preparing now for the opportunity that can be hers of presenting her great idea to the people of this land?

At a recent informal discussion on this subject at the Headquarters of the National Christian Council at Nagpur, some lines of action were brought up for review. These may serve as a stimulus to the thinking of many others:

1. Fullest use of our present opportunities in All-India Radio.

2. The increase of our present opportunities.

3. Christian participation in secular programs.

4. Training of young men and women for radio careers.

5. Contact with the local Radio Advisory Councils.

6. The establishment of a Religious Department in All-India Radio.

7. Continuation of action through the National Christian Council.

Fullest Use of Our Present Opportunities in All-India Aadio.

Let's face the fact that today the church in India has relatively little time on the air. At Christmas and Easter we are given opportunities to sing or preach our message for a quarter of an hour or more, over certain stations where there is a Christian community to listen to us. In Calcutta, St. Paul's Cathedral and St. Andrew's Church take Turns in broadcasting their evening services on alternate Sundays. The Roman Catholics and the Lutherans do the same in Trichinopoly. Here and there in other parts of India you may hear an occasional talk by some Christian leader, or a musical program of Christian content.

Representatives of the church who now enjoy these privileges of broadcatsing in India have a great responsibility to the whole Christian community. The quality of their performance on the air is helping to build up a public opinion for or

(Continued on page 13.)

MISSIONARY OFFERINGS.

JULY 1-AUGUST 3, 1946.

Sunday Schools.

Antioch—Va. Valley	$ 23.76
Bethlehem (Nans.)—E. Va.	7.89
Burlington—N. C. & Va.	41.76
Cypress Chapel—E. Va.	12.00
Dendron—E. Va.	8.94
Durham—N. C. & Va.	12.70
Ether—W. N. C.	1.86
Flint Hill (M)—W. N. C.	2.40
Hank's Chapel—W. N. C.	11.83
Happy Home—N. C. & Va.	6.91
Hines Chapel—N. C. & Va.	3.00
Ingram—N. C. & Va.	20.46
Lebanon—N. C. & Va.	28.80
Leaksville—Va. Valley	7.95
Liberty—N. C. & Va.	4.00
Liberty Spring—E. Va.	5.00
Morrisville—E. N. C.	1.98
Mt. Carmel—E. Va.	6.67
M. Herman—E. N. C.	2.00
Mt. Olive (G)—Va. Valley	12.14
New Hope—Va. Valley	7.69
New Lebanon—N. C. & Va.	17.50
Newport—Va. Valley	10.02
Newport News—E. Va.	24.20
Norfolk, First—E. Va.	20.67
Norfolk, Rosemont—E. Va.	62.56
Oakland—E. Va.	15.00
Pleasant Grove—N. C. & Va.	22.67
Pleasant Ridge—W. N. C.	18.54
Portsmouth, First—E. Va.	8.55
Reidsville—N. C. & Va.	29.00
Shallow Ford—N. C. & Va.	52.00
Spring Hill—E. Va.	5.45
Suffolk—E. Va.	75.00
Timber Ridge—Va. Valley	13.00
Union (South.)—E. Va.	20.50
Winchester—Va. Valley	14.97
Wood's Chapel—Va. Valley	1.00
Total	$ 640.37

Churches and Individuals.

Albemarle—W. N. C.	$ 24.00
Auburn—E. N. C.	26.25
Beulah—E. N. C.	6.30
Chapel Hill—E. N. C.	16.00
Gibsonville—N. C. & Va.	63.39
Greensboro, First—N. C. & Va.	43.81
Linville—Va. Valley	12.78
Morrisville—E. N. C.	1.98
Oak Level—E. N. C.	20.00
Reidsville (For Miss Somerville) —N. C. & Va.	300.00
Mrs. T. N. Lowe, Hopewell, Va.	5.00
"A Friend"	5.00
Total	$ 524.51

Woman's Board S. C. C.

Mrs. W. V. Leathers, Treasurer, Woman's Board, S. C. C.	$ 2,362.34

Shaowu Special.

Bethlehem S. S.—Va. Valley	$ 25.67
Shallow Ford—N. C. & Va.	50.00
Woman's Board, S. C. C. (Thank Offering)	249.00
Total	$ 324.67
Total for period July 1-August 3, 1946	$ 3,851.89
Previously acknowledged by Mrs. M. C. Parker, Treasurer	32,303.02
Total since Sept. 1, 1945	$36,154.91

Respectfully submitted,

WM. T. SCOTT, *Supt.*,
Southern Convention.

SHALLOW WELL.

The Maggie I. Moran Missionary Society of Shallow Well Church, Jonesboro, N. C., had its foreign mission book review at the church in April. Their pastor, Mr. Grissom, reviewed the book for us, with the ladies of Sanford Society and their pastor, Mr. Dollar, as guests.

In May the Society purchased and planted shrubbery at the parsonage in Jonesboro; also sponsored open house for pastor and family.

In June the Society sent a box of gifts and also $5.00 in money to the Carroll County Mission in Virginia.

During the year we have had a substantial increase in membership and attendance at our monthly meetings.

MRS. JAMES WATSON,
President.

News of Elon College

By President L. E. Smith.

ARE WE GOING OR DRIFTING?

We, of the Southern Convention, seem to be marking time in the rush of a fast-moving civilization. All about us seem to be making unprecedented progress. In our immediate section population has increased and is still increasing at a rapid rate. Business is booming without a let-up. Money seems to be plentiful. Other denominations are growing, increasing in membership, erecting new church buildings, and building broader and better programs. What are we as a church, as the Southern Convention, doing: barely holding our own. Revising our government and principles. Making sure that a "the" or "it" is properly used. Trying to decide whether a local church should be called "Christian" or "Congregational Christian." Should a minister who preaches at variance with the traditions of our church be recognized as one of us? Just "fiddling while Rome burns." Contending for non-essentials and letting essentials go to the wind. Preaching the gospel of contentions while the gospel of Christianity dies on our lips. When will we awake, bestir ourselves, give ourselves completely to Christ and permit God to build His kingdom through us?

Universal progress within a given denomination is usually realized by setting goals, adopting slogans, forming organizations and marshalling men and resources to action. The most significant illustration in our time is the recent campaign conducted by the Methodist Church to raise $25,000,000 under the slogan, "Crusade for Christ." Having reached this goal, they have set others. In North Carolina alone they are now campaigning to raise $3,000,000 for their colleges within the State and are, at this writing, nearing that goal. God bless them. More power and success to them in such challenging and far-reaching programs for their church and institutions.

What these have and are doing, we can do, but we cannot do without an effort — without setting goals, adopting slogans, forming organizations and arousing our people to action. I suggest that we do something; that we stop drifting and that we begin to move as a result of our faith and efforts. Why not set goals and adopt slogans? Here are some suggested goals for us to be thinking about:

1. Every church, pastor and people pray earnestly that God shall call one of its own members into the gospel ministry.

2. Every ten members in every local church win one to Christ and into its membership.

3. Every twenty churches within our Convention organize and build another church.

4. Every church within our Convention arrange to have one preaching church service every Sunday.

5. Raise $500,000 annually for the next five years (total, $2,500,000) for evangelism, church extension, missions, benevolences and education.

Slogan: *"All for Christ.* Self, Service, Substance."

These will be annual goals for a period of five years. They can be reached by leadership, education, organization, and consecration. *We can! We will!*

FIFTH SUNDAY OFFERINGS.

There are nearly 200 churches and as many Sunday schools in our Convention. Every church and Sunday school has been apportioned a definite amount to raise for the support of our college. Each church and Sunday school is to employ methods to its own choosing in raising its apportionment and the most of them do. Some pay their entire apportionment in advance; others pay quarterly; some pay annually, and a few find it difficult to bring themselves to the support of the college. Of course, the college is happy to receive the apportionments whenever they are paid. However, our expenses are monthly and if the conference apportionments could be paid with a degree of regularity, it would help us to conduct the affairs of the college more satisfactorily and more successfully.

We are grateful for the support of the church.

Previously reported	$4,991.63
Churches.	
Western N. C. Conference:	
Mt. Pleasant	6.00
Va. Valley Conference:	
Bethlehem	.05
Total	$ 6.05
Grand total	$4,997.68

VALUE OF CHURCH INSTITUTIONS TO THE COMMUNITY.

(Continued from page 7.)

Congress balloted as to who should be President—Thomas Jefferson or Aaron Burr. And if my recollection of history is correct, on the twenty-fifth ballot in Congress, Jefferson received one majority and was made President of the United States. The only President, I believe, ever elected by so small a majority. We haven't any other incident quite so comparable to that, I believe, in our history as a nation relating to a President. Now observe. The weight of governing a nation or the responsibility of uniting a scattered and disconnected citizenship which fell upon the shoulders of Thomas Jefferson, carried him on to fame, to achievement, and classed him as one of the world's immortals, and rightfully so. The weight of responsibility, the care and the making of a nation made Thomas Jeffrson our greatest political philosopher, democracy's noblest and ablest defender. On the other hand, responsibility thrown aside, all care for the common good gone from the mind, the brilliant, the accomplished, the magnetic Aaron Burr became our most tragic and pathetic figure. His star, indeed, begins to dim, and I never think of Burr without thinking of him as that lonely, desolate heartbroken father, who alone through days and nights paced the dock of New York Harbor, shading his eyes and peering out over the deep, looking with dim but despairing vision for the return of his daughter, the only one left him now, that daughter who never returned and whose fate to this day has never been ascertained. Poor Aaron Burr, all responsibility gone, seeking his own, giving way to his individualistic nature and disposition, loses all and stands out today as our most tragic character in history.

In summation, these institutions, and most particularly religious institutions, have as one of their purposes the overcoming or subduing of individualism to the extent of working for common interest and for the common good and welfare of all. And that by so doing we each enrich our own individual lives and develop the very best that is within ourselves.

I am convinced that wine and all fermented liquors are pernicious to the human constitution and that for the preservation of health and exhiliration of spirits, there is no beverage comparable to simple water.—*Smollett.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

WHAT ANIMAL AM I?

Dear Boys and Girls:

I am rather small. My fur has brown streaks in it. I dart about very rapidly. You will usually see me scuttling about after a shower. I dearly love cherry stones and other small nuts. When I sense danger I flee to my underground h i d e o u t What animal am I?

* * * *

My ears are long. My tail is a little bunch of hair. My hind legs are long and powerful. I cover the ground very rapidly to get away from trouble in long leaps and bounds. I love young, juicy clover, lettuce and cabbage. I like beans, too, but those pesky beetles are always pushing their noses in my way these days. Farmers do not like me! What animal am I?

* * * *

I am a small animal. My outstanding asset are my diggers which I use to burrow my underground home. You may see my tunnels if you are not apt to see me unless my home gets flooded and I have to come above ground for a new home in a drier location. My fur is dark and very soft, but some of my relatives have fur of different color. What animal am I?

TODDLE TALK.

Sidney Ritchie has been seriously ill at his home in Chapel Hill, N. C. He and his parents had planned to spend the week of July 29 to August 3 at Pleasant Hill, Tennessee, attending the Conference of Fellowship of Southern Churchmen. Sid's illness made this impossible. Better luck next time, Ritchies!

* * * *

The children of our Asheville Church had a grand week of work, worship and fellowship in a joint Vacation Church School with the children of Hillside-Merrimon Methodist Church, July 22-27.

* * * *

Miss Sarah and Alan Robinson, Jr., have been having fun at their summer home in Black Mountain, N. C. They had hoped to attend Crabtree Camp with their parents. The ailments of the family vehicle were causing them to doubt the wisdom of such a venture when they talked with the Todds last.

John and Penny Dollar are looking forward to a visit to Alabama with their parents the last of this month.

* * * *

Rebecca Todd celebrated her 11th month birthday with teeth numbers four and five which she got through the day before, July 28. At present she is trying to overcome a nasty summer cold.

ENJOY YOUR BABY.

By MARY S. STOVER.

Issued by the National Kindergarten Association.

"Our next-door neighbor says she never before knew a woman who enjoyed her baby as much as I do mine," remarked a friend, cuddling the little one against her neck. "Why shouldn't I enjoy this precious child?"

Why, indeed? This happy mother had the wisdom to appreciate the bliss to be found in the companionship of her own child. Really, you know, babies are most adorable persons; and surely the brief infancy of one's own child deserves to be appreciated.

Kittens and most other young creatures are fun to watch, but human babies are the greatest fun of all. Almost from the first, they are conscious partners in the fun, too. Somebody who must have been thinking of this partnership in enjoyment has said that there is no other plaything as delightful as a baby.

He could not, I am sure, have intended to suggest that a child should be a mere toy for an adult. Children treated in that way are most unfortunate. It is very different when a person, showing respect for a little one's personality and well-being, amuses the baby with a reasonable amount of play.

It is possible for us to serve as satisfactory playmates for our children, but, in order that they may get the fullest possible benefit, should let them reawaken the spirit of spontaneous play in us.

A five-year-old in our family watched her baby brother as he sat rapturously agaze before a riot of dooryard morning-glories. "I wish I could have Billy's picture right now," she whispered softly. This was a quite natural remark, young as she was, for in her home a camera was part of the everyday equipment. The surprising part came a moment later. As if by sudden illumination, she added, "I have his picture!"

The startled grownup looked at smiling Mary Ann and saw that she spoke the truth. And what a picture has been retained of both of those dear children!

Films may be lacking, but one can "catch" and keep many a characteristic mental photograph that will be a joy to cherish. Each will be the more vivid and precious later on if well appreciated now.

We should respect each child's individuality and the right to long periods of quiet in which to develop strength of mind, nerves, and general physique, but also we should not neglect to play with these dear, ever-surprising little creatures while we have the opportunity—babyhood is short. Let us frankly enjoy our babies and let them enjoy us. That will be good for everyone. It means growing in the understanding of each other, day by day. Life for the adult will thus take on continual new zest, joy, and youthfulness, for babies are great adventurers in good times. They find fresh thrills in the most common experiences and help us to feel anew the glamour of life with them. If you have one, do enjoy your baby—now.

CHURCH AND HOME AND FBI.

Through experiences, we of the FBI have observed that those who are active in some church are also the people who seem most interested in establishing a genuine "home" for their children. . . . We need homes where the children feel inalienably attached to the family circle—a place where questions are answered, sympathy and affection received and frequent family activities promoted which allow expression and participation by every member of the group. We need homes where children learn respect for their parents, respect for law, respect for and the religious principles which must be perpetuated if America is to survive as a great nation. In both the church and the home children must be made to understand their individual responsibility for personal conduct. —*John Edgar Hoover, Director of the FBI.*

Reformatories and other institutions are necessary, but they are not sufficient. The major emphasis must be on prevention since enforcement cannot be the instrument for control of crime. When this problem is attacked in a practical way there will be results.—*T. F. Epps*

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

PILGRIM FELLOWSHIP RALLY TO BE HELD AUGUST 14, 1946.

2:00 Registration of non-campers—Alice Lee Davis, Registrar.

2:30 Program Opens — C. Baxter Twiddy presiding.

What Is the Pilgrim Fellowship?—Baxter Twiddy.

Designs from Doane:

Outstanding Highlights—Tessie Zimmerman.

Four Commissions — Catherine Cooper.

Congregational Christian Student Fellowship—Helen Cobb.

Junior High Pilgrim Fellowship—Mrs. F. C. Lester.

Intermission.

Business Session — Presentation of Plans for 1946-48: Budget, Projects, Programs.

New Business.

4:30 Recreation: Swimming and Games.

6:00 Picnic Supper — Hot Dog Roast.

7:00 Vespers—Conducted by Dr. W. T. Scott.

7:30 Adjournment.

YOUNG PEOPLE AT BETHLEHEM.

At the time of this writing I am in a revival meeting at the Bethlehem Church near Burlington, N. C. This large rural church has an abundance of future Congregational Christian Church members and leaders.

I have spoken to the young people's class both Sundays I have been here. This group is composed of about fifty or sixty young people who have their class sessions in a separate building from the church.

It seems that about three years ago the interest on the part of the young people in the church increased to such an extent that they had no adequate space in the church where the class sessions could be held. Thus the members of the church constructed a separate building for this group.

This structure is so arranged that the young men and the young women meet separately, except on the third Sunday in each month when the folding doors, forming a partition between the two classes, are opened and the two groups meet together for a missionary program. On these particular Sundays, the pastor or a visiting speaker talks with the young people about missions. Thus far this group has centered its interest around home missions. In the near future they plan an extensive study about our new Southern Convention project at Shaowu.

Several of these young people attend a Christian Endeavor Society which meets every second and fourth Sunday nights. These evening meetings are generally attended by several adults who bring the young people to the church and remain for the evening worship service.

I have observed, also, that several of these young people sing regularly in the church choir. One of them is pianist for the Sunday school and the church services. Four others comprise a quartet which has made its contribution in music during the meeting.

It appears to me that the future for the Bethlehem Church is bright, because the time will come when these active and energetic young people will be the men and women in whose hands the work of the Kingdom of God will rest.

A CODE FOR CHURCH SCHOOL WORKERS.

When I agree to become a teacher in the Church School I must:

Have a working knowledge of the Bible and the history and organization of the denomination;

Have an understanding of how and why a child acts;

Add to my training by attending workers' conferences and by reading at least two books on religious education each year;

Have time to prepare adequately for each session;

Be on time for each session, or better still a few minutes early;

Notify my superintendent if necessary to be absent;

Have the ability to check both my pupils' progress and my own.

Intemperance is the mightiest of all the forces that clog the progress of good.—*Buxton.*

A PASTORAL PRAYER.

Almight God, our Heavenly Father, hear thy people's confession of sin. Humbly we acknowledge that we have not realized the possibilities for good living that thou hast given us. We have done some things we ought not to have done: we have neglected the good we should have wrought. We come to thee this day, not of our worthiness, but as the Prodigal Son, who came at last to himself ,and understood at last the folly and the sin of the life he had tried to live so far from his Father's House.

We give thee our profoundest praise that the way to the loving heart of God is always open. We are not what Thou wouldst have us be, but thou art always what we would have thee be. Thou dost forgive; thou art infinitely patient; thou dost ever hope, in us, and for us; hope and never despair. We pray thee this day that *we* may come to have faith in ourselves, at least a measure of the faith in ourselves that thou dost have in us.

Restore to us the joy of thy salvation. Here, in the house of God, may we be glad, and sing for joy. It is not a narrow life to which thou dost call us, but a large one. We are not summoned to *renounce*, save only those things that hurt us and destroy. Thou dost call us rather to *lay hold on life.* We would harken diligently unto thee, and let our souls delight themselves in richness. Give us this day the radiant heart, the triumphant mood. We would rejoice and be glad.

Then let, we beseech thee, our joy flow out and reach to all mankind. Make us Christian, O God, make us Christian! Help us to know how to rebuild our world, to restore the waste places, to heal the awful wounds our brethren have sustained, to build far better for the future than our sorry building of the past.

Instruct us this day, our God; encourage us; inspire us. Here we offer and present to Thee our souls, our bodies, ourselves. May we live today in thee.

We pray in our Lord's name, the name of Jesus Christ. *Amen.*

WILLIAM ROBERT CATTON.

In the unending strife for civic betterment small is the use of those people who mean well, but who mean well feebly. The man that counts is the man who is decent, and who makes himself felt as a force for decency, a force for clean living, for civic righteousness. That is the man that counts.—*Theodore Roosevelt.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE SACREDNESS OF HUMAN LIFE.

Lesson VII—August 18, 1946.

By Rev. Robert A. Whitten, *Guest Editor.*

Memory Selection: *But I say unto you, that every one who is angry with his brother shall be in danger of the judgment.*—Matt. 5:22.

Lesson Text: Exodus 20:13; Proverbs 1:10-19; 3:29-33; Isaiah 59:1-9; Matthew 5:21-24; 10:29-31; 18:1-7; Luke 9:51-56.

Devotional Reading: Psalm 8.

Life Regulated by Law.

"Thou shalt not kill."

I recall the story of a pious old man whose dog had offended him. While still angry with the dog he said, "I am mad with thee but I will not kill thee. I'll talk about thee and another will kill thee." Soon a man approached with a gun and the dog ran toward the man, whereupon the dog's master cried out, as if from fear, "Mad dog! Mad dog!" The man with the gun shot and killed the dog. Perhaps not one of us would deliberately plan to take the life of another. We may never harbor a desire in our heart to kill but by some thoughtless word, or by words spoken in malice, may kill a noble purpose in the heart of another. A slanderous tongue is often more deadly than bullets or bombs. James says, "If any man offend not in word, the same is a perfect man. . . . The tongue is a fire, a world of iniquity . . . full of deadly poison." (James 3:2, 6, 8.)

In the realm of aspirations and purposes great havoc has been wrought by the malicious or thoughtless tongue. "He that loveth another hath fulfilled the law. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." (Romans 13:8, 10.) If we love a person we will neither seek to kill him with a weapon in our hands, nor destroy anything of his; even that which is dearer to him than life itself. Jesus teaches us that we must not bring malice and hatred into the sanctuary when we come to worship God, for we cannot worship while we cherish wrath in our heart. God does not promise to forgive the unforgiving nor the unloving. Our first duty toward our neighbor is to respect his life.

God gave the law. Man's welfare is safeguarded by the careful observance of God's rules laid down for us in the Bible. Our lives are regulaetd to a large degree by the laws of our land. For instance, when you drive a car on the highway it gives you a sense of security to realize that there is an established rule governing the operation of automobiles on that highway. Not to konw whether the other fellow would turn to the right or to the left would leave you confused as to what to do in an emergency. Even if you managed to pass each other without damage or injury such conditions would take away all the pleasure of driving. These rules, therefore, make driving safer for all. God's rules for living, when properly observed, make every one happier. Obedience to God's laws always brings its blessing.

Jesus' Conception of Life.

Jesus believed and taught that human life is sacred. He expresses such a belief in the following: "What does it benefit a man to gain the whole world and forfeit his life? For what could a man give to buy back his life?" (Mark 8:36, 37—Weymouth's translation.) And again, "I am come that they might have life, and that they might have it more abundantly." (John 10:10.) A life that can love and serve God and fellow man has a touch of eternity in it. Not merely observing rules on the negative side, but the enlargement to the "abundant life" on the positive side, recognizing God as a loving heavenly Father and all people who live in his world as God's children; helping them to find the better way through Jesus Christ our Lord is his picture, to us, of abundant living.

"But I say unto you, that everyone who is angry with his brother shall be in danger of the judgment." Evidently he does not mean only legal judgment before the court of man, to be brought to trial. He must also mean the judgment of God, who knoweth the secret of every heart. For what earthly court could judge the anger in the heart of a man? It would seem that he teaches here that such sins of men render them liable to the processes of divine law. The righeousness of the Pharisee was outward, mechanical. The righteousness of Christianity is inward, spiritual. It induces obedience to things inward and a Christian dare not neglect or despise his obligation to keep and perform his duty before men. Its wider range of obligation reaches deep into the heart, controlling motives, desires and purposes. The moral law sets forth what man ought to be. The gospel of Jesus Christ exhibits what man may become by God's grace, obedient to the rule of God's love.

The Shepherded Life.

The good shepherd is concerned about the welfare of all the sheep. Even though ninety-nine are safely sheltered, while one outside, is exposed, a prey to ravenous beasts or other dangers, he will go out into the night, endangering his own life and search for that one wayward, wandering sheep; nor will he stop until it is restored safely within the fold. The good shepherd regards only the danger and possible destruction of this wandering and puts aside every other care in order to secure its safety. "If so be that he find it." Man's perversity makes the result uncertain. If a man will not open his heart to good inspirations he will not be brought home against his will. If one is lost, out of fellowship with the shepherd, it is not the will of the Shepherd of our Souls: "It is not the will of your Father who is in heaven, that one of these little ones should perish." (Matthew 10:14.)

The parable of the lost sheep, the lost coin, and the lost son recorded in Luke 15 is an interesting story. The lost sheep represents the unshepherded life; the coin, the unutilized life; the son, the unreconciled life. The sheep, even while straying, belonged to the shepherd and the shepherd hazarded his life to restore it. The coin, while covered with dust and out of circulation, still belonged to the woman. The son, even though out of harmony with the father's will, was ever the father's son. The father was always watching, expectantly waiting for his disobedient son to return. When his hungry heart impelled him to return home, the father's love was showered upon him as he welcomed him to his rightful place in the home. Thus God always welcomes the prodigal son or daughter who returns to the fold of His love and care.

What Is My Conception of Life?

Do I hold life sacred, not only my own but that of my neighbor? Is it possible that through my carelessness or neglect I might become responsible for taking the life of another? For what purpose am I living?

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We regretted very much to lose our faithful secretary, Mrs. Apel, last week, who had worked in this office for more than two and one-half years. She had had quite a lot of experience as secretary to a pastor of a large city church before coming to Elon College. Having had that experience in church work, it was easy for her to catch on to the work in this office.

During the time she has worked here, she has learned every phase of the work, and in the absence of the writer, could carry on the work. She was a valuable assistant, and it was much to our regret that she had to resign on account of moving to a distant state.

We have employed a splendid young lady who lives in the town of Elon College, and we hope that she will soon catch on to the work and make us a first-class assistant.

The beautiful season we have had for several weeks has made the corn and hay grow beautifully, and our farm crops look very encouraging.

Canning tomatoes has been our project for the past week. We have some of the finest we have ever grown here. We try to can enough tomatoes and peaches to run us through the winter.

Thirty years ago the good women of our churches would ask us to ship them empty glass jars and they would fill them with different kinds of fruit and ship them back to us. This was a lot of help to us, but it was a lot of trouble and work for those who did it. Of course, our group of children was small at that time, and it did not take so much to feed them; but since tin cans have come to our rescue and the number of children has greatly increased, we are prepared to can in a large way and use the tin cans instead of glass jars. It takes all that work off the good women who filled glass jars for us thirty years ago.

Mr. Holt, the new merchant in town, gave us sixteen watermelons last week. If there is anything little children like to eat better than other food, it is watermelons. Melons have been so high this year we have not been able to buy the children but one mess. We generally plant a large patch each year for them, but the weather conditions were such that we did not get them planted this spring.

The orphanage dairyman is producing more milk than has ever been porduced by the orphanage dairy in its history. He has a beautiful herd of Holstein cows, and he tells the writer his cows are averaging four gallons per cow. A pretty good average for his thirty milkers.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 8, 1946.

Amount brought forward	$6,474.47

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Auburn		19.11
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 13.38	
Liberty Spring	1.00	
Mt. Carmel	16.39	
		30.77
Western N. C. Conference:		
Hank's Chapel	$ 17.58	
Mt. Pleasant	6.00	
Zion	10.41	
		33.99
Va. Valley Conference:		
Antioch	$ 8.48	
Newport	7.87	
Winchester	8.94	
Wood's Chapel	2.00	
		27.29
Total from churches for the week		$ 111.16
Total from churches for the year		$6,585.63

THE MICROPHONE AND THE MILLIONS.

(Continued from page 8.)

against the expansion of Christian broadcasting in the future. Into every song, every announcement, every sermon today, there can be poured such a rich measure of caring for India and her people, such an outstanding and statesmanlike presentation of our message, and such a high standard of delivery at the microphone, that the listening public will want more.

Every representative of the church who uses All-India Radio today owes it to the whole Christian community to aim at perfection. If the local choir is not up to radio standards, then good recordings can be used. Good music is universal currency. And in the matter of microphone delivery, we can learn to excel. The diaphram of a microphone is more bluntly honest than a mirror. No amount of vocal cosmetics will substitute for a straight-forward naturalness of delivery which is the hallmark of sincerity over the radio.

The Increase of Our Present Opportunities.

Opportunities to preach or to give religious talks are very limited in All-India Radio today. But, with the lessening of communal tensions in the coming years, this condition may change.

In the meantime, two other channels of expressing our message on the air are worth exploring. One is Indian Christian music. The other is Indian Christian drama.

But these are natural ways of conveying truth in India. Just look at the daily radio programs today, and see how much time is given to religious or semi-religious music. And then see how many of the Indian films treat with old religious themes!

Has the Christian community been a good steward of the treasures in music and drama that we have in our midst? Do we have musicians and writers who can produce new treasures, with the radio in mind?

All the world loves a good song and a good play. Why should we not sing our way or dramatize our message into the heart of India, at this time of tension when expository sermons may be regarded as too controversial for radio broadcasting?

Christian Participation in Secular Programs.

A quick look through the programs of All-India Radio from any one of the nine transmitting centers—New Delhi, Calcutta, Bombay, Madras, Lucknow, Lahore Peshawar, Trichinopoly and Dacca—will show various types of secular programs in which Christians might take part. There are university programs, high school programs, women's programs, village programs, and various topical talks or discussions. Not all of these occur in all of these transmitting centers, but in each center there appear to be programs in which alert and public-minded Christians might take part, bringing to the microphone not only a Christian spirit but a Christian philosophy and outlook.

India, no less than any other country, is engaged in a great war of ideas. The battle-line is drawn in every land between forces of materialism and of the spirit. Materialism, with its downward moral drag, infiltrates every type of radio program today. There is no use in bemoaning the fact from the sidelines. It's a matter of getting on to the field where the issues of a nation's thinking are being decided. Spiritual power is still the greatest force in the world. We need not, we dare not, surrender the field of radio to the forces of materialism!

Training of Young Men and Women For Radio Careers.

There are three types of radio careers open to young people today:

(Continued on page 14.)

Book Reviews

MEDITATIONS FOR THE SICK. C. J. Scherzer, Chaplain, Protestant Deaconess Hospital, Evansville, Indiana. Abingdon-Cokesbury Press.

Few booklets, at all worth while, have ever been printed on the subject of human suffering, because the majority of such booklets interpret sickness and pain as being ordered of God or as expressions of the will of God—which view is not the view of rational faith but of disguised fatalism. The author of this little booklet reveals in the sixteen pages that he not only knows God as a Loving Heavenly Father, but that he also knows the scipture passages and prayer approaches as well as what is the most helpful interpretations and suggestions for those who suffer. There is only one expression in the booklet on page seven in "A Meditation on Pain" which might be interpreted differently from what I feel sure the author believes and meant. It is the statement: "Surely God does not willingly grieve or afflict the children of men." It would have been better if the word "willingly" had been left out, for God neither willingly nor otherwise grieves or afflicts the children of men, but instead desires to help them in their griefs and afflictions as the author presents throughout.

Pastors and friends will find this little booklet of sixteen pages unusually helpful as a gift to those who are confined because of accident or sickness.

ROY C. HELFENSTEIN.

* * * *

INTO THE ARENA. The late Theodora W. Wilson. Collins, London and Glasgow.

This is a book of exceptional interest to Church School teachers and youth. It presents in an interesting and authoritative manner the story of the persecutions and victories of the early Christians in Rome when the price for being a disciple of The Man of Galilee was opposition, persecution and often death. The book is illustrated with numerous cuts and drawings which forcefully portray the life of that ancient day. A few of the fifty-six informing chapters are "Four Hundred Years Before Jesus Christ," "A Dangerous World," "The First Great Persecution," "The Fall of Jerusalem," "Let the Catacombs Speak," "Glimpses of Pagan Life," "The Army in Imperial Rome," "Early Christians and the Roman Legions," and "Victory in the Colosseum," etc.

The book is extremely well written containing a veritable encyclopedia of information needed by all engaged in the work of Religious Education. Christians of every creed would profit from reading the book. Price at all book stores, $2.50.

ROY C. HELFENSTEIN.

THE MICROPHONE AND THE MILLIONS.

(Continued from page 13.)

technical, administrative, and announcing. In each of these fields Christian young men and women might be encouraged to find their life work. A number have done so already. Here they can bring to bear the influence of their Christian training and outlook in such a way as to make a positive and constructive contribution during these next few formative years when All-India plans to grow to new proportions.

The Establishment of a Religious Department in All-India Radio.

Ultimately in this country, where religious feeling is so strongly developed, it will probably be necessary to form a Religious Department in All-India Radio. This is a long-range objective, with wide implications for the whole future of religious radio broadcasting in India. No such plan appears to be contemplated at present, however, according to high authority.

For the time being, the established religious broadcasts will probably continue. The Hindus and Muslims will continue to read their scriptures for fifteen minutes on one day each week in New Delhi and Calcutta. The Christians will continue to broadcast their services in Trichinopoly and Calcutta. And all religious communities will continue to have a brief time on the air for their religious holidays. There is no well-defined policy in the present arrangement. It just grew that way during the early formative years of All-India Radio.

Some day this patchwork will give way to a plan.

In Britain and America, for instance, the question of broadcasting by various Protestant groups, Roman Catholics, and Jews—which in some ways is comparable to the problem of multiple religious communities in India—has been dealt with by some of the well-known radio networks through the establishment of a Religious Department in the network itself. In this department the network itself. In this department the network frames its policies on religious broadcasting and makes an effort to be fair to all groups concerned.

An organization like the National Christian Council, representing a generous share of the third largest religious community in India, can have an important part to play in popularizing the formation of such a department. It may take time. It will certainly take teamwork among us all, and a very high degree of Christian statesmanship.

Continuation of Action Through the National Christian Council.

All of the plans suggested in this article, and others that will suggest themselves, will require the sustained interest of the Church in India, if our radio audiences of hundreds today are to become millions tomorrow.

Some continuation of action within the framework of the National Christian Council would be a natural focus for this interest in radio to become mobilized into an effective force. In America, the Federal Council of Churches (which compares with the N.C.C. here) has a well established program of nation-wide religious broadcasts which reach thousands upon thousands of homes. It did not happen overnight. You wll find peopile there who have devoted five, ten, fifteen, and more years of consecrated effort to this objective. There is at least one man who has been at it for twenty-five years! The result is that the Church in America now has a mouthpiece to the millions.

Who will be the Indian Christian to give twenty-five years of his life to this cause here?

One final suggestion. And, basically, the most important.

In all our relationships with All-India Radio the Church in India may indirectly do a wonderfully redemptive work for this country. With its inherent spirit of "give" instead of "get," the church can set a new standard of relationship among all the religious communities of India in the field of radio. If radio becomes just another area where religious communities "demand their rights" then a great opportunity will have been lost for creating something entirely new. Let there be no spirit of "demand" in what we do. We have the greatest gift in the world to offer to the millions of India. Let us offer it with a great heart.

It is easy to doubt; that is one of the reasons why doubt should always be held under suspicion.—*Selected.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

GLASSCOCK.

M. W. Glasscock, son of the late Mr. and Mrs. Berry Glasscock, was born in Halifax County, Va., March 21, 1867, and died in Granville County, N. C., July 9, 1946. December, 1891, he married Miss Nannie Murray who survives him, together with eight children, thirty-three grandchildren, and seven great-grandchildren.

The children are: Mrs. W. F. Shotwell, Mrs. Worth Jones, Mrs. Fenton Clark, W. B., R. W., and A. P. Glasscock of Virgilina, Va.; Mrs. A. M. Blanks and H. H. Glasscock of Richmond, Va.

Brother Glasscock was a prosperous farmer of high integrity and sterling character. He was a faithful member of Union Church for thirty years.

The funeral was at his church, conducted by the writer and Rev. E. R. Harris, and burial was in the town cemetery of Virgilina, Va.

C. E. NEWMAN.

FISHER.

On July 14, 1946, God, in his His infinite love, saw fit to call from her earthly labors to her heavenly reward, Mrs. Horace Guill Fisher, of Nathalie, Va., after a short illness. She was so young, leaving her husband and a two-month-old baby to mourn her passing. She was a faithful and beloved member of Liberty Christian Church. Her life was one of Christian beauty. The light of Jesus shone on her countenance. It can truly be said that a Godly woman has been called home. To know her was to love her. Her place in the church and community is vacant and our hearts are saddened.

In recognition to her faithful and short life, we offer the following resolutions of respect to her memory.

1. That the Woman's Missionary Society, Sunday school and church, wish to express our deep sense of loss and our gratitude for a beautiful life lived in our midst.

2. That we extend our heartfelt sympathy to her devoted family who ministered to her so faithfully during her illness, and commend them to our Heavenly Father for comfort and peace, realizing that His grace is sufficient for all our needs.

3. That a copy of these resolutions be sent to her bereaved family, a copy to "The Christian Sun" for publication, and a copy be entered on the records of the church.

Mrs. Y. A. BRAY, Chairman,
Mrs. LOUIS RICHARDSON,
Mrs. C. J. WILKINSON,
Committee.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

Are my plans only for the few years that I may live in this world? Will those whom I love or those who come after me find evidence only of a selfish life or will there be some monument to my memory of loving deeds, of kindly, helpful service in the hearts of my friends? Will there be the assurance in the hearts of my loved ones that I have entered the more abundant life?

Life is a sacred trust from God. May we regard it as such in our dealings with our fellow man.

WHAT MAKES A GOOD MOVIE?

(Continued from page 5.)

tutions must progress and change. But the movies should not tend to undermine the roots of these institutions, or the lasting ethical value upon which they are based. And the movies should give a balanced portrayel, should portray not only the weakness of an institution, but also its positive strength.

Because religion is so profoundly related to all of life, the movies can render tremendous service by the portrayal of dramatic stories on great religious themes. These presentations should not be superficial, sectarian and narrow, but should deal reverently with religion's great profundities. They should not concentrate exclusively on the religion of one faith. They should not portray the priests and parishoners of one religion as attractive and dynamic, and the ministers and congregation of another religion as foolish and ineffectual, or both.

Producers say they do not make more "good" films, that is, films which conform to the standards we have outlined above, because they are not successful at the box office and do not have popular appeal. But good films can make money. Hollywood has produced some such films. They must make more. And we of the movie-going audience must help. When good films are made, we must support them at the box office. And we must recognize and demand higher standards of art and ethics in the films we go to see.

GERMAN PRISONERS OF WAR WANT BIBLES.

Delmar Wedel, a young American who spent ten days in a prison camp in Belgium in order to brush up his German and take part in the daily life of the POW has written the American Bible Society: "In one section of the camp there were three Bibles for 1,800 men—an appalling condition, especially since among the men there exists a demand for spiritual guidance and instruction. One prisoner said, 'We look to the Christian nations for the Bibles and the religious literature that will enable us to find our return to God.'"

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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"OUT OF THE DEPTHS"

By REV. ERVINE INGLIS,
Chaplain of the General Council.

The summer visitor in Chicago is sure to spend time on the beaches of Lake Michigan. Playful waves run up on the sparkling sand. Swimmers splash and dive in the cool water. But out where the lake is deep, so far from shore that the immense things appear small, are the "cribs," or in-takes of the water mains which furnish the city. They receive water from such depths that it is clean and can readily be used for human needs.

This simple picture is a parable of mankind's experience. Each life needs its pretty wavelets running up on the sand. It needs the cooling shallows in which it may splash and swim. But these are not enough. Beyond all else, each soul needs to reach out beyond the dirt and scum of the shallows into the clean depths from which it can quench its thirst, maintain its health and sustain its life.

Each one of us greatly needs this commonplace truth. We are prone to spend a disproportionate time on the spiritual beaches splashing in their delightful organizations watching their sacred machienry run smoothly like graceful waves over the pretty sand. We need to be reminded that beach water does not leave us clean, nor dare we drink its germ-laden wavelets. To sustain life we must reach out into the depths. The profound, the true, the eternal are there. Religion's first concern is with that.

When we reach out into great depths, what do we discover? God! The Psalmist testified, "Out of the depths have I cried unto thee, O Lord." Our own experience prompts us to add, "Out of the depths hast thou called unto me, O Lord." Once we heard much about "fox-hole religion." We criticized it as too brief, not sufficiently related to past and future. But so far as it went, it was true. The youth in the fox-hole may have spent his years in the shallows with the cribs appearing distant and unimportant. But not now. Black and lonely death was hunting him. He did not need to be persuaded. Out of the depths he and God called to one another.

We need to remind ourselves, of course, that fear and danger are not the only depths in which we find God. Far from it. There are other great depths of being, depths of love, thought, endurance, discipline. But the truth is that the soul does not thrive on the surface. In the depths it finds God.

There are other discoveries, too, never known in the shallows, which we make in the deeps. One of them is the value of every man. In surface appearance only a few people seem important. Most seem cheap and common and insignificant. The Master's discovery of the infinite value of each human being did not come from observing features or etitquette. But when he looked deep into possibilities of heart and loyalty, Jesus discovered each soul to be infinitely rich. Out of the depths comes the measure of man's soul, O God.

The power of love is another discovery that comes as we paddle and splash on the beaches of living. There love appears puny and soft. Hate, violence, compulsion always loom large from the beaches. We are convinced of the reality of Jesus' statement of the power of love only when we view from life's depths.

It is the same with the unity of the church. From the shallows the oneness of the Christian movement is wholly invisible. There we see only the foolish fences and quarrels and suspicions that divide Christians. But from the depths the real truth is seen. Christians from scores of communions and countries met at Madras, conscious of their differences and varying traditions. But as the days of the conference passed, the spirit worship came upon them all and out of their depths came the discovery of unity which has held the churches from that hour. A like discovery comes whenever Protestants and Catholics view each other not from surface suspicion, but from deep devotion. The oneness of the church is visible in the depths.

The same truth holds when we look at immortality. Viewed superficially, immortality appears silly. Unmistakably death is death. But our belief in the survival of personality is a revelation from the depths. It did not come from splashing among life's surface waves.

However, this, too, needs to be remembered: The Christian faith not only maintains primary interest in life's deep experiences. It also seeks to lead us beyond the shallows out to where the great revelations are met and the great discoveries made. That is a reason for worship. As Christians share in prayer and praise, they are taken out and away from the sandy shore. Whenever led by the beckoning Christ, we "launch out into the deep," we may well say, "Now is the time, this is the place, these are the conditions. The voice from out of the depths is God's."

HISTORICAL SOCIETY. 1955.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, AUGUST 15, 1946. NUMBER 32.

How to Pray---Ten Simple Rules

I

PRAY where you are. God is present everywhere and ready to listen.

II

PRAY when possible in a quiet spot where you can be alone. It is well to fix your mind deliberately on God, apart from confusing distractions.

III

PRAY to God simply and naturally, as to a friend. Tell Him what is on your mind. Get help from the prayers of others.

IV

PRAY remembering the good things God has done for you. Reckon up your blessings from time to time and give thanks for them.

V

PRAY for God's forgiveness for the unworthy things that you may have done. He is near to a humble and contrite heart

VI

PRAY for the things that you need, especially those that will make your life finer and more Christlike.

VII

PRAY for others, remembering the situations they confront and the help they need.

VIII

PRAY for the world in its need, asking God to bring better things and offering your help to Him.

IX

PRAY above everything else that God's will may be done in you and in the world. His purposes are deeper and wiser than anything we can imagine.

X

PRAY, and then start answering your prayer.

Prepared by DEANE EDWARDS
of the Federal Council of Churches.

NEWS AND VIEWS

Rev. Lawrence D. Graves, supply minister at Newport News, is preaching a series of sermons on the Ten Commandments.

Dr. W. E. Wisseman is spending his vacation at Mason, Texas. His pulpit is being supplied by Dean D. J. Bowden, Superintendent W. T. Scott and Professor C. D. Phillips of the Woman's College, Greensboro.

CAROLINA AND SHALLOW FORD.

Revival services have recently been held in the Carolina and the Shallow Ford churches. There was a great moving spirit during the meetings at both churches and many young people took a definite stand for the Lord. At the close of one single Sunday night service there were twenty-three persons in the prayer room. In making plans for the meetings each church decided on two weeks of services rather than the usual one week and every one felt it was a wise decision, since it really takes about a week to get well into a revival that reaches a great number of souls. Rev. D. Ralph Fowler of Richmond, Virginia, for many years a close friend of the pastor, was the evangelist for both meetings and his deep and stirring messages were a great help to every one in attendance.

W. Walter Hall,
Pastor.

LADIES AID AND MISSIONARY SOCIETY OF ISLE OF WIGHT.

We are particularly proud of two achievements in the past year—the beginning of a Cradle Roll Department, and our contribution to a building fund, toward which our church has been working for several years. The first of these achievements has a direct bearing upon the second. In fact, it was our newly established Cradle Roll Department which gave a member the idea of sponsoring a "Baby Contest" to raise money for the building fund.

June was here and our goal of $350 was far from realized, and so the committee which was appointed to work out details for the contest really went to work in earnest. Every baby on our Cradle Roll was sponsored, and several from other churches in our community. Each had two special workers—his mother and a teen-age girl from the Sunday school. These plans were made after our June meeting, and the contest was scheduled to close at our July meeting. Immediate and widespread interest was created. Everyone worked, and worked hard. Contestants and workers alike waited for the announcement on July 11, of the winners and the total amount raised. Members and friends rejoiced together when we learned that we had much more than doubled our goal with a total of $755.

Congratulations and thanks went to contestant Sandra Joyner Edwards who was winner of first prize and member of Central Hill Baptist Church. Second and third prizes went to Barbara Jean Turner and Katherine Walls of our own Cradle Roll.

THE VALLEY CONFERENCE.

The ninety-eighth session of the Virginia Valley Conference meeting at New Hope Church, near Harrisonburg, August 7-8, was well attended. Reports from the churches indicated one of the conference's best years. Most of the churches paid in full all apportionments.

Mr. R. A. Larrick, president of the conference, is a moving force among the churches of the conference. He is deeply interested in all the work. He and his co-laborers are to be commended for the inspiring program of the session. More will be told of this in other articles, but I wish to give a few impressions I received concerning the work.

The churches and pastors of the Valley Conference are working closely as a team. It was inspiring to see how well they are working out the pastorates in the conference. The churches which must have part-time services of a minister are realizing that the only way they can do what they ought to do is to cooperate with others of their sister churches in securing a minister. These groups have worked for a number of years. The work has developed as a result. The Valley is leading the way in the Convention in this practical working of good churchmanship.

The churches of the Valley Conference are substantial in faith and in stewardship. Though isolated from the larger group of churches of the Convention, these churches have maintained a good fellowship and have had the leadership of good ministers. Much of the present success of the work is due to the long and hard labors of the late Rev. A. W. Andes. His good works do certainly follow him. Today there are excellent pastors in the conference, and each is making his contribution to the unity and strength of the conference. They are loyal to our church at large and are looking toward greater undertakings.

The Pilgrim Fellowship had charge of the night session of conference and they were there in goodly numbers. They give promise for a bright future of our work in the Virginia Valley Conference.

Wm. T. Scott.

WE TAKE A WEEK OFF.

The managing editor took a week's vacation the past week, leaving Richmond in time to visit the Virginia Valley Conference on Wednesday morning. Others have covered this conference, but we would like to add that we enjoyed the hospitality very much indeed, and hated to have to leave so early in its sessions.

Mrs. Kernodle and I next went to Roanoke where we visited her brother who was disabled in the first World War and has been at the hospital there for several years. Following the Blue Ridge Trail, we went by Black Mountain and stopped to see Mrs. W. A. Harper, but she was away for the day and we were unable to tarry. From there we followed the trail (where completed) to Asheville, where we visited for a couple of days with our cousin and her husband, Mr. and Mrs. Marion Jackson. We also stopped to say hello to Rev. Aubrey Todd and his family, and heard Rev. Arthur Brooks who preached for him on Sunday morning. Mr. Brooks' sermon was unusual and most impressive.

Turning homeward, we passed on our way through Bat Cave. We have wondered why Dr. and Mrs. Jesse H. Dollar would pick a bat's cave as a place for vacationing. Now we know. We intended just stopping to say hello, but with the urgings of the Dollars and the natural beauty of the place we just could not resist the temptation to spend the night there. We did. That evening the four of us drove through the mountains to Hendersonville for dinner at the hotel there. Attorney Thomas H. Franks, a nephew of Rev. Jesse E. Franks and a college mate of the writer, lives in Hendersonville, and we were glad to see him and talk of old times. The next morning we started for Charlotte. We were accompanied by Mrs. Dollar who caught the train there to West Point, Ga.,

(Continued on page 11.)

Report on the General Council

By Robert A. Whitten.

As Presented to the Virginia Valley Central Conference.

In the August number of *Advance* is the following statement about the General Council:

"The General Council is the overall organization of the Congregational Christian Churches of this country. It is unique among ecclesiastical bodies in the scant time devoted to business and the long hours devoted to what at the bottom are educational pursuits.

"The Council also functions through an executive committee consisting of the moderator and eighteen elected members which meet several times a year to consider the general interests of the churches.

"The fundamental fact about the Council is that it has no authority over any church; it controls nothing but itself. It *is not an administrative body.*

"Primarily it is a channel through which the churches may express their collective life. At its sessions the problems which confront our churches are brought into clear focus. This, in turn invites the formulation of the common mind of the churches. Together they discover more truth than they are likely to stumble upon separately. The Council makes possible joint action by the churches in areas of common concern."

Another article in the current issue of *Advance* gives a picture of the Grinnell Council as follows:

"At its Session at Grinnell, June 18-25, the General Council took an honest and intelligent look at the state of the world; it called for the vigorous carrying forward of the negotiations with the Evangelical and Reformed Church looking toward organic union, and it gave earnest attention to the problems of race in connection with the centenary of the American Missionary Association.

"Probably the decisive step was taken toward uniting with the Evangelical and Reformed Church. Five hours were spent in the discussion of the matter, with twenty-two representatives of the Evangelical and Reformed Church present during the first two of the three sessions. Although there were many words of caution, practically the *only* open opposition to the proposed union was a resolution which had been adopted by the Pennsylvania Conference, and a speech by John F. C. Green of McKeesport, Pa. A ground-swell of *pro-union sentiment* made itself felt when the reading of a resolution from the Indiana Conference urging that we proceed without delay was interrupted by prolonged applause. It soon became apparent that the union was a grass roots movement.

"For the Evangelical and Reformed Church, H. C. LaVan said that as he went about among *their churches* he found the sentiment to be overwhelmingly for union. He also said that the united churches would have a membership of 1,800,000 and would constitute a force which American Protestantism greatly needs.

"As the discussions proceeded it became apparent that the Council was *impatient* of all delay. It was willing to admit that there were difficult and possible expensive adjustments to be made but it insisted that its boards and agencies proceed at once to find ways in which these could be worked out.

"When the final vote was taken on going forward as planned, it was 474 to 4."

Dr. Ronald Bridges, Moderator of the Grinnell session, presided in all sessions of the Council with grace and dignity. His keen wit and humor kept the members on guard and well balanced and he won for himself an enviable place in the hearts of all the delegates and visitors.

Rev. Albert W. Palmer, former president of the Chicago Theological Seminary, was chosen to succeed Doctor Bridges. The Council follows closely its rule in the matter of moderators, a layman for two years, followed by a ministers as moderator for the next two years. Doctor Palmer is well known throughout our communion; a distinguished writer and minister. He is now minister of radio in our First Church, Los Angeles, California, but at present conducting some services in Honolulu. He will doubtless be free to spend much more time visiting churches than others who have served as moderator. Dr. Palmer delivered the baccalaureate address at the Handley High School Commencement, Winchester, Va., in June, 1940.

A quote again from Doctor Scottford's account of the General Council doings. He says: "The resolutions committee reported in a resolution which had been submitted to it asking for the withdrawal of all financial and other support from the Council for Social Action, *but with* the *recommendation* that it be voted down. This was done emphatically.

"The Council divided into six sections, which spent two-hour periods discussing 'World Order and World Relief,' Evangelism, Racial Tensions, the Rural Situation, the Place of the Church College, and the Church and Economic Tensions. On Sunday afternoon a lively discussion was held on 'Theological Implications of Atomic Energy.' On the final night David E. Lilienthal, chairman of the Tennessee Valley Authority spoke on 'Science and the Human Spirit.' The Council was very much aware of the world and its problems.

"The women won the oratorical prizes of the Council. According to them, the best speakers of the week were Mrs. Mildren McAfee Horton, Miss Lillian Alpenfels, and Mrs. Harper Sibley. The latter was the only one of these speakers whom the men were permitted to hear, but most of them seemed ready to take their wives' word for it. On Sunday night the women's gift of $107,531.69 was formerly presented. This is by far the largest amount the women have raised."

A. M. A. Centennial.

"Much color was added to the Council by the centennial of the American Missionary Association which was launched at Grinnell but which it is hoped will be celebrated in our churches quite generally this fall."

The Grinnell *Herald-Register* for Thursday, June 20, headlines stated that "Three thousand attending National Convention." *Life* magazine for July 18 named the number of delegates as 2,251 registered for the Council sessions. The problem of housing such a large group was indeed a big one for a small community like Grinnell but they did it in a remarkable manner. With the exception of *not ever* finding the right time to eat. (Delegates please take notice!)

Some of the most outstanding speakers appearing before the Council were: Mrs. Harper Sibley, president of the United Council of Church Women, which represents about ten million Protestant women. Mrs. Sibley spoke in Darby Gym on Sunday evening to a capacity congregation numbering around three thousand and with loud speakers on the lawns of Grinnell College, it was estimated by a number on the outside, favored by loud speakers, that more than that number heard Mrs. Sibley's message outside. Her ad-

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FOR MINISTERS ONLY.

One healthy solution to the problem of the summer vacation is to alternate between different types of conferences. Why not attend a summer school of music? It is fun, but more. It is as closely related to the work of the ministry as a dessert to a dinner. One meets a different group of people who use a different vocabulary and approach the Gospel from a different angle. Homiletic material of the usual pattern may not be found, but lyric illustrations abound. The tempo and style of preaching may shift from the staccato to the legato.

Music as well as other related subjects—missions, stewardship and worship—should engage the studied attention of the minister. Should there be any exception to this rule? The moral redeemability of every man is the premise of our message. One exception invalidates the premise. Therefore the inescapable implication of our Gospel is the musical redeemability of every man, including the preacher! Let the minister study assiduously in this field to show himself "approved unto a God, a workman who needeth not to be ashamed." The minister who stands regularly in the most favored position before his congregation and pretends to lead in worship, but inflicts an uncultivated, "tin-pan" or monotone voice on the congregation should pray indeed: "Forgive us our trespasses!" The minister who argues or rationalizes that the vocal apparatus which God gave him is capable of preaching the Gospel convincingly but is not capable of singing the Gospel respectably is, metaphorically speaking, skating on thin ice.

Let the minister turn from his study of theology to the study of music. Dr. James R. Clinton attributes his gifts as an expository preacher to his study of the great hymns of the church. The wise minister will include one or more of the representative music journals in his quota of subscriptions. Where could one find a paragraph with more psychological and theological insight than this superb quotation from the January, 1941, issue of **Processional**?

"Some psychologists today believe that much of the present unrest is due to the fact that few of us are in a work in which we can truly forget and lose ourselves. There are not enough causes into which we can plunge the very depths of our energies. What a great opportunity lies here for the minister of music! His job can be as big as the visions he sees! He follows in the footsteps of a Palestrina or a Bach. He has at his command the wealth of centuries in two great fields of human endeavor which re-enforce each other: art, which helps to make religion more suggestive for portraying spiritual truth; and, religion, which gives to art its moments of highest achievement and inspiration. The choirmaster builds not only on tone, but personality. Through cooperation rather than compelling, through example rather than history, and through instruction thoroughly disciplined with some comradeship added: all these are but paths to the discovery of unlimited possibilities in human personality.

AN INTERVIEW WITH RUTH JACOBS.

We are told that every institution is the lengthened shadow of a man, or a woman! The latter be true of innumerable junior choirs. Men stand in the limelight as great conductors while countless women lay the foundations of musical education in our schools and churches. In the vanguard of this movement in America is Ruth Krehbiel Jacobs. Through her sanely reasoned and widely circulated books as well as the choirs which she has trained and demonstrated, Mrs. Jacobs has rendered a great service to American Protestantism.

The Presbterian Assembly's Training School brought Mrs. Jacobs from Los Angeles, California, to teach in its current School of Church Music in Richmond. This school has attracted musicians from various denominations and localities. Mrs. Jacobs' philosophy of choral training was revealed in an interview.

In response to the question, "How did your interest in this type of work develop?" she replied: "By working with children's choirs and trying constantly to find a quicker and better way to get sound results. I was aroused by the lack of material on the subject and stimulated by the possibilities and satisfactions in children's choir work."

The widespread belief that any and every choir director is capable of directing children was subjected to disarming scrutiny by this specialist. She is convinced that it is necessary to distinguish between the methods of children and adult choirs "because the tone and the thinking of tone are so different; because the children's interests and span of interest are so different."

The realization that many churches have some interest but a superficial understanding of the children's choir prompted this question: "What are the basic requirements for a successful organization?" These items were listed. "Not only interested but trained leadership and purposeful direction, adequate rehearsal facilities and church support."

Mrs. Jacobs can speak from experience and with authority concerning the rewards of a children's church choir. "It establishes fine habits of worship. It adds new beauty and dignity to the services. It leads children to think consciously of their obligation to the church service and those who worship there."

Ruth Jacobs has directed choirs in New England and in the West. Her wide experience has led her to the conclusion that a children's choir has more than local significance, that it has a particular relevance for Protestantism. "Through allegiance to the church which transcends nationality, through a medium which is universal in its appeal and through its training in cooperation it has the elements of universal brotherhood and therefore should be a means of creating universal good will. I consider that one of the major opportunities of the children's choir," she concluded. R. L. H.

The Graciousness of Jesus

By Rev. Albert W. Palmer, D. D.,
Moderator of the General Council.

"The grace of the Lord Jesus Christ be with your spirit!" No, I am not pronouncing the benediction —that is my text. It is found in Philippians 4:23.

The doctrine of the grace of God in Jesus Christ is one of the great doctrines of the Christian Church. But I am not going to preach about that doctrine. I want, rather, to talk with you about that out of which the doctrine has arisen. I want simply to talk about the graciousness of Jesus. Whatever else grace may mean, it at least includes graciousness. And graciousness means winsomeness, a spirit of invincible good will to others. A gracious person is kind, friendly, forgiving, helpful. He does not whine, or complain, or scold, or denounce. He is not touchy, arrogant or unapproachable. He harbors no grudges, seeks vengeance for no grievances, is not always seeking to defend his rights. He seeks nothing for himself that he does not seek for others. Such a spirit greatly needed in this quarrelsome, fear-bewildered modern world.

DR. ALBERT W. PALMER.

Obviously graciousness has its perils. It may be misunderstood and taken for softness. It may be imposed upon because taken for weakness. Hence only truly great souls can be really gracious. Others must guard their rights or their dignity. This quality is manifest in the character of Abraham Lincoln. How gracious he was to his opinionated and quarrelsome cabinet—to Seward, who felt superior to him, and to Chase, who aspired to succeed him. Lincoln once said: "I have never willingly planted a thorn in any man's bosom." And he never allowed any man to plant a thorn in his. He carried no sense of remembered wrongs.

Now the graciousness of Jesus was like that. It was the graciousness of a great strong personality, of one who knows what he is doing, and who does it in kindness and good will, with no snarling, no threats, no antagonism. It was not born of weakness or of softness but of patient understanding. There were people to whom Jesus was not gracious. He had sharp and direct reproof for the moneychangers in the temple, for the Pharisees, for Herod. But it should be noted that what drew forth his most severe rebuke was not the sins of the flesh or of impulse, not even lack of faith or orthodoxy but cold hypocrisy and calculating insincerity.

But to the rest, how gracious he was! For example, he was gracious to interruptions. This is not always easy, as all busy people know. One day as he was teaching, perhaps telling one of his matchless parables, he saw some mothers at the outskirts of the crowd who had brought their little children that he might bless them. The disciples were arguing with them. They were saying, "No, you can't see the Master now. He's very busy. In fact, he's in conference. Come back next Tuesday at 5:45." But he broke through and said: "Suffer little children to come unto me, and forbid them not—for of such is the Kingdom of heaven!"

He was gracious to other denominations. Some of us find that difficult, especially with self-assertive intolerant denominations. One day his disciples reported that they had encountered a man casting out devils in Jesus' name, but who was not properly credentialed by the orthodox ecclesiastical set-up. And so they forbade him. But Jesus, when he heard about it, assured them that no man could cast out devils in his name and then quickly turn and speak evil of him, and so he advised them not interfere.

How gracious he was to foreigners! One day he wandered across the borderline into Syro-Phoenecia and a woman of that country came to ask him to heal her daughter. Jesus, knowing that conventional Jewish orthodoxy did not approve contact with foreigners, said to her, with an assumed roughness of speech: "But it isn't right to take the children's food and give it to the dogs!" He was only quoting what her critics were thinking. But the foreign woman, driven by her mother's concern for her sick child, and aided by her woman's wit and and intuition, caught the humorous gleam in his eye and something of the kindly intonation of his voice, and said: "Yes, but even dogs eat the crumbs that fall off the table. Couldn't my daughter have just a little crumb of healing?" And he healed her daughter.

Jesus was gracious to the socially despised. Today tax collectors may not be exactly popular but they do their work so impersonally and invisibly that they largely escape social disapproval. It was not so in Jesus' day. They were quislings who collected excessive taxes for a hated foreign government of occupation. They were often corrupt, and always hated. But Jesus, as he entered Jericho one day, met Zoechaeus, the tax collector, read the unrest and longing in his soul, and went home with him to dinner and a long talk after dinner, to the great scandal of all who hated Rome and the fascist government of that day.

He was also gracious to the sinful and degraded. One woman would never forget how, when the stones

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CONTRIBUTIONS

SUFFOLK LETTER.

The Truits are having a most pleasant week near Dayton, Ohio, happily housed at the Mikesell's beautiful cottage at Chautauqua, Ohio, where I spoke Sunday morning at the regular 11:00 o'clock service to a large congregation of summer cottagers and friends. In the afternoon we heard Senator Albein W. Barkley, and on this coming Sunday the Honorable Dr. Walter H. Judd will speak. The Mikesells, former parishoners, have a lovely summer home here on the banks of the beautiful Miami River, and a motor boat which John has enjoyed to the full, taking out members of the family and friends whom he has made here at Chautauqua.

We have gone into Dayton to see friends and to have dinner with friends, once with the Mikesells, and once with one of their daughters and her family—the Leslie A. Mapps. We have seen friends of former years, rested and recuperated in a delightful way. We have been among the best of folks, friends who hold to the highest traditions of the Church, and the best traditions of this great land of America. Mr. Mikesell, who directs the choir of his church and gives liberally of his daily earnings in a thriving business, is an inspiration to all who know him—and that, indeed, is a multitude without number. Reared to the good old American tradition of work, honor, and honesty in business, both he and his wife have made a large place for themselves among many friends and business associates.

Trained to the best and finest in music, and the truest and noblest in the Christian way of living and serving, he finds an outlet and a renewal of spirit in music. His three children have their own homes, are themselves successful in their businesses, and are rearing their families in the same Christian traditions. All of which causes me to fix my faith more firmly in the church. It pays to be good and true. It pays to know God in Christ Jesus, and to serve the Lord in reverence and humility, so that one can feel that the blessings of God are vouchsafed to those who love and trust Him. It has been my joy to know many such laymen, to share the fellowship of their homes, and to put in my humble efforts to build for the Lord.

Tomorrow we shall be on our way to pay a visit to an old friend, Crump J. Strickland, in Columbus, Ohio, known to The Christian Sun family as a generous young business man and as a tither and church-worker. From here, as I look back Suffolk way, I thank my God all the more for the fine Christian folk I know there, for the lovely vacation they are so graciously providing us, and for the faithful Christian service they render the cause of Christ in their noble church.

John G. Truitt.

THE VIRGINIA VALLEY CONFERENCE MEETS.

The ninety-eighth annual session of the Virginia Valley Central Conference was convened at New Hope Church, August 7. at 10:00 A. M., by Roy A. Larrick, president. The two-day session was well attended both days and was one of the best sessions yet held. A feature of the conference was a Bible lecture at each session by Rev. V. T. Crawford, chaplain, who gave a continued study of Philippians which proved informative and inspirational. Reports from all the churches were most gratifying. Many of the churches went far beyond their quota in the matter of financing their benevolent budget. The annual sermon was delivered by Rev. Roy D. Coulter.

The people of the New Hope Church did an excellent job of entertaining delegates and visitors, feeding the multitude an abundance of good, home-cooked food. Fried chicken and country ham—the latter to many of us now only a memory of days gone by—was a real treat.

The Christian Missionary Association met during the afternoon of the first day. The largest amount of money on record was received and will be turned over to the conference treasurer, to be used for mission work within the bounds of the conference. This organization should have the support of all members and friends of all the conferences that new churches might be started where needed throughout the Southern Convention. Rev. S. E. Madren is president of the C. M. A. and Miss Isabelle Sheetz, secretary.

The evening session of the conference was in charge of the Pilgrim Fellowship, Miss Isabelle Sheetz, president. The young people of the Mount Olive Rockingham Church conducted a splendid devotional service. After routine business, Rev. F. C. Lester, D. D., addressed the assembly on the subject: "Beyond Prejudice." The write heard a number of appraisals of Dr. Lester's message and it was agreed that it was unusually good. We thank Dr. Lester for the helpful message and his presence with us on that occasion.

Rev. W. T. Scott, D. D., Superintendent of the Southern Convention was present and gave a most helpful address on the subject, "That Men May Live." Dr. Scott presented something of the needs of all our enterprises and urged that we remain loyal in our support of these institutions so deserving of our help.

Mr. Charles D. Johnston, Superintendent of the Christian Orphanage, gave a bird's eye view of the orphanage and his large family of children for whom our church provides. Certainly, under the splendid leadership of Mr. Johnston who has served so faithfully and well for the past thirty years we should cheerfully respond to meet the needs of that institution during these times of increased burden of higher prices.

Among the visitors to share the fellowship were: Mr. John T. Kernodle, managing editor of The Christian Sun, and wife; Rev. and Mrs. I. W. Johnson, who are at present located at Massanetta Springs; Rev. and Mrs. Russell H. Clem; Rev. V. T. Crawford and wife; Rev. F. C. Lester, and others.

President L. E. Smith of Elon College had a place on the program and it was a source of regret that he could not be with us. All of us hope that he will soon be well and returned to the big job of directing the affairs of Elon College. In the absence of Dr. Smith, Superintendent Scott spoke in the interest of Elon College.

It was indeed a good conference. Harmony prevailed, reports were encouraging for all who had a part to make it so. We go forth in the new year with renewed hope and courage. Pray that God may use us in some measure to bring relief to our present suffering world and help extend the kingdom of our Christ.

R. A. Whitten.

At the request of Bishop Sawa, a Slavic Bishop working with displaced persons in Germany, the American Bible Society has sent 10,000 Russian Gospels to UNRRA, Arolsen, Germany, for Russians residing in UNRRA camps in Germany.

A Hymn Interpretation

By Dr. James R. Clinton.

Dr. Neale's hymn is a tender moving call to Christian discipleship. If we are soul weary we are to come to Christ and He will give us rest. We know Him by his woundprints and his crown of thorns. If we do come to Him what shall we get for our finding and following? We shall get labors, sorrows and tears. But then we must remember that we shall triumph ultimately over all these things and know them no more. And when we reach the end of our journey Christ will stand to receive us into the Eternal habitations. It is therefore for us to find and to follow, to keep on, and to struggle. He is sure to bless. So say the saints, apostles, prophets and martyrs, and we can trust their word.

This is a very brief sketch of a hymn which has held millions in sweetest thrall, and brought comfort and courage to the weariest hearts. It is the custom with *some* people to deride it as a hymn for tired people, and not a bit suitable for the gay crowds of highspirited young folk. How absurd to ask a *young people's society* to take it for either an opening or a closing hymn. *But not so fast!* Young spirited youth is not always highspirited. He may have his very bad moments, in fighting sins or facing desperate odds at work, and get very sick of himself and of the world that presses on him. It is just at that point where life tumbles in that Jesus stands . . . at the place of shame and weakness and heartache. For young and old in times of difficulty and loneliness *Christ's* stand at every turn of the road is the sweetest thing on earth.

There is however, a criticism of the hymn that must be squarely met. Are sorrows, labors, and tears the reward of following the way of Christ? Is this the way Christ pays His servants for their love and loyalty? No! Someone says and says it almost fiercely. You may have trouble and pain . . . but it is not Christ who gives it to you! It would be inhuman for God to reward a man's faithfulness by hurting him. I have listened to this kind of thing again and again and felt myself rather tongue tied and somewhat beaten in the argument, and yet I have known that Dr. Neale is right—that somehow sorrows, labors, tears are Christ's gifts—His high rewards for faithful service. I wish I could explain.

But let me ask you—are we bound to take the view that God's gifts are always pleasant things? Let it be granted that in the main Christ gives joy, encouragement, high commendation and inward peace. Does He give nothing else? What if He thinks more of our character than of our happiness?

Might not God love me enough to throw me out into life, as the mother eagle rags her nest and throws her eaglets into the void? Is it along these lines that wings and courage and confidence are born and developed? Why should I not credit a loving Father with some of the sorrows and conflicts of an evil world?

ART THOU WEARY, ART THOU LANGUID.

By John M. Neale.

Art thou weary, art thou languid,
Art thou sore distressed?
"Come to me," saith One, "and coming,
Be at rest."

Hath he marks to lead me to him,
If he be my Guide?
In his feet and hands are wound-prints,
And his side.

Is there diadem, as monarch,
That his brow adorns?
Yea, a crown in very surety,
But of thorns.

If I find him, if I follow,
What his guerdon here?
Many a sorrow, many a labor,
Many a tear.

If I still hold closely to him,
What hath he at last?
Sorrow vanquished, labor ended,
Jordan passed.

If I ask him to receive me,
Will he say me nay?
Not till earth and not till heaven
Pass away.

Finding, following, keeping, struggling,
Is he sure to bless?
Saints, apostles, prophets, martyrs,
Answer, Yes.

These are questions, and they are more easily asked than answered.

Let me tell you the epic story of Garribaldi's *Call and Proclamation.* Garribaldi needed soldiers and needed them badly. His exciting manifesto is a classic. He stated his case for justice and freedom and promised to all who joined him "hunger and thirst, travels and fatigue, sickness and wounds, homelessness, misrepresentation, contumely and death."

But he cried, "I promise you a free Italy." His words came gloriously and pathetically true. Men flocked to his standard and they got all they were promised—*including a free Italy.*

In the early days of Christianity it was incidental that men should suffer. There was no other way. The followers of Christ were scattered, persecuted, slain. It was the world that did it, you say! But when I see the wonder of their courage, the shapeliness of their souls, I wonder if the *cup* was not their Master's cup! Jesus himself accepted His sufferings not from His enemies but from the Father! Death was not forced upon Him. Somehow I feel that the early Christians accepted their sufferings and martyrdoms from God, though the cruel hands that brought them were the hands of enemies.

Let me remind you that pain *does touch* us, that *shadows* do fall, that *thorns do* remain. And when I remember that strong and beautiful life often comes through pain, shadows and thorns, I think we have the right to trace them to God who thinks more of our character than He does of our comfort. Someday we shall see that when life hurts us, when circumstances wound and we have sorrows, labors, tears—some day we shall see that they are from *Him* and from nobody else. Even so, Father, for so it seemeth good in Thy sight!

SEA-GOING COWBOYS.

Each month about thirty boatloads of cattle, for relief purposes, are sent from the United States. This program is sponsored by the Church of the Brethern. The Heifer Project Committee of New Windsor, Maryland, is in this way responsible for about 900 cattle attendants each trip. The committee appealed to the Bible Society for copies of Testaments and Bibles that might remain on the boats and be used on each voyage. It was also found that these "sea-going cowboys" usually had a little time while in the port cities for sight-seeing, etc. Some of the men, especially those who made repeated trips have been taking bits of food, needles and other helpful articles for the war-stricken people they meet. The Bible Society provided them also with Gospels to distribute to those who may hunger for God's Word. The books have been furnished in Italian, German, French, Polish, Croatian and Yugoslavian as well as English.

We have not been placed here to follow the crowd, to go along with the drift, to let things happen. We have been placed here to seek out fact, to obey truth, to promote righteousness.

—Dr. Paul Wolfe.

A LETTER FROM THE JACKSONS.

New Haven, Conn.,
August 5, 1946.

Dear Friends of the Southern Convention:

Perhaps you have wondered what has become of us. No, we haven't sailed although our passports have arrived and we're starting tomorrow to take shots for typhus, smallpox, Bubonic Plague, cholera, tetanus, etc. We hope we won't be too sick. As far as we know now, our sailing date is still about the middle of November.

We've been pretty busy so far this summer, averaging from 10-12 hours of study per day. We're learning to read the Gospel of John in characters, the Chinese newspaper and to make public speeches in Chinese. Dr. Smith, last week I gave a talk in Chinese on the greater desirability of attending a small church college as compared with attending a large state university. I could almost hear you saying, "Amen." On another day I gave a talk on the geography of southeast Virginia. Its quite interesting to try to express ourselves in this way, but very difficult, too. It takes from three to four hours a day to read one article in the newspaper, as the newspaper language is almost entirely different from the spoken language. We enjoy reading John as much in Chinese as we do in English. There are only three in our Bible class.

This past week-end, Dorothy, Dr. Riggs (whom we hope will go with us to Shaowu) and I went to visit Dr. and Mrs. George Shepherd in their summer home on Cape Cod. It was a thoroughly rewarding experience. They have an old and colorful sea captain's former home which they have fixed up to be quite comfortable. We went down to the beach for a couple of swims and it has done wonders for us. We had some wonderful talks about China in general and about Shaowu in particular with those who really know and who are keenly aware of China's problems.

We are having a difficult time trying to buy things to take to China with us. Everything is so high now. It is the policy of the Board to give a new missionary couple $500 as an outfit allowance. That was spent long ago, and we've still more to buy. In former times missionaries could buy many things on the field, but now we've heard from several people in China who say to bring out all you can. An automobile in China costs $7,000 in American money, a camera $1,250, a suit of men's clothes $200 (American money). So you can see we're trying to take all the things with us we think we'll need. The inflation in China has made living conditions hard for Americans and much worse for the Chinese.

We hope to have everything bought by the first of October, so we can send our freight on out to the West Coast. Red flannels now are the hardest things to buy, but we hope to find some soon.

This has been a rambling sort of letter, but we thought you might be interested in the problems missionaries now face. We often think of you of the Southern Convention and the good work you are doing in the churches. We are deeply grateful for the support you have given us, and are looking forward to seeing you all sometime again in the future.

Sincerely yours,
Dick and Dorothy Jacson.

TO THE WOMEN OF THE EASTERN VIRGINIA MISSIONARY CONFERENCE.

Dear Friends:

We are now in the fourth quarter of our year's work. Financial reports of the first three quarters have been good and I hope every society will not only reach their goal but go beyond it during this final period. I also hope that in every phase of your missionary work during the year you have made progress. Please have your September meetings early so that reports can be in by the middle of that month.

We expect our conference to be held at the Holland Church on Thursday, October 3, with Mrs. Howard Anderson of Washington, D. C., a national leader in our women's work, as guest speaker. A meeting of the Board will be called on Thursday, September 5, to plan for the program.

Let all of us get ready for a great fall conference by having good attendance and with renewed consecration to face the tasks and opportunities of the New Year.

Mrs. J. F. Morgan.

MINISTER VISITS PHILIPPINES.

Dr. Carl Heath Kopf, minister of Mount Vernon Congregational Church, Boston, Mass., whose Sunday broadcasts entitled "From a Window on Beacon Street" have a wide listening audience, has left Boston enroute to the Philippine Islands where he will represent the American Board of Foreign Missions at an inter-denominational conference in Manila on rebuilding Christian mission work in the Philippines. Dr. Kopf, who is vice-president elect of the American Board, will also visit the work of the American Board on the Island of Mindanao to survey the destruction wrought by the war, where 90% of the churches were destroyed or badly damaged.

Dr. Kopf has been given a three-month leave of absence from his pulpit by Mt. Vernon Church. He has air reservations from San Francisco to Honolulu as soon as the planes, recently grounded, are able to resume flights. He will also make the Honolulu-Manila trip by plane.

Reducing his personal luggage to a minimum, Dr. Kopf is taking with him what he can of such medicines as Insulin, Liver Extract, Atabrine,

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MISSIONARY OFFERINGS.

REPORT FOR AUGUST 3-9, 1946.

Sunday Schools.

Carolina—N. C. & Va.	$	19.00
Hank's Chapel—W. N. C.		9.47
Liberty Spring—E. Va.		5.00
Mt. Olivet (G)—V. Va.		2.62
Spoon's Chapel—W. N. C.		4.00
Total	$	40.09

Churches and Individuals.

Bethel—V. Va.	$	15.68
Joppa—V. Va.		8.00
Linville—V. Va.		9.71
Mayland—V. Va.		27.00
Mt. Lebanon—V. Va.		11.00
New Hope—E. N. C.		15.00
Pleasant Union—E. N. C.		10.00
Wood's Chapel—V. Va.		15.00
Total	$	111.39

Shaowu Special.

Norfolk, Rosemont, S. S.—E. Va.	$	12.50
Total for week	$	163.98
Previously acknowledged		36,154.91
Total since Sept. 1, 1945		$36,318.89

Respectfully submitted,
Wm. T. Scott, *Supt.*,
Southern Convention.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

VALLEY WOMEN MEET.

The nineteenth annual session of the Women's Missionary Conference of the Valley Conference met at Bethel Christian Church on July 25 with women and young people from many of the churches and all the pastors of the Conference present.

Mrs. Guy A. Thelin, missionary to China, was the guest speaker. As she always does, Betty Thelin endeared herself to her listeners and impressed upon them the importance of Christian missions in our day. Her sincerity and her spirit of loving service made everyone feel that here indeed was a true Christian missionary. She presented the adversaries which make it difficult for missionaries in China — and the open door which is offering missionaries there today the greatest opportunity ever for work. Her husband returned to China last spring and is hard at work with the school to which our thank offering was sent in 1943. She plans to take her two sons to China in September.

Mrs. Robert A. Whitten, the president, conducted the meeting with a rare combination of dignity and wit which made everything run smoothly. Her presentation of the missionary highlights of the General Council was timely and interesting.

Mrs. F. C. Lester represented the Women's Board of the Southern Convention, telling of plans for the coming year's work and recommending that the Valley Women meet later in the year so as to be in line with denominational plans. It was voted that the Women's Conference be held in September after this, with the exact date to be decided by the Executive Board.

The worship services were especially impressive, being well planned and using a number of women and young people. They were conducted by Linville, and by Newport, Mt. Lebanon, and Leaksville. In these, as in other parts of the day's program, the wives of the ministers showed their ability. Because of illness, Mrs. Veazey was unable to be present, but Mrs. Whitten, Mrs. Madren, and Mrs. Newton upheld the tradition of their "calling."

Miss Isabelle Sheetz, delegate to the National Pilgrim Fellowship meeting at Doane College, Crete, Nebraska, presented, "I Saw a Missionary Commissioned," in a vivid and clear manner.

The reports of the various departments and committees were not "cut and dried" but were varied and interesting. In fact, one never knew what Miss Verdie Showalter would say next! In presenting the report of the Nominating Committee she urged the Conference to sin, if necessary, by going contrary to the Constitution of the Southern Convention Women and electing Mrs. R. A. Whitten president for an extra term!

The following officers were installed by Rev. F. C. Lester:

President—Mrs. Robert A. Whitten, Winchester.

Vice-President and Superintendent of Friendly Service — Mrs. S. E. Madren, Linville.

Secretary—Mrs. Clyde R. Miller, Route 3, Harrisonburg.

Treasurer—Mrs. Noah Painter, Route 3, Luray.

Superintendents of Departments:

Women—Mrs. Joseph Frazier, Route 2, Elkton.

Young People—Mrs. J. E. Bryant, Route 3, Harrisonburg.

Juniors—Mrs. Grover Daugherty, Winchester.

Cradle Roll—Mrs. Carroll Monger, Route 2, Elkton.

Spiritual Life—Mrs. Hary Davis, Linville.

Literature — Mrs. O. J. Sours, Route 3, Luray.

Life Memberships and Memorials—Mrs. E. M. Spitzer, Harrisonburg.

Interdenominational Cooperation—Mrs. A. W. Andes, Route 4, Harrisonburg.

Family Life—Mrs. W. C. Voorhes, Route 1, McGaheysville.

District Superintendents:

No. 1—Mrs. S. E. Madren, Linville.

No. 2 — Miss Goldie Dofflemyer, Route 2, Elkton.

No. 3—Mrs. R. E. Newton, Route 3, Luray.

No. 4—Miss Ella Pickering, Route 1, Broadway.

No. 5—Mrs. A. K. Sirbaugh, Winchester.

CRADLE ROLL AT ELON.

The Cradle Roll Department of the Elon College Missionary Society has been greatly developed in the last several years under the direction of Mrs. Merton B. French, who has recently left with her husband and two daughters to make her home in Topeka, Kansas.

In her final report Mrs. French said, "Of all the pleasant experiences and associations that I have had in Elon College, I have enjoyed the Cradle Roll most. It has been more than enjoyment, it has been an inspiration. But the time has come to say good-bye and so I leave with you my love and best wishes and I will hold in my heart a little prayer that the Cradle Roll library shall flourish.

"At present the Cradle Roll has an enrollment of thirty-three children, seven being added this year, and a collection of thirty-two books. Some of these books are worn almost past repair but are still being used. They fulfill a need in our little library and children have the happy faculty of not being too critical. I have made an average number of five calls in each home during the past year.

"Today the Cradle Roll has received a real blessing through the kindness of Circle No. 2. The members of this circle have donated the sum of $5.00 to be used for the purchase of books which will serve as a living memorial to Rev. J. W. Patton. This is indeed a fitting tribute to Rev. Patton who spent many years of his life furthering the cause of Christian Education. These books will help to teach the children of our community the ways of Christian faith for which Mr. Patton so sincerely believed and lived. I wish to publicly express in this letter my own deep gratitude to the members of Circle No. 2 for the beautiful thought which prompted their gift, a fitting tribute to the leader and friends who have so recently left us.

"With my prayers and hopes that the society shall be blessed during the coming years, I say good-bye to all of you."

With her suitcase of books Mrs. French has become a familiar figure to many homes in Elon College, some of whom had no other contact with the church. We recommend that other societies sponsor a Cradle Roll circulating library which will furnish joy to children and information and inspiration to parents.

A LETTER FROM GREECE.

Did your society do anything about sending gifts to the hungry people of Greece through UNRRA and Miss Hazel Barnes when you studied about her several months

(Continued on page 12.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

NATURE QUIZ.

WHAT WILD FLOWER AM I?

Dear Boys and Girls:

I bloom along your roadsides, hillsides and in thickets. I am bright yellow in color. My tiny heads, with four to six short rays are arranged along the upper sides of arching branches to make large, handsome plumes. My stems are slender, erect and rough, sometimes reaching five feet above the ground. My leaves are shaped like lances. They are narrow and from two to five inches long. What wild flower am I?

* * * *

I bloom from May to November in meadows, pastures and wasteplaces; in the United States and Canada. I was brought to this country from Europe as a weed in farm seeds. Many American farmers consider me a bothersome weed! My head is made up of a bright yellow disk that is bordered by many spreading white rays. My flowers measure from one to two inches across. My stems which are from one to three feet tall are erect and sometimes branched. My leaves narrow toward the base, oblong in shape and have course teeth. The lower ones are stalked. I have been named the State flower of North Carolina. What wild flower am I?

* * * *

I came from Europe also. I also am a pest to some farmers! You are indebted to me for those nice golden carrots which you enjoy chewing. I bloom from June to September in dry fields, waysides and waste lands. My flowers are small of uneven size. They are white or rarely pinkish, many of them together form flat lacy heads that measure two to four inches across. My stems grow from one to three feet tall. My leaves are finely divided and if you bruise them you'll smell the odor of carrots. I am often used as decoration for weddings! What wild flower am I?

* * * *

Answers to Last Week's Quiz.

1. Chipmunk. 2. Rabbit. 3. Mole.

TODDLE TALK.

Sidney Ritchie has recovered from his illness and is able to enjoy life again. Not so fortunate his sisters. Jane was in Duke Hospital for penicillin treatments and Ann was having to take sulfa at home when last we heard.

* * * *

Dorothy Miller of our Asheville Church is only five years old, but she was brave enough to attend the annual church picnic alone. She seemed as happy as anyone of the fifty-three members seated around the long, outdoor table under the oaks!

* * * *

Children of the Southern Convention churches are all anxious to see and hear Angie Crew again! They hope that she will feel able to visit them before returning to the boys and girls of Japan.

* * * *

The children of some of our Sunday schools are keeping scrapbooks on the "Doings of Richard and Dorothy Jackson."

TO KISS OR NOT TO KISS THE BUMP.

By MARIE MURRAY HUGHES.

Issued by the National Kindergarten Association.

Are you one of the *kiss the bump* school?

Trivial as this question seems, now that I have answered it to my satisfaction, I must confess it was one of my first major perplexities after Michael, my first-born, arrived.

I was very affectionately inclined, and found in each little fall, bump, and knock an added excuse to fondle and caress my baby. It gave me a glorious feeling that I alone could soothe his hurts. His daddy might be in the same room, but it was to me the baby always turned for solace.

My favorite gentleman, on the other hand, is of the belief that coddling —as he terms it—is not the stuff of which *supermen* are made. In fact, in those early days, he definitely opposed my attitude and made himself quite emphatic on the subject.

What to do about it? I could not go on kissing the hurts by day, and in the evenings, when Daddy was around, suddenly become the Spartan mother—ignoring the tears and wails.

One day I had an inspiration. Michael, who was then three years old, started to run through the room. He tripped, fell headlong and gave his forehead a nasty bump. Startled and hurt, he looked up, his chin beginning to tremble, Quickly I asked, "Are you going to laugh or cry?" The idea of an alternative to tears was so new to him that he paused, and said, "I think I'll laugh," and he did—so heartily that I laughed, too. What threatened to become a *kiss the bump* session became a game we played and enjoyed. It was the first time he had been called upon to make so serious a decision for himself, and he met the situation masterfully.

After that, we played this game whenever he fell or hurt himself in any way. Sometimes, when I would ask, "Are you going to laugh or cry?" he would say, "Guess!" Of course, by the time I "guessed," the hurt was history and there were no tears forthcoming.

When Tommy and Bobby subsequently came, we continued to treat the minor bumps and bruises in this way—but with variations.

Once, when Tommy was going through the climbing age—does any little boy ever escape it?—I came upon him standing atop two boxes which were precariously placed upon the none-too-steady kitchen stool. I was weak with fright. Without an outcry, I tried to reach him as he leaned toward the cupboard where the cookies were kept. "I'll get you a cookie, dear," I assured him gently—but too late! Down he went—and hard! Knowing he had been naughty, his crying was doubly vociferous to arouse my sympathy; but when I remarked, "You came down just a paratrooper jumping out of a plane," he was actually pleased with himself.

With such events taking a happy turn, Daddy was proud that his small sons were taking the hurdles like soldiers and not forever running to Mommy for kisses.

I, too, was very glad.

SCRIPTURES FOR KOREA.

Scriptures are urgently needed in Korea. The American Bible Society has made an initial shipment of 2,000 Korean Testaments to the Korean Bible Society with an additional 8,000 in the process of being sent. A new edition of 50,000 Testaments will be ready shortly, the greater part of which will be sent immediately to the Korean Bible Society. All of these books are a gift from the American Bible Society to the Korean Bible Society, and will be made available for all of the Evangelical groups in Korea. A number of small shipments have also been made to chaplains and enlisted men in response to their requests.

News of Elon College

By President L. E. Smith.

ELON COLLEGE.

President L. E. Smith is recovering from a major operation at Alamance General Hospital, Burlington, N. C., and I am "pinch-hitting" for him in this week's article from Elon.

Dr. Smith has been at the college for nearly fifteen years and he has given himself unreservedly to the institution. The material assets of the College are greatly increased, the student body is much larger, the vision and passion for Christian Education are being realized, and the hope for the future is bright. No little of the success is due to Dr. Smith's labors and devotion.

Elon will have an overflowing student body this fall. Every effort is being made to offer educational opportunities to the returning G. I., as well as to the young men and young women who were not in the armed services. The buildings are being put in readiness for the opening in September and additional faculty members are being added. The college has served our church well during its long and faithful existence. No one can give a little place to Elon for the success of our churches in the Southern Convention. She has produced leaders in the pulpit and pew, and has offered inspiration to those who have not had the privilege of attending the classes of the college. The need for Elon was never greater than today—for the same reasons that were responsible for her founding, plus the imperative of sound and scholarly education under Christian guidance and inspiration. The world does not lack knowledge but it lacks character. The Christian college can do much to increase knowledge which is Christian and this is the hope of the world.

Elon deserves larger support financially. We of the church ought to see to it that the $100,000 for the *Staley - Atkinson - Newman Memorial Foundation for Christian Education* is raised at once. It will not only help to stabilize the college financially but it will inspire larger gifts from those who can give. The churches have their quotas for the Hundred Thousand Dollars Campaign. It is hoped that the entire amount may be raised by early fall.

Wm. T. Scott.

FIFTH SUNDAY OFFERINGS.

The following offerings were received during the past week by the college from the churches and Sunday schools of the Convention:

Previously reported	$4,997.68
Churches.	
Va. Valley Conference:	
Bethel	4.13
Joppa	6.00
Linville	27.87
Mayland	17.00
Mt. Lebanon	14.00
Timber Ridge	42.00
Wood's Chapel	12.00
Sunday Schools.	
N. C. & Va. Conference:	
Carolina	22.00
Western N. C. Conference:	
Spoon's Chapel	1.00
Va. Valley Conference:	
Mt. Olivet (G)	7.31
Total	$ 153.31
Grand Total	$5,150.99

WE TAKE A WEEK OFF.

(Continued from page 2.)

for a week's visit with her parents. We also saw another brother of my wife, Mr. Norman Beale, while in Charlotte, and had lunch with him.

We detoured by way of Elon College and Burlington, reaching Burlington Monday evening just in time for visiting hours at the hospital. We found Dr. L. E. Smith, who had been operated on the previous Monday, in fine spirits and getting along well. We spent the night in his home, enjoying the hospitality of Mrs. Smith.

We could not resist the urge to go by Crabtree Creek Camp. There we found a happy group of youngsters and young people, and few oldsters as well. There were over two hundred altogether. It wouldn't be fair to tell too much about the camp and those who are there, because we are expecting a good write-up for the Young People's page from someone who is there. We did appreciate Dr. Hardcastle's offer to let us have his bunk if we would spend the night. He most likely would have had to sit up, it is that crowded. But it was necessary to be in Richmond the next morning, and it was nearly next morning when we got there. We covered over a thousand miles on the trip and it was most enjoyable.

J. T. Kernodle.

JESUS' ASSURANCE OF CONTINUED FELLOWSHIP.

In his last intimate talk with his disciples, Jesus told them very explicitly that their relationship with him would not only continue after he had gone from their sight but would be closer and more powerful than it could be when He was on earth. Read this paraphrase of the verses, John 16:5-8:

"You think I am going to disappear, to be as though I were not. Not at all. I go back to my Father, and yet in going back to my Father I do not go away from you. I live, my Father liveth with me, I live with Him, I live with you, I will come again and make abode with you. My life does not break off, does not carry me away from you, I continue to be in your presence and companionship more than ever before. It is for my advantage that I should go, for I am going to my Father; it is for your advantage that I should go, because I can serve you better, live more with you, than I ever was in the flesh."—*Lyman Abbott.*

PAPER FOR CHINESE SCRIPTURES.

Three carloads of paper have been purchased by the American Bible Society and arrangements are being made to ship it to China. In Shanghai, during the war, the plates of the China Bible House were hidden and escaped looting. As there appears to be binding material and printing presses in Shanghai, but a great shortage of paper, it is planned that the Society's secretary in China, the Rev. Ralph Mortensen, will proceed as rapidly as possible, on receipt of the paper, with the publication of Scriptures there.

In the meantime the Bible Society is continuing to produce Chinese Scriptures in this country in order to meet the demand.

The issuance of Scriptures, in China, during the last few years, has to be carefully guarded because of the efforts of speculators and hoarders to buy up even the paper of printed Bibles.

Epictetus, the non-Christian philosopher, said: "When thou hast shut thy door and darkened thy room, say not to thyself that thou art alone. God is in thy room."

A government for the people depends for its success on the intelligence, the morality, the justice, and the interest of the people themselves. —*Grover Cleveland.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS AND PURE LIVING.

(TEMPERANCE LESSON.)

By Rev. J. F. Morgan, Guest Editor.

Lesson VIII—August 25, 1946.

Memory Selection: *Keep thy heart with all diligence; for out of it are the issues of life.*—Proverbs 4:23.

Lesson: Exodus 20::14; Proverbs 4:14-23; Matthew 5:8, 27-30; Ephesians 5:1-6; Phil. 4:8.

"Thou shalt not commit adultery." This command of our Lord is simple, unqualified, irrevocable, negative. "Thou shalt not!" No reason is given. No argument used, because none is needed. It comes after the commandment declaring the sacredness of human life, "Thou shalt do no murder," and has as one purpose that of preserving the human family. For there is no sin so destructive perhaps as this, to the individual, the family, society, the race, and the nations of earth. So no wonder God made the command plain, "Thou shalt not commit adultery." Yet in the face of this plain fact, note the number of broken homes, and the increase in divorces in our own and other lands. Jesus in speaking of this condemns it in no uncertain terms, thus confirming the truth of this word from the Old Testament. There is probably no other sin doing more harm to mankind than this. Hence we as teachers need to sound aloud its warning.

The second part of our scripture is from Proverbs 4:4-23. This teaches us to avoid wrong company. "Enter not into the path of the wicked, and walk not in the way of evil men." Evil must be avoided, passed by, and left out of our lives. Here is a challenge to those who drink, not only to leave the drink alone, but to leave those evil enough to drink, alone, too. Many a man drinks to excess today, because he got into the wrong company years ago. The only way to soberness is to turn away from the evil of drink, and to shun those who have the habit of drinking strong drink. Not so long ago there was an awful thing happened in our city, either a woman killed herself, or was murdered and the cause of it was strong drink. Oh how we need to turn away from the evils of drink.

We need to listen to the words of the wise man, as he says, "My son, attend to my words, incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thy heart." (Proverbs 4:20-21.)

High Thinking.—But the greatest assistance to "Pure Living" is to be found in high thinking. It is to this spiritual exercise that Paul calls our attention in Philippians 4:8 when he says, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Purity of living is a result of high thinking. No one who thinks high enough, will be guilty of the sin of breaking the command, "Thou shalt not commit adultery." Nor will we have to worry about the dangers of strong drink, if we can bring the standard of thinking to a high enough plain. Its bad thinking that brings on the wrong kind of living. Low thinking brings all sorts of sins, and if we are to live the life that's pure, we must change our way of thinking. Let us try to think about things that are true, and it will be hard to lie. Things that are honorable, and see how easy it will be to walk straight. Or things that are just, and pure, and see how much easier to be a real man you will find it to be. Then what a beautiful meditation it will be to think, just to think on things that are lovely. If one wishes to be attractive let him just think on lovely lives, and things of beauty. What characteristics of loveliness will crop out in his life. Then, too, just to think only of things that are of good report. Yes, the need of this hour is that of high thinking. Let us take Christ into our lives, and think His thoughts after Him, and we will find our lives becoming like His.

Let us then as Paul tells us in Ephesians 5, "Be imitators of God, and walk in love, as Christ loved us." For only thus can we understand and experience the meaning this lesson, "Jesus and pure living."

CHURCH WOMEN AT WORK.

(Continued from page 9.)

ago? Many of us read about her, heard of the need, thought we ought to do something about it — and stopped there.

The Asheboro Missionary Society, of which Mrs. Orva Brown is president, did more than that. They sent a package of food and received the following note from Miss Barnes:

Pierce College,
1 Mavromichali,
Athens, Greece,
May 25, 1946.

Dear Mrs. Brown:

I was surprised and exceedingly pleased to receive the wonderful package from the Woman's Missionary Society of Asheboro this week. I wish that I could thank you adequately. It is difficult, I think, for anyone in America to realize how much things like those which you sent mean over here. Greece is a pitiful country just now. If it were not for UNRRA, I think we should see real total starvation such as existed during the occupation. As it is, there is food to be seen in the shops, but it is so very expensive that many people cannot afford to buy anywhere near to what they need. Undernourishment is all too prevalent, and in the poorest country districts there are still people close to starving.

The box of food which you have sent is going to mean a great deal to several families. I know two in particular where children under twelve are working selling flowers until midnight every night because their mothers do not have enough to support them otherwise. (The fathers died during the war.) There has been one family connected wih our school where I know the children had been told by a doctor that they must have more sugar or chocolate in their diet—a want which the mother was at a loss to supply. So you see that your box is a truly wonder gift. I thank you most sincerely, and I hope you will pass on my appreciation to the other members of the society.

Sincerely yours,
Hazel Barnes.

It is not too late for other societies to send help to the Greeks. The boxes must not weigh more than eleven pounds and all the foods should be put into cans to travel better. Canned meat, canned milk, cocoa, sugar, are the best things to send. They should be sent to Miss Hazel Barnes, c/o Dr. Katherine McElroy, UNRRA, Greece, APO 512, c/o Postmaster, N. Y. C. You only need to pay postage to New York. Let us share our plenty with our less fortunate neighbors on the other side of the world.

THE GRACIOUSNESS OF JESUS.

(Continued from page 5.)

did not fall upon her and accusers had departed one by one, a gentle voice, that penetrated to her inmost soul said: "Where are your accusers? Did no man condemn thee?" And she replied, "No man, Lord." And then Jesus said to her: "Go — from henceforth, sin no more!"

Even to the doubtful and the questioning, he was gracious. John the Baptist served a rather peremptory demand upon him. His message, in effect, was this: "Why don't you get busy and deliver us from the Romans as a good orthodox Messiah ought to do? Here you are frittering away your time teaching people the Golden Rule, the Beatitudes, the Lord's Prayer and talking about forgiveness and the good Samaritan. All that sort of stuff is quite impractical and will never drive the Romans out. Are you really the Messiah? Or do we have to look up somebody else?" But Jesus samly replied: "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up and the poor have good news preached to them. And blessed is he who takes no offense at me." No word there to embitter John's soul or antagonize him. Jesus knew that John had a false conception of the Messiahship, but he also remembered that he was in prison as a conscientious objector to Herod's wickedness and he honored him, even though he did not completely agree with him on how to drive the Romans out.

And then how gracious Jesus was in the last critical hours of his life. How tender to Judas! How patient with poor Pilate's troubled soul! How forgiving to the soldiers who crucified him! How considerate of the criminals beside him! How thoughtful of his mother! Surely here was the most completely gracious personality the world has ever known.

His graciousness grew out of three great dominant facts about his life.

1. First of all, he was not afraid of anything. No one in the grip of fear will be gracious. He may be cringing, defiant, ruthless, but not gracious. Jesus' faith in God delivered him from all fear. His life was absolutely committed to do the will of God.

2. In the second place, Jesus was gracious because he was unselfish. No selfish man can be truly gracious. He is always grabbing and holding on to his possessions. Graciousness might cost him something. But Jesus sought nothing for himself. He lived among men "as one who serves."

3. And, in the third place, he was gracious because "he knew what was in man." Ignorance is not gracious but suspicious. The man following us on a dark street may be a deacon in the church—but we wonder if, maybe, he is not a gangster!

As we look out on our contemporary world how much of our instructional ungraciousness is due to fear. Russia fears the capitalistic countries. The rest of the world fears communism. And so fear sets the stage for an atomic armament race and another ghastly war.

How much of our industrial ungraciousness is due to selfishness. "Selfish labor leaders," some now say. Yes, but antecedent to that, policies of exploitation in industry, buying labor in the cheapest market and ruthlessly turning men out to strave in times of unemployment, callous indifference as to housing conditions and a living wage. Why? Because concern for selfish profits and not for unselfish service to the community has too often dominated. This in spite of the Rotary Club's noble motto: "He profits most who serves best."

How much of our ungraciousness in race relations has grown out of our ignorant prejudice across social lines! When I first went to Hawaii, I carried with me much of the typical prejudice against the Japanese. Subconsciously I had absorbed the idea that they were cunning deceitful little brown brothers against whom one must always be on guard. But seven years in Hawaii, took all my racial prejudices away. Now I realize that men of all races and colors are much the same; and, if treated with dignity, good will and understanding, will respond with honor and cooperation. I know now that this is true of Negroes, too. Some of my best loved students and firmest friends in the last fifteen years have been Negroes. I was proud of the fact that one of those who seconded my nomination the other day for the moderatorship of the Congregational Christian General Council was a Negro, Dean Faulkner of Fisk University in Nashville, Tennessee.

It is a striking fact that the graciousness of Jesus seemed to be largely wasted. The poor and obscure, who could appreciate it, could do nothing in return. The Pharisees despised it as a mark of weakness. Pilate and Rome ruled by military force and could make no allowance for it. And so they crucified him—the most gracious man who ever lived!

And yet, somehow, graciousness survived as Jesus' best-remembered attribute. Almost every epistle in the New Testament begins or ends with the phrase: "The grace of the Lord Jesus Christ." What the early church most remembered about Jesus was not his miracles, his orthodoxy or even his wisdom, but his graciousness! Here, it was felt, lay his peculiar revelation of God—"the law was given through Moses; but grace and truth came through Jesus Christ."

Tomorrow you are going out into an unhappy and embittered world —a world of blind prejudice, ruthless coercion, snarling resentment. Remember that Jesus also lived in such a world but with love in his heart, forgiving even in advance the injuries he received, meeting all men with invincible good will. And so may the grace—the graciousness of—the Lord Jesus Christ be with your spirit. *Amen.*

VISITS PHILIPPINES.

(Continued from page 8.)

Thiamme Solution, etc., to help replenish the tragically depleted stocks of drugs in the American Board Mission Hospials on Mindanao.

MISSIONARY APPOINTEES.

Mr. and Mrs. David Rubenstein of Angola, New York and Lincoln, Nebraska, have been appointed as career Congregational missionaries for service in South Africa by the American Board of Foreign Missions.

Mr. Rubenstein will be an industrial teacher on the staff of Adams College, Adams, South Africa, while Mrs. Rubenstein (Grace Stevenson) will do social work.

Mr. Rubenstein was born in Omaha, Nebraska, and educated at Iowa State College (Chemical Technology B. S. and Chemical Engineering B. S.). Mrs. Rubenstein was born in Angola and educated at Asheville Teachers College, North Carolina, Buffalo State Teachers College (Home Economics, B.S. in Education).

Both Mr. and Mrs. Rubenstein have had considerable practical experience in their own particular lines of work. Mr. Rubenstein served during World War II in the U. S. Navy, and during that period took training in Electronics, Radio, Radar, etc.

Mr. and Mrs. Rubenstein were married on July 27, 1946.

Book Reviews

DOBBIE DEFENDER OF MALTA. S. Maxwell Cader. Moody Bible Press. Chicago. $1.50.

One of the mysteries of the war is the great success of a man like General Dobbie, whose military genius is world known, and yet whose private life is straightlaced with a stern Fundamental belief. This book, *Dobbie Defender of Malta,* is an account primarily of the visit the General and his wife paid to the United States.

They were invited to come to the United States by Dr. Will Houghton of Moody Bible Institute, and they arrived on February 5, 1945. General and Lady Dobbie toured the States lecturing and preaching.

The book is divided in three sections: The Man, telling of his early life in India, education and great military career; The Mission, his job as leader of the Maltese and his sense of mission to serve; and, The Message, which he brought to the people of England and later, to the States. This also includes addresses and articles by Lady Dobbie.

The author is a member of the faculty at Moody Bible Institute and he invited Dr. Houghton to write an introduction to his book. It is regrettable that he did not devote more space to the work of General William George Sheddon Dobbie than he did as the defender of Malta. No one can fail to be enthralled by the story of the tiny isle and its people who were not overcome by the fierce air attacks that befell them. It could not all be laid to the General's "faith;" some of it had to be military strategy.

A man like Dobbie is interesting reading when one sets him in the midst of his contemporaries: Montgomery, Churchill, De Gaulle, etc. An innocent among the sophisticates, one wonders again and again how he succeeded. This book does not tell that story, but does tell of the gospel story as proclaimed by General Dobbie. J. J. H.

* * * *

FROM SCENES LIKE THESE. Ethel Wallace. Hathaway and Brothers. Philadelphia. 1945. $2.

The story of a family, chiefly, of Scots background, centered in Philadelphia, covering three generations. There is fine loyalty to family traditions, implicit belief in the rightness of all things British and American, with an Old Testament conviction that God is on "our" side. Interesting for the most part in secondary manner as to social and psychological culture elements.

JOHN F. C. GREEN.

* * * *

WHOSE LEAF SHALL NOT WITHER. James M. Lichliter. Abingdon-Cokesbury. 1946. 192 pp. $1.50.

Thirteen expositions of Ps. 1:2, 3. Well done in a wealth of illustrative materials, the strongest feature. There might have been more of the author himself, out of his own work in the quarry of this varied life. The book is of most worth, then, as a source of illuminating references taken from wide horizons.

JOHN F. C. GREEN.

* * * *

EVENT IN ETERNITY. Paul Scherer. Harper Bros. 1945. 234 pp. $2.

Here is an exposition of Isaiah 40:66 in Paul Scherer style—beautiful, incisive, Christian, cutting through the humanistic interpretations of Scripture and our times. We are as other men; God is ever God. Man's particular experiences, as of the Jews in tragedy of exile, are an event in the eternity which is his home.

JOHN F. C. GREEN.

* * * *

THE BIBLE SPEAKS. Francis Carr Stifler. Duell, Sloan and Pearce.

Dr. Stifler has collected and edited a group of important essays on the influence of the Bible, that were recently presented over the radio by officials of the American Bible Society.

Francis Stifler writes in his introduction that this is not a book of Bible expositions, but is one that attempts to keep the reader looking at men, watching their faces while they listen to the one voice in their world which cannot be silenced. He states that *The Bible Speaks* was written with the hope of turning many readers to the Bible to search it with zeal to the end of their days.

Among the essays incl duaeerd

Among the essays included are: "The Bible Speaks to Youth" and "The Bible Speaks to Parents" by Romo Betts, "Human Hearts" by Dr. Eric M. North, "Armed Forces," "Barbed Wire," "Men and Nations," and "A World Beginning Again" also by Dr. North.

Mayland	17.00	
Wissler's Chapel	12.00	
		44.81
Total from churches for the week		$ 220.99
Total from churches for the year		$6,806.62

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We look forward from year to year to our annual visit to the Valley Virginia Conference. It was our pleasure to make our first visit to the conference twenty-eight years ago. We fell very much in love with the beautiful country and the good people we met, and that love for the beautiful mountain scenery and the kind hospitable people still abides in the writer's heart.

The mountain scenery has always held a fascinating influence in the writer's heart. It shows the handiwork of God. As we stood on the high place at the church where the conference was held, and looked at the beautiful mountain scenery, it filled our soul with an inspiration of our being nearer to God. While we do not have such grandeur to to show people of the Valley when they visit us, we can take them down to the Eastern part of our state and show them the beautiful ocean with its roaring waves that never cease. When there is a storm and the waves run high and lash the shore, I expect they would be struck with awe as much as we are with the beautiful mountain scenery. We enjoyed our annual visit to the conference very much as we always do.

The apple trees, all bending low with apples, gave us the thought that our good friends might send us some to can this year. The children crave apple sauce and canned apples through the winter.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 15, 1946.

Amount brought forward $6,585.63

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Catawba Springs	$ 29.00	
Pleasant Union	25.00	
		54.00
Eastern Va. Conference:		
Liberty Spring S. S.	$ 7.00	
Newport News	8.85	
Old Zion S. S.	10.25	
Rosemont S. S.	48.00	
		74.10
N. C. & Va. Conference:		
Bethel S. S.	$ 5.00	
Carolina S. S.	4.50	
Ingram	9.26	
		18.76
Western N. C. Conference:		
Flint Hill (M)	$ 3.44	
Pleasant Cross	5.00	
Ramseur S. S.	17.40	
Spoon's Chapel S. S.	3.48	
		29.32
Va. Valley Conference:		
Joppa	$ 6.00	
Linville	9.81	

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

KERNODLE.

On July 21, 1946, God, in His infinite love and wisdom, saw fit to call from our midst Mrs. Mary Frances Kernodle, wife of Mr. H. A. Kernodle. She was in ill health a number of years, but was patient through all her suffering and always thoughtful of her loved ones. She was a devoted wife and mother, a kind neighbor, and a loyal and faithful member of Apple's Chapel Church.

BE IT RESOLVED:

1. That we desire to express our appreciation of her life and our grief at her passing.

2. That we extend to her loved ones our sincere and heart-felt sympathy and commend them to God whose grace is sufficient for them.

3. That a copy of these resolutions be sent to the family and a copy be sent to "The Christian Sun" for publication.

Mrs. W. J. BROWN,
Mrs. W. C. KERNODLE,
Miss FRANCES KERNODLE,
Committee.

LOMAN.

God, in His infinite love and wisdom, called Mr. Joshua Taylor Loman to his eternal rest, June 13, 1946. He was a faithful member of Apple's Chapel Church.

BE IT RESOLVED:

1. That God s way is always best.

2. That he was a devoted father and kindly neighbor, who will be greatly missed.

3. That we extend to his family our deepest sympathy and pray God's blessings upon them in their sorrow.

4. That a copy of these resolutions be sent to the family and a copy be sent to "The Christian Sun" for publication.

Mrs. W. J. BROWN,
Mrs. W. C. KERNODLE,
Miss FRANCES KERNODLE,
Committee.

BROWN.

On July 12, 1946, our Heavenly Father saw fit to call Mrs. Callie Wyrick Brown, wife of Mr. E. T. Brown to the life beyond. She had been in ill health for a number of years. She was a devoted mother and wife, a kind neighbor, and a loyal member of Apple's Chapel Church, who will be greatly missed:

BE IT RESOLVED:

1. That we bow in humble submission to God's will.

2. That we extend to her family and loved ones our sincere and heart-felt sympathy and pray God's blessing to give them comfort in their sorrow.

3. That a copy of these resolutions be sent to the family and a copy be sent to "The Christian Sun" for publication.

Miss FRANCES KERNODLE,
Mrs. W. J. BROWN,
Mrs. W. C. KERNODLE,
Committee.

THE GENERAL COUNCIL.

(Continued from page 3.)

dress was deeply spiritual and one of the best messages of the Convention.

Doctor Frank Laubach, our own missionary and world renowned Christian and educator also spoke to an unusually large audience who were inspired by his message. In the book, *Together*, under the chapter entitled, "What America Must Do for the World," Dr. Laubach says:

"The missionary movement must play a major role in preventing a third war. America is the richest nation in the world. Three-fifths of the human race are in deeper poverty, hunger, depravity, ignorance, fear, and despair than exist in any slums in the United States. Misery covers four-fifths of the world." We must ease the suffering and win the friendship of the peoples of Asia as swiftly as possible. By 1955 we shall know whether we are headed toward permanent peace or another worse hell. . . . All we need is enough Christlike love to be willing to do it."

Raymond A. Dudley presented the needs of India in the light of twenty-four years of residence in that land. Paul Nislon spoke on Turkey's Dilemma. (He is of Swedish ancestry.) Since 1926 he has been principle of the Boys' School, Talas, Turkey. Two other features of the Convention were the daily worship periods conducted by the Rev. Ervine Englis, Chaplain of the Council, and the communion service on Sunday morning, in charge of Dr. Douglas Horton. All in attendance at these services were doubtless inspired and went away feeling somehow they had been in fellowship with the Eternal.

The task of reporting *all* that was done or said at Grinnell, would not only be herculean in scope, but impossible in dimensions for one man to review. To have shared the fellowship of that great throng of Christians from many parts of the world, was a special privilege and a glorious opportunity and one came away with a greater appreciation of being a little part of great an organization as our whole church in seeking to help extend the Kingdom of Christ in our suffering world.

LATIN AMERICAN NEEDS.

A careful survey of the whole field of Latin America by those who are in close contact with the situation in each Republic indicates that for the next three years the Bible Society Agencies which serve those countries will require 235,412 Bibles, 324,610 Testaments and 3,249,575 Scripture portions annually.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

The Benediction

We come to church looking for peace. We are sick of the wars waged endlessly among the nations. We want peace in our own hearts amid the confusions of life. We want to be at peace with God—our sins pardoned, our souls purified.

So we come to church. We confess our sins. We worship God. We listen to the reading of the Word. We present our offering.

Something happens to us in church. God hears us and answers us. We hear the eternal Voice speaking clearly. And the last word God says is "Peace."

The minister raises his hands for the Benediction. "The Lord bless thee, and keep thee," he says. "The Lord lift up his countenance upon thee, and give thee peace."

God speaks these words, not the minister. Read the sixth chapter of Numbers, beginning at the twenty-second verse.

Thus it is that the words of the Benediction are divine words, commanded by God, in which God gives the blessing. Ordained ministers are commissioned to speak these words to God's children. The words assure the honest worshipper of God's peace, which passeth all understanding.

We reply in a simple ancient word, saying "Amen." This means "Surely, We are Confident, yes, yes, it shall be so."

In this manner our hour of worship is ended. The purpose for which we came to church has been fulfilled. We have confessed our sins and have received forgiveness. We have expressed reverence and humility in the presence of God. We have been instructed and strengthened. And, at last, we have been promised peace.

The benediction said at the close of the Common Service is the only one commanded in the Bible. This is why Luther insisted that it be used at the close of the Service. Other beautiful words of benediction may be used in minor services of the church, such as Vespers. At the close of the chief Service, only the great benediction commanded by God is sufficient.

—Paul W. Roth, D. D.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, AUGUST 22, 1946. NUMBER 33.

SALTING THE STOCK

On a sunny, quiet Sunday afternoon, the country man likes to take a bag of salt and start to salt the dry cows and young stock in the far pasture. These are the cattle turned out in early May. As the cows get near freshening time they are brought to the barn, but the yearlings and two-year-olds will stay in summer pasture until killing frost time.

Salting the summer stock is the direct motivation for the farmer's anticipated weekly walk, but there is much more to it than the simple utilitarian purpose of supplying needed sodium chloride in white crystalline form to eagerly nuzzling bovines. After a big Sunday dinner, topped off with a couple of pieces of red astrakan pie, it is good to set forth on a perambulating tour of the farm.

Strange as it may seem to urban dwellers, a farmer likes the opportunity to inspect his mowings and crops in a leisurely fashion. A man needs to stand quietly and look at his corn, oats and potatoes. He likes to go through the farm orchard and see how the Baldwins, Northern Spies and Porters are growing. It is a deeply satisfying experience to walk over the fields from which the first crop of alfalfa, clover and timothy has been harvested and to see how the green mat of the second crop is coming along.

Eventually he comes to the summer pasture lot, and as he goes through the bars the cattle are waiting. They have seen him coming and know that their weekly treat is ready. As they crowd around him he talks to them—as good farmers always talk to their livestock. He rubs their withers and behind their ears. He examines their backs for signs of grubs and then drops handfuls of salt at spaced intervals on the ground, where the cows eagerly lap it up with long, rough tongues. In a few minutes the salt is gone and the cattle follow their master as he goes to look at the spring hole near the lower end of the pasture. Salting the summer stock is a pleasant task. It is more than supplying a material need. It is part of the country man's summer routine.

—The (Washington) Sunday Star.

NEWS AND VIEWS

Summer vacations will soon be over. Let's get down to work, and don't forget THE SUN needs your support, too.

We belatedly express our sympathy to Rev. G. H. Veazey in the loss by death of his sister, Mrs. C. C. Milan of Talladega, Alabama.

Elon College will soon open its fifty-seventh session, with possibly the largest enrollment on record. Dr. Smith deserves our appreciation and support in the great work he is doing.

SUFFOLK LETTER.

Rapidly now the camp for young people of the Southern Convention is coming to a close, and it is my thought that this has been a most successful conference of youth. The camp is divided into junior high and senior young people. The Rev. W. J. Andes is the general chairman; Rev. A. Greig Ritchie is dean of the senior camp, and Dr. H. S. Hardcastle is dean of the junior group. The camps are some two or three miles apart across a lake here in the heart of a beautiful pine forest. The cabins are well-built, and with the pine-covered hills and lake, it is a very lovely setting for such a camp.

I have had the privilege of teaching a course in "The Church" to eighty-eight boys and girls. And what a privilege it has been! As we look upon the church today with its tremendous opportunities, and its great responsibilities, it is thrilling to have a group of eager young people for five lessons in so vital a subject. I have talked to them about: (1) The original need for the relationship of worship between man and God, and have followed this thought through the Old Testament; (2) Jesus, the Head of the Church and His laying its foundations as found in the Gospels were discussed; (3) the Church's enduement with power to witness to the Christ, the making of it a world-wide religion rather than simply a Jewish sect was brought out in the third session; in (4) following the Church on through the centuries with such things as the spread of Christianity, the canonization of the Scriptures, the councils for the establishing of doctrines and creeds, leading up to the Protestant Reformation; and (5) finally the denominations, and our own denomination with its present hopes and vision of tomorrow. All of which had to be done in very brief story-book fashion. However, the interest of the young people was surprisingly well sustained to the end. I have never had a more appreciative class.

Mountain-top experiences were felt when in a vesper service including both camps Superintendent W. T. Scott spoke to the more than two hundred young people on life's purpose. It was an inspiring moment with the hillside covered with these youths facing the lake at the close of a beautiful day. Many other very high moments were experienced, which would take us far beyond the length of this article. One who was there will never soon forget the antiphonal singing across the lake arranged by Mrs. W. T. Scott, and the Rev. R. C. Mason. Both camps had rehearsed such numbers as "Day Is Dying in the West," "Fairest Lord Jesus," "Praise God From Whom All Blessings Flow," and "Blest Be the Tie That Binds," each camp taking the phrase or stanza according to prearrangement. It was beautiful, as with the notes of Jimmy Nelson's trumpet these two hundred voices lifted in the summer evening air across the lake and on into the pine-templed forests beyond. It was the sweet voice of a cross-section of American Christian youth. May it be heard around the world!

JOHN G. TRUITT.

COUNTRY PREACHER.

Unknown, unsung, and unhonored is the man who works out his life behind the wheel of a rickety old car and puts his eyes out studying by the light of an oil lamp while he shepherds a country church. He is not put on state convention programs; he is never represented on a Southern Baptist Convention list of speakers; the best preacher of them all, his voice is silenced by those who hate split infinitives more than they hate complacency. His wife rubs out clothes on a washboard in water she has pumped from a well out by the horse lot. She cooks over a stove often fired by mesquite roots or cow chips; wraps a wet cloth around a bottle of milk and sets it in a home-made cooler to keep it fit to drink. His children get up long before daylight, walk two miles to catch a school bus and jolt twenty miles to the consolidated school each day. Saturday they enjoy going to town and getting a sack of striped candy. All hail the country preacher and those who sacrifice with him!

The backbone of Southern Baptist work is the country church. Let it die and our organization vanishes. Let it barely weaken in its fervor and our denomination limps on halting crutches. It is our pride and yet we treat it, as the country preacher would say, "like a red-headed stepson." We consider it fit only as a homiletic laboratory for ministerial students journeying out from the neartst seminary, or for pulpit misfits or superannuates who should retire.

The country and small town deserves the very best that we have in the way of consecrated, intelligent leadership. The pastor of such a church should be able to live decently and comfortably on a salary that matches his city brother's—if we have to revamp our financial program to make it possible. Many a man who is willing to make any sacrifice, yet hesitates to deny his family the necessities of worthwhile living. The rural pastor has many significant advantages over his urban colleague. In some ways his task is easier. He does not have the terrific competition which the city affords: picture shows, entertainments of all kinds, attractive musical programs, and high powered automobiles which carry his members far and wide on the Lord's Day. He is not mixed up with clubs, lodges, civic affairs and social events which hamper his ministry. He can breathe the fresh, clean air, make friends with the clouds, the stars, the sunsets and growing, living things. He can have time for study (if he could only buy the books) and can pray without a fire whistle p u t t i n g exclamation points in the middle of every sentence. He has advantages which would make his position attractive to the best equipped men—except that such men do not care to starve to death. Who ever saw a fat country preacher?

The day is upon us when we shall have to repent of our sins against the country church. We shall have to set up revolving mission funds to be used in the construction of adequate houses of worship with educational rooms for every class and department of standard Sunday Schools and Training Unions. We shall have to supplement the salaries of rural pastors out of our adequate resources, and what is more, supplement their spirit by giving them deserved recognition. Anything short of these measures is disastrous.—*Baptist New Mexican.*

Churches of the World Mobilize for Action on the Peace Front

By WALTER W. VAN KIRK.

The International Conference of Church Leaders on the Problems of World Order met at Girton College, Cambridge, England, August 4-7. For the first time since the cessation of hostilities representative churchmen, lay and clerical, took counsel regarding the responsibility of the ecumenical churches for the establishment of a just and durable peace. The sixty delegates were drawn from fifteen nations including certain of the former occupied and enemy countries. The Conference met under the joint auspices of the World Council of Churches and the International Missionary Council. Mr. John Foster Dulles, chairman of the Federal Council's Commission on a Just and Durable Peace, was unanimously elected president of the Conference.

A sense of urgency possessed the minds of the delegates. Across the channel an entire continent lay prostrate. The reverberations of "Operation Crossroads" could be heard in Cambridge. The Paris Peace Conference was haggling over procedure. China was threatened with civil war and the whole of East Asia was in ferment. Not a single delegate but was aware that for civilization it might be now or never. "No one knows how much time is given to mankind," the Conference said, "to find a way out of the political and economic conflicts of our day into an order of mutual trust and stable peace." "But we do know," it was added, "that if the nations do not find a new way of regulating their relationships we are doomed to mutual destruction."

Into this realistic appraisal of the world crisis there was injected a note of hope—a hope grounded "in the goodness and power of the God and Father of our Lord Jesus Christ." "His Kingdom in the Heavens is unshakable," the Conference declared, "and the good work which He has begun on earth and in the Church can never finally be undone."

The primary purpose of the Conference was to devise a coordinated strategy of action by which the non-Roman churches might concert their efforts for the establishment and maintenance of world order. The World Council of Churches and the International Missionary Council had previously determined to create a Commission of the Churches on International Affairs. It was left to the Cambridge Conference to recommend procedures regarding the structure and functions of this Commission.

This proved to be not an easy task. There was the sheer physical difficulty of bringing widely separated churches into a practical working relationship. There was, at the outset of the Conference, a disparity of views regarding the nature and limit of the churches' task in the area of world politics and economics. There was a partly negative outlook with respect to the United Nations and other international bodies. It soon became clear, however, that the delegates were resolved to achieve the purpose for which they had been assembled.

A charter was agreed to under which the Commission of the Churches on International Affairs will proceed with its task. It was specified that the primary responsibility of the Commission "shall be to serve the Churches, Councils and Conferences which are members of the World Council of Churches and the International Missionary Council as a source of stimulus and knowledge in their approach to international problems, as a medium of common counsel and action, and as their organ in formulating the Christian mind on world issues and in bringing that mind effectively to bear upon such issues."

The aims of the Commission were defined as follows:

1. To encourage the formation in each country and in each church represented in the parent bodies of commissions through which the consciences of Christians may be stirred and educated as to their responsibilities in the world of nations.

2. To gather and appraise materials on the relations of the churches to public affairs, including the work of various Churches and Church Councils in these fields and to make the best of this material available to its constituent churches.

3. To study selected problems of international justice and world order, including economic and social questions, and to make the results of such study widely known among all the churches.

4. To assign specific responsibilities and studies to sub-committees or special groups, and to claim for them the assistance of persons especially expert in the problems under consideration.

5. To organize study conferences of leaders of different churches and nations.

6. To call the attention of the churches to problems especially clamant upon the Christian conscience at any particular time and to suggest ways in which Christians may act effectively upon these problems, in their respective countries and internationally.

7. To discover and declare Christian principles with direct relevance to the relations of nations, and to formulate the bearing of these principles upon immediate issues.

8. To represent the World Council of Churches and the International Missionary Council in relations with international bodies such as the United Nations and related agencies.

9. To concert from time to time with other organizations holding similar objectives in the advancement of particular ends.

With respect to the eighth aim it was specified that the Commission's contacts with international bodies should be so construed as to assist in the progressive development and codification of international law; the encouragement of respect for and observance of human rights and fundamental freedom, special attention being given to the problem of religious liberty; the international regulation of armaments; the furtherance of international economic cooperation; acceptance by all nations of the obligation to promote to the utmost the well-being of dependent peoples, including their advance toward self-government and the development of their free political institutions; the promotion of international social, cultural, educational and humanitarian enterprises.

It may well be that the Cambridge Conference will come to be regarded as a milepost in the quest of the churches for a warless world. It is yet to be demonstrated to what extent the newly created Commission can effectively mobilize the resources of Christendom for the furtherance of world order. It can be said, however, that an agency has been created through which the churches, if they have the will to do so, may make their voices heard and their influence felt in the shaping of the future.

NOTE: Inquiries regarding the Commission should be directed to the American Comittee for the World Council of Churches, 297 Fourth Ave., New York 10, N. Y., and the International Missionary Council, 156 Fifth Ave., New York 10, N. Y.

MANY MANSIONS—CELESTIAL AND TERRESTRIAL.

The comforting influence of St. John's fourteenth chapter may be taken for granted. Does this exhaust its meaning and usefulness? "In my father's house are many mansions," rooms, or abiding places. There is no disposition here of dealing in strict or critical exegesis, but the rich suggestiveness of the passage lends itself to many applications.

We have been taught to pray, "Thy will be done on earth as it is in heaven." This is the essence of the Kingdom of God, the celestial pattern becomes the terrestrial. It is not God's will that we should simply have "pie (or mansions) in the sky by and by," but that we should have them here and now.

Our civilization has applied the concept of many mansions to practically every phase of life save that of the rural church. The one room school house is only a memory. So few of us were born in one room houses that it is rapidly becoming a distinction. But one room churches remain scattered over our land.

Why not have rural churches with many rooms, mansions if you please? Why not have a foretaste of heaven in these rural areas? Let the rural church use its wide open spaces, its rich resources of stone and timber for the glory of God. Surely it is the will of God.

We realize that the mere multiplication of rooms does not make a church any more than it makes a home. But it does create an adequate setting for enlarged activity and enjoyment. The proper setting should provide some stimulus for an improved program. Added facilities create an invitation to more efficient service.

Think of the variety of abiding places: the sanctuary, a spacious vestibule, a reception room, a social hall, and a shady lawn in the summer. Where should one find a better place to linger or abide? Literature, pictures, music, activities and genuine friendship contribute greatly to the abiding habit. Some churches, with their limited facilities, stern architecture and unyielding furniture, are not conductive to hospitality. They need the touch of the heavenly.

"In my father's house are many mansions." Is not the church "my father's house"? Then why should it not have the architectural specifications? Many mansions, celestial and terrestrial, should constitute the birthright of every child of God.

THE PULPIT PRAYER.

After visiting our churches across the continent, Dr. Boynton Merrill reported that one of his keenest disappointments was the poverty of the pulpit prayers. He noted sins of omission and commission: the parochial nature of extemporaneous prayer, grammatical errors, and the frequent use of pious grunts to bridge chasms of uncertainty.

The Rev. William Robert Catton of Decatur, Illinois, is trying to redeem this phase of his pulpit ministry. He writes: "I have taken to writing out the pastoral prayers for the morning service, trying to find a middle ground between the over formalism of the prayer book liturgy and the carelessness and sloppiness that sometimes go with unrehearsed prayers." It has been our privilege to publish a number of these prayers. It is our hope that other ministers may follow his fine example. Mutual benefits will be realized in pulpit and pew. R. L. H.

A PASTORAL PRAYER.

Almighty God, our Heavenly Father, we come to Thee in the strength of Thy promise to us that "if with all your hearts ye truly seek me, ye shall surely find me." Let our seeking be with all our hearts.

We would rise above whatsoever is mean and selfish. We repent us of our sins. Have we, this week, at any time, been angry with one another? Is there any trace of bitterness in our hearts against what fate has brought us? Have we sought too much the devices and desires of our own hearts, and too little the large and generous purposes we should be following? Our weakness shames us. The good we would, that we do not; and the evil we would not, that we do. And Thou art so patient with us. Our loving and forgiving Father, have mercy on us yet a little longer, we beseech Thee.

Send out Thy light and Thy truth, let them lead us. With all our hearts we will follow where they lead. To whom shall we go, if not where Thou dost lead? Thou hast the words of eternal life. It is in Thee we find ourselves. What Thou dost plan for us is good! We must choose what Thou dost choose, or our own poor choosing is in vain.

Give us Thine own divine repugnance for the lesser good. We are so easily content. We reach our goals, because our goals are set too low. So soon are we made happy. Show us, in all its true majestic splendor what God considers happiness. Thou hast made us for the Kingdom of God; let us refuse to be content with the lesser kingdoms of this world.

Thus, with all our hearts we truly seek Thee. May we find Thee this day. If any here today are lonely, wilt Thou be their companion? If any here today are weary or discouraged, may they here find rest unto their souls. If any are sad, may they find a new joy in believing. In all our need, help us to make the glad discovery that the Eternal God is still our refuge, and underneath are the everlasting arms. Be with us, here and now. Be with our loved ones, wherever they may be. Speak to each one of us the word that we need, and let Thy Word abide, until it has wrought Thy holy will.

We pray in Jesus' name. Amen.

—William Robert Catton.

National Adult Work Planning Conference Held at Lake Geneva

A comprehensive study of the entire field of adult work for church and community, and projection of long-range objectives for a vital program attractive to adults was made by 200 delegates to the National Adult Work Planning Conference held at Conference Point Camp on Lake Geneva, Wisconsin, July 28-August 4.

Planned as part of the interdenominational United Christian Adult Movement, the conference was sponsored by the Federal Council of the Churches of Christ in America, Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement of the United States and Canada, and the United Council of Church Women.

Leaders in foreign missions, home missions, religious education, men's work, women's work and social action, delegates examined and evaluated present needs in the post-war world and the essential tasks and concerns of the church, and studied how these can become part of the local church program. A printed report of findings will be available in the fall through denominational and interdenominational agencies. Plans were made for continued study of adult work in light of changing national and international situations, with a second planning conference set for not later than 1948.

New Approaches to Mission Work.

Major issues came in for study at the conference. Under the leadership of Dr. Willis C. Lamott, Philadelphia, director of missionary education, Presbyterian Church, U. S. A., and Dr. Franklin D. Cogswell, general secretary, Missionary Education Movement, "Changing Aspects of the Christian Mission Abroad" were discussed in commission session. The commission urged the use of "revolutionary modern methods to bring the gospel of Christ to all people of the world," including use of radio, motion picture and the airplane. Recommendation was made that weeknight schools of missions for total church congregations be set up to teach the importance of the world missionary enterprise in "creating world community, without which world order cannot be realized." The commission asked that "the pastor, rather than women, be the guiding force in mission study in the local church."

Considering the missionary work in the United States and its possessions, another commission under the leadership of Dr. Mark Rich, New York, secretary of town and country work, Northern Baptist Convention, reported that "the present problems of change in connection with underprivileged and minoriy grotups are not new, but have been accelerated by war and its aftermath." Objectives outlined for the church's service to uprooted people were: 1. To prevent people from becoming uprooted, by relating them to sound and secure communities. 2. To obtain or render necessary social services and spiritual guidance to those who already are uprooted. 3. To encourage and assist agricultural migrants and other uprooted people in the processes of resettlement and integration into ongoing communities.

"World order is a Christian imperative," declared the commission on World Order in its report to the conference. Miss Mabel Head, New York, vice-president of the United Council of Church Women, headed this commission. In recommending "right attitudes" for Christian people, the commission said: "Since world order is dependent upon right attitude, the program of every church should give prominence to methods of eradicating fear, suspicion and prejudice. Each Christian should pledge himself to refrain from repeating hate and fear stories, and to reply to those that are told by others with stories of good will."

The commission on "Relief and Rehabilitation of the War-Stircken Peoples and Areas," headed by Mrs. Elsie Culver of New York, assistant director of promotion, Church World Service, asked that Church World Service be requested to consider setting up a tribute fund, "gifts to which will be used to sustain life of children in disaster areas, as living memorials to those in whose honor or memory the gifts are made."

Family As Training Place in Religion.

Declaring that the family "is the first, the most natural and the most influential training place in religion," the commission on "The Christian Family Facing the Changing World" expressed its belief that church-related colleges and theological seminaries should include courses in training for Christian family life. It also made an appeal to the press, motion picture and radio industries to "recognize that they have great power for good or for ill to the home" and that they "give constant attention to the exerting of an influence favoring the stability and wholesomeness of homes and the sacredness of marriage and parenthood." Commission leaders were Dr. L. Foster Wood, New York, secretary of the Commission on Marriage and the Home, Federal Council, and Dr. C. W. Longman, Springfield, Illinois, executive secretary, Illinois Church Council.

Two groups of adults came in for special attention during this study—young adults and those of retirement age or older. In a commission on "young adults" led by Dr. Richard E. Plummer, Philadelphia, director of adult work for the board of Christian education, Presbyterian Church, U. S. A., responsibility of the church for reaching, teaching and guiding young adults in the Christian way of life was emphasized, recognizing that many are returned veterans and their wives. The commission stated that "young adults need reassurance as they face problems related to adult life," and they should be aware that "the church will help provide such guidances as they may need in order to find themselves and assume their places of responsibility and service in each phase of Christian life." Through a young adult group in each local church, the church can provide opportunities which will enable them to achieve a satisfying fellowship with each other and with God.

Under the leadership of Miss Virginia Stafford, Nashville, adult department of the Board of Education, The Methodist Church, a commission studied a new opportunity open to the local church, those of leisure years," pointing out avenues of increasing service possible both to people of retirement age and older, and those who for other reasons have spare time. Many suggestions were made for finding ways in which these adults can be of assistance in local churches, using skills and talents learned through the years. Preparation for "leisure years" by young and middleaged adults psychologically, physically, economically and devotionally were pointed out.

Evangelism and Stewardship Emphasized.

The commission on Christian stewardship under the leadership of Dr.

(Continued on page 14.)

News of Elon College

By President L. E. Smith.

ELON'S FIFTY-SEVENTH OPENING.

For fifty-six years the Christian Church, now Congregational Christian, has conducted a four-year, standard, Christian college at Elon. At times the going has been hard, but at no time has it been a serious question as to whether or not the college would go. Each opening in September has had its problems, but the problems of the fifty-seventh are different to any I have known. Always at this time of the year we have had "with-drawals," and we have them this year, but we have returned far more fees and applications this year than have been requested. We do not have room to accommodate all who want to enter. Could anything present to the college's constituency the need of more and better dormitories than the fact that hundreds are turned away for the lack of room? This may not be a good time to build, but it certainly is high time we were raising money with which to build. While our church colleges are sitting by refusing to build, we might remind ourselves that our state schools are not losing any time in providing what accommodations and equipment are needed for a greatly enlarged enrollment. They are spending the money and we are putting it up through taxes. To be sure it costs more to build now, but almost without an exception we are making more money than heretofore. We can afford to pay more for buildings and equipment. If we do not build pretty soon, we shall find ourselves at a great disadvantage when the competition becomes keen.

The United States Government has proposed to assist us with our problems by providing temporary housing for married veetrans. Elon College has been assigned sixty-six family units. The college agrees to furnish the land, grade streets and sidewalks, prepare the ground for the erection of the houses and bring water, sewerage, and fire protection to the premises. This is proving to be quite expensive. The Government agrees to bring the houses to the premises and erect the same ready for use. This work seems to move terribly slow. Only thirty of the units have reached the college and none are ready for occupancy at this writing. We are hoping that the first thirty units will be ready by September 1, and that the other thirty-six units will be ready soon thereafter. At any rate, we are grateful for this assistance. It will give that many more veterans a home and an opportunity to enter college. The Government houses are to be furnished completely with the exception of dishes, silverware, etc.

Like many other colleges Elon is finding it difficult to secure sufficient and acceptable teachers for its faculty. At this writing we need a science teacher, an English teacher and a teacher for home economics. This is the situation today. There is no assurance what it will be tomorrow.

DR. JOHN A. CLARKE.

Dr. John A. Clarke, who for a number of years was professor of French in Elon College, died this morning, Thursday, August 15, at Alamance General Hospital, Burlington, N. C., where he had been a patient for the past ten days. Dr. Clarke died of heart trouble. He was expected to return to the college today.

His relatives have been notified but funeral arrangements have not been completed.

FIFTH SUNDAY OFFERINGS.

Financial support of the college through the Sunday schools and churches of the Convention is essential if the college is to continue as our church school. There are other ways, however, in which our church may support its college. We need money but we also need students, the young men and the young women of the homes of our church and former students. Of course we are completely filled at present. There is no room at all for additional students; in fact, we have turned hundreds away but we have not turned our own young people away whose high school records commended them for college. That is, we have given room to the families of our church and of our former students. We want our own young people in Elon College. Our church constituency is welded together on its own college campus. An understanding and a friendship are formed that will mean effectiveness and efficiency for the church and college in after years.

As a church we may begin now to create our student body for Elon College for years to come. Begin now to spenk to your young people about enrolling now for 1947-48 or for the years that are to follow. We need your full support including financial contributions. We greatly appreciate the fine cooperation on the part of our Sunday schools and churches.

The following offerings were received during the past week by the college from the churches and Sunday schools of the Convention:

Previously reported	$4,997.68
Churches.	
Va. Valley Conference:	
Bethel	4.13
Joppa	6.00
Linville	27.87
Mayland	17.00
Mt. Lebanon	14.00
Timber Ridge	42.00
Wood's Chapel	12.00
Sunday Schools.	
N. C. & Va. Conference:	
Carolina	22.00
Western N. C. Conference:	
Spoon's Chapel	1.00
Va. Valley Conference:	
Mt. Olivet (G)	7.31
Total	$ 153.31
Grand total	$5,150.99

MANY SCRIPTURES USED.

Over 14,500,000 copies of the Scriptures, in more than forty languages, were distributed by the American Bible Society in its War Emergency Program over a six-year period ending June 30, 1946.

The largest number of the books (8,923,355) was supplied to the various branches of the Armed Forces where distribution was made by chaplains to those who indicated a desire to own and read the Scriptures. At the height of the war, calls for the Service Testaments were so large that a special assembly line was installed at the printing plant. During the peak period a record run of 10,000 copies a day poured from the presses.

People in liberated areas, many of whom had lost their homes and personal belongings, were eager to own Bibles or Testaments in their own languages. It required more than three million copies in twenty-three languages to fill these needs.

Scriptures in languages running the gamut of the alphabet from Afrikaans to Yiddish found their way behind the barbed wire where, chaplains reported, prisoners of war cut off from the ordinary activities of the daily routine, welcomed the Books eagerly. Bibles, Testaments and portions of the Bible to the number of 2,494,148 were distributed to these men.

A Protestant Strategy for Home Missions Today

By Herman N. Morse.

Message of the President of the Home Missions Council of North America, Delivered at the Annual Meeting, Buck Hill Falls, Pennsylvania.

The wording of my topic may seem infelicitous to some because of the miliatry derivation of the word "strategy," referring to the broad plan of campaign before the joining of battle. I do not intend to press the military analogy although the Protestant Church does have a war on its hands. The "principalities and powers and the world rulers of this darkness" of which Paul wrote are still grim, unvanquished enemies. In the sense that an adequate strategy implies a common plan and objective, a common sense of urgency and a common dynamic, the lack of such strategy in the church could be an almost fatal weakness. That is perhaps truer now than ever before. Without too many grandiose implications, the question I want to discuss is the meaning for Home Missions of this present age.

The church seems always to be confronting a crisis. Our national history has been a long series of them. Each was greeted by the prophets of gloom with dire forebodings. And in each some bland optimist has arisen to assert that all would be well since "the Christian Church has the answer." Neither has ever been entirely right. The worst has never happened. And usually, if the church really had the answer, it thought of it too late. Yet, the nation and the church have weathered each storm, learning the lesson after the event and spending each interim between crises discovering how to avoid the one that has already passed until a new and different one engulfs us. By which it follows that our broad strategy is usually already outmoded before it wins general acceptance. I think I could easily document that but will not take the time to do so. The lag between social change and institutional adjustment is too obvious to require comment.

Right now I am more interested in the future than in the past. We are entering upon an exciting new age, rich in promise and fraught with deadly peril. A few years ago we were in a depression world that knew unemployment, hunger and fear and that saw the rise of new and terrible tyrannies in the world. Yesterday it was a world at war, a bloody, struggling world wracked with terror and hatred. Today it is a day of uneasy peace; the four horsemen of the Apocalypse ride again and millions around the world are in bitter suffering while other millions are gripped in a nameless dread. Tomorrow's world is a question mark. Its possibilities of greatness and of disaster are beyond calculaion. What will answer its question? Will science, or power, or selfish greed, or love? Our very existence hangs on the answer.

During the war, one of the most frequently heard statements was that we were fighting to preserve "the American way of life." Sometimes it was said by those sincerely devoted to the highest ideals of democracy, and sometimes by advocates of the worst forms of reaction. But what is "the American way of life"? Is it described in the tales of frivolity, greed or crime of which our daily papers are so full? Is the sum of it in a car in every garage, a stock of nylons in every bureau drawer, a saloon and a movie in every block, a half-empty church around every corner, a crooner on every radio corner, Jim Crowism in every public place? Or in the millions who eke out a precarious livelihood on eroded fields and denuded hillsides, living in comfortless cabins or making of the broad highway their home, or standing disconsolate outside the locked door of hope? Or in the fact that so many have less of everything needful —food and clothing, health and education—than we have the means and the knowledge to give them? We know that it is not the spirit of it. Yet we know, too, that there is a hard quality in our democracy and a certain inability to make wise and generous use of our material and social resources, with a high sense of social responsibility.

Norman Cousins, in his now famous essay, *Modern Man is Obsolete*, emphasizes the fact that for centuries technological change occurred so slowly that it imposed no burdens on the evolutionary intelligence of man. He points out that it took at least 500 years to develop a knowledge of metallurgy and about as long to learn the science of chipping flints; that a wheel turned as fast in Hannibal's time as in George Washington's; but that with the development of steam and electricity two generations saw more technological change than all the previous ages together, with wheels and machines turning so fast that finally could cover more distance in a day than he could previously do in a lifetime. Now, before man has caught up with, let alone mastered, the Industrial Revolution ushered in by steam and electricity, he is suddenly projected into the atomic age.

I take this as a sort of parable for our pondering. The church and our enterprise of Home Missions are, in their organization, procedure and point of view, still struggling with the transition from the frontier into the modern age. And now, what we called the modern age is already behind us. The question mark is ahead of us.

Some are inclined to think of the church as in some way free from the influence of those that beat so powerfully upon the social, political and economic life of our time. Because they believe that God is not to be shackled by any power of man's devising, they believe also that the church can ride out any kind of storm. What they forget is that the church, whatever else it may be, is a very human social institution with its roots deep in the soil of our common life. It is also an imponderable spiritual force, above time and the world. But the church we see and whose influence in the world we can make or mar is very much a part of its world and necessarily sensitive to any deep social change. To be sure we have always the problem of how the church can function helpfully in society and not be overwhelmed by it, can stand above society and not sacrifice its power to direct and change it. At least we know that any drastic changes in contemporary life must affect the church both in the sense of creating new responsibilities and opportunities for the church and of condition its ability to meet them. of conditioning its ability to meet them.

While many of the underlying social forces now causing us so great concern are the counterparts of forces which have always been formative in our national life, they operate on a vaster scale, in new combinations and against a different social and intellectual background. What we can presuppose has changed. In earlier periods not only the church but society outside the church took for granted the ultimate centrality of the Christian religion to a far greater degree than is true today. Increasingly both the church and society

(Continued on page 8.)

MISSIONARY OFFERINGS.

REPORT FOR AUGUST 9-16, 1946.

Sunday Schools.

Morrisville—E. N. C.	$	2.98
Mt. Carmel—E. Va.		6.13
Total for week	$	9.11
Previously acknowledged ..		36,318.89
Total since Sept. 1, 1945 ..	$	36,328.00

The Mission Board's year ends August 31, 1946. The special gift to the Shaowu Mission amounts to something over $11,000, leaving the amount contributed for the regular mission work about $25,000. It is earnestly hoped that the receipts may reach $30,000 for the regular work of the Board by August 31. Won't you make your individual, Sunday school, and church contribution as liberal as you can and forward them to me in time to be counted in the August receipts?

Respectfully submitted,
WM. T. SCOTT, *Supt.*

A PROTESTANT STRATEGY FOR HOME MISSIONS.

(Continued from page 7.)

assume, at best, a spiritual leaven in an almost completely secularized world that can take its religion or leave it alone but that, in either case, more and more organizes its life apart from spiritual considerations.

I have been speaking of the church rather than of Home Missions because Home Missions gets its mandate from the church. It derives its meaning and strength from the church and has as its objective to build up and extend and strengthen the ministry of the church. That the church as we know it in this country has largely come out of the work of Home Missions comes out of not half as significant as that the work of Home Missions comes out of the life of the church and to have lasting meaning must express and help to form the true spiritual aspirations of the church. But this relationship between Home Missions and the church creates both a problem and a challenge. Since Home Missions proceeds from the life of the church and has as a major objective the strengthening and extension of the church, it is always anchored to the more conservative and sectarian character of the church. Yet, because it represents the church in areas of change and need and beonyd the borders of its normal experience, because it is the spearpoint for entry into new fields of service, because it bears the brunt of the impact of the social and community forces that beat upon the church, it must always, to fulfill its mission, be a force pulling the conservative, sectarian church into a broader fellowship and a more adventurous pioneering. If it fails in this it fails in everything.

The urgency of the present situation for the church and for the missionary enterprise chiefly arises from the fact that the world has taken more seriously than we ourselves have the basic implications of Christian truth for the life of the common man. Christianity is the hope of the dispossessed and not, as we have so often sought to make it, the bulwark of the privileged. Today around the world, here as much as anywhere, the masses of men are in ferment and revolt. Henry Wallace's phrase, "the century of the common man," is much more than an idealistic generalization. It is a statement of profound truth of literally world-shaking import. Everywhere the upsurge of the dispossessed, thrusting a clenched fist through the ancient crust of privilege, is a portent for the church and for democracy to consider. Everywhere the uprooting of loyalties and old ideals no less than of people; everywhere the countless millions straining up the steep, tortuous road to the goal of justice, freedom and brotherhood; everywhere the seemingly endless struggle against fear and want; everywhere the revolt against discrimination; everywhere the deep yearning of the heart of the world for security against that which robs man of hope and throttles his highest aspirations—these all pose for us the question of whether our Christian democracy can reassert and make good on its basic assumptions or whether some form of secular ideology will win out against it. "To hope till hope creates out of her own wreck the things she contemplates!" What will answer that cry of the heart?

All of which brings me to this question of strategy. Perhaps the first thing one should say on that is that our problem is not primarily one of strategy at all but of spirit and attitude and faith. The church is one institution which it is futile to discuss in terms of techniques or strategies apart from the spirit that is in us and our dependence upon a power that is greater than we are. No one will doubt that the most important consideration is our confidence that our Christian gospel—our belief in the fatherhood of God, the redeeming love of Jesus Christ, the brotherhood of man and the coming of the Kingdom—is the one great hope of man and the world. Because of this gospel the church has a mandate for a redeemed world. The source of our concern for the world is our gospel. Our objective is the fulfillment of that gospel. It is of the essence of our faith that it must ever seek to propagate itself. There have been religions characterized by a self-complacent exclusiveness that simply dismisses the world from consideration. Others have been animated by a fierce, crusading zeal, seeking to impose their faith upon the world by force—religion in armor, stern implacable. Evangelical Christianity is different from both. We miss its meaning utterly if we seek to force it upon anyone or if we withhold it from anyone. It has a world mission to seek, to share and to save, but it is to conquer by love alone and by its inherent and eternal rightness.

Because of its gospel the Christian Church must be a missionary church. Why is this? Our answer is not limited to the mechanistic, dogmatic answer of an older day, the sense of need to snatch individual brands from the burning. Rather it is an assertion that only the gospel can open the door to salvation for man or for society; that all true progress must be spiritual in nature and arise out of man's relation to God because the spirit of man calls to the spirit of God and finds the answer to its need only in God. The missionary character of the church roots in the axial convictions of our faith.

This leads me to two broad principles which seem to provide the key to the needed strategy for Protestant Home Missions today. The first of these concerns our imperative need to demonstrate our belief that the Christian gospel—our faith in the fatherhood of God, the redeeming love of Jesus Christ, the brotherhood of man and the coming of the Kingdom—is the one socially unifying

force, over and above all racial or social or cultural cleavages, that can unify the society of our day. Look how the world and every national society in it is in danger of being socially rent asunder. The greatest need in the world today is unity on the basis of common faith and a common brotherhood. That faith and that brotherhood are our heritage, but the practice of the church confuses the one and often denies the other. For us in the enterprise of Home Missions this involves three closely related emphases which I will describe as equality of religious opportunity, equality in social and community standards, and equality in spiritual fellowship. The first concerns our task in evangelization, the second our task in Christian service, the third our practice of Christian discipleship.

As to evangelization, I do not want to ring too many changes on a familiar theme. We all take for granted that this is the central concern of the church and are, for the most part, strangely complacent about our evangelistic shortcomings. There is no credit and no comfort in the reflection that in the U. S. A. are more than fifty million people of church membership age outside the membership of any religious body and millions more who might properly be of concern to the Protestant churches. It is a striking fact that of every thousand of our people of church membership age, 484 are not church members and 40 belong to non-Christian bodies, while only 309 are Protestant members. We can't have a missionary church unless we have an evangelistic church. As when the woman in the throng about Jesus touched his garment and was healed, so the church should be in the press of humanity and its touch should mean life and power.

However, what I want particularly to emphasize assumes this basic concern and asks, rather, how it is to be expressed. In this connection as in all others we have to look realistically at the characteristics of the modern scene. Its most important aspects are : *first*, its immense mobility; *second*, the devastating effect of this mobility upon stable local loyalties which tend either to be destroyed or to be shifted from their tangible local forms to broad generalizations; *third*, the secular atmosphere of ordinary living with its endlessly elaborated round of interests, demands and opportunities and its constant clamor of voices giving conflicting counsels. Then look with an equally realistic candor at the church. It is still trying approach this milling mass of the unchurched on a highly selective and individualized constituency basis. Our habit of identifying particular churches not with the community as a whole but only with selective elements in it not only makes the church unwittingly a participant in group conflict rather than a solvent of it but also shatters the continuity of our religious appeal in every changing community and at the same time makes community integration more difficult. The church gives the commuity a striking example of selective disunity supported by allegedly spiritual sanctions.

It seems a plainly evident truth to me that while this essentially competitive selectivity in evangelization well served the purpose of the church in the days of pioneer expansion, it is now completely obsolete. That is, it is obsolete if our purpose is to evangelize the nation rather than simply to have a sequence of churches struggling to maintain themselves as institutions. To evangelize America today we must approach it not on the basis of a selective appeal to separate groups or individuals but on the basis of the community as a whole.

The Protestant Church in America began as a parish church. Frontier conditions and pioneer expansion, the increasing diversification of society and many other factors operated to displace it with a very different conception. Thereafter nine-tenths of our churches never had a parish in any strict sense. Instead, each had an area of operation and a selective constituency. The result has been that we have seldom approached communities or people just as people. We have had an evangelistic appeal for everyone but for each after his own kind and in his own place and often with a plain intimation that he was expected to stay in his place. Negro churches for Negroes, Indian churches for Indians, Japanese churches for Japanese, Italian churches for Italians, Jewish missions for Jews, rescue missions for the down-and-outs, main-line churches for main-liners, other-side-of-the-track churches for the underprivileged. Communities change and churches move to escape the wrong kind or follow the right kind of people; communities change and some churches wrap the mantle of their respectability about them and lie down in peace to die while other churches appear to minister to the folks that Joseph didn't know. Even within a single denomination you will often find two or three churches near together to permit convenient distinction in constituency. For twenty-five years the conviction has been growing upon me that this practice not only results in fracturing the community but under modern conditions almost fatally handicaps the evangelistic effort of the church and that Home Missions is often forced into the unworthy role of ministering to those to whom the stronger churches simply do not want to minister.

In recent years we have emphasized increasingly the parish approach to the Jews as the only answer to that particular evangelistic problem. I am saying that the time is coming and now is that the parish approach is the only answer to *any* evangelistic problem. This for two reasons: first, unless we anchor the idea of evangelism to the parish and the idea of the parish to the community, the total influence of the Protestant Church will be increasingly weakened. Many churches will remain strong, but it will be a case of "Peace without victory." The Christian community will be weak. And *second*, this approach is the only one that avoids a tragic hiatus between faith and life. Unless the urge to share a faith is accompanied by an urge to share a way of life and a fellowship, it will seem insincere and will be inacceptable to many. The passion of the church for the unsaved must certainly include a passion for all of the unsaved within our reach; and the passion for the unsaved must come to mean a desire for fellowship with both the saved and the unsaved. Our great need is thus to see the community as a whole and to be sensitive to all its needs. That gives a meaning to equality of religious opportunity which fairly equates it with our highest Christian and democratic assumptions.

From that same root actually comes the modern social concern for equal standards of living for everyone. Society, for its own preservation, will not long tolerate the continuation for many of unequal opportunities for health, education and the other basic necessities. Home Missions has an honorable history of service to such needs. There is still need for its direct ministry to many groups and communities. There is even greater need for forthright leadership to correct basic inequalities. The two things—ministry in particular situations and an unequivocal influence on behalf of the rights of all—can no longer be kept distinct. To minister to needs which exist only because Christians tolerate them and in some instances profit by them is at best a half-hearted service. True Christianity can no longer make

(Continued on page 15.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

My "Hubby" is away on his vacation this week at Crabtree Camp! I am taking mine at home. I am just too tired tonight to tell you a story. Now you read the kindergarten article and make up your own story. I'll help you get started:

GOING FISHING.

Once upon a time there were three little boys. They were brothers. They all had the same birthday. Why? Because they were triplets. When they were going to be four years old they wanted to celebrate their birthday by going fishing. (Now you finish the story. Where they went fishing. How many they caught! I wish that one of you would finish the story for me and send it to me to put in our page soon.)

Thanks, and good-night!

NATURE QUIZZ.

WHAT TREE AM I?

I am a tall stately tree. My branches create a lovely shade for children at play. Birds and squirrels make their homes among my branches. The fruit which I produce is enjoyed by squirrels. Often times Mr. Farmer has his little boys gather them and feed them to his hogs. They are called acorns. Your college in North Carolina is named for me. I, and many others like me, grow on its campus. What tree am I?

* * * *

You admire me in the springtime because my lovely white and pink blossoms make your hills look like fairy land! Later in the summer you have fun playing with my green berries which soon turn to a brilliant red. I furnish food for your feathered friends. There are not as many of us who wear pink blooms as there are who wear white. The first part of my name spells an animal which you have for a pet! What tree am I?

* * * *

I am a lovely shade tree for your lawns. My leaves are a glossy green. My bark is smooth and barefooted boys like to climb up into my branches. In the fall when the sap starts to recede, my leaves turn all sorts of lovely shades, just like the colors of the rainbow! In New England syrup and sugar are made from the sap which climbs up through my veins! What tree am I?

* * * *

Answers to Last Week's Quizz.

Goldenrod, Field Daisy, Queen Anne's Lace.

DEVELOPING THE IMAGINATION.

By ANNIE L. GAETZ.

Issued by the National Kindergarten Association.

The ability to imagine, like any other manifestation of the intellect, is born with the child, and the imagination can be improved and developed if the child has the right kind of experiences.

We frequently hear a mother remark in a regretful tone that her daughter is "such an imaginative child," or that her imagination is "altogether too vivid." Many parents do not realize the advantages of a healthy imagination and actually consider it a drawback.

The child with a good imagination has many advantages over her unimaginative sister. For instance, she can have a beautiful china teaset from the broken parts of a discarded plate—after Father or Mother have kindly filed the edges—or she can furnish a doll's house from the pages of a general catalogue. The query, "What can I do next," is seldom heard from her. At school, too, she benefits from her imagination. In the study of history, reading, and composition, this child will visualize the subject matter almost as clearly as if it were presented in a moving picture.

There are many games which are helpful in the development of this ability. A story in some of the old school books tells of a very old lady who was too feeble to run and play, and a dear little boy who, on account of a disordered knee, was unable to do so. In imagination the two played hide-and-seek. Is it not a beautiful picture: this old, old lady with an imagination keen enough to pass over the many intervening years, and the child who, although unable to romp and run, enjoyed these activities in fancy—these two—playing together the simple, natural games of childhood?

This *imaginary* game of hide-and-seek is good for all children occasionally, because it develops the imagination and because it is conducive to maintaining harmony and quietness in the home.

Another game, *imaginary dreaming*, should be welcomed by mothers who have difficulty in getting their children to sleep after they have been tucked in, it is an excellent plan for the mother to talk quietly to them about some interesting event of her own childhood days—a visit to the seashore, the sugar camp, or some other occasion that would particularly appeal to them. They should be left with instructions to close their eyes and imagine that they are enjoying a similar pleasure. Besides developing the imagination, this game will quickly and agreeably bring the Sandman on his rounds.

On rainy days, when you simply do not know what to do with the children, get them to make up a story. If one of the group can write and spell pretty well, to him should fall the honor of recording the story as the children make their contributions, the mother tactfully assisting them to draw on their imagination. The story might run something like this:

Mother—"To begin with, what shall our story be about?"

Tom—"Oh, about fishing."

Mother—"That's a good subject; we all like fishing. What time of day shall we go?"

Jack—"In the morning."

Mother—"Shall we have Marion begin the story something like this: 'We went fishing one fine morning'? For, of course, you would not go on a rainy day like this."

Then, the mother draws the children out as to the appearance of the sky, and after discussing how the sky would appear under different weather conditions, the children agree on that paragraph. Even the smaller children can contribute to the paragraph about the lunch.

It is not always wise to discard a suggestion, even though you could offer a better one, for this is the children's story, not yours. Children will enjoy this story writing, and after a little practice will be able to carry it through by themselves. There is little danger that children who have had this experience will go through our world with unseeing eyes.

At every opportunity, a child's attention should be drawn to God's handiwork—the trees, the flowers, the bubbling brook and the stars—all that is beautiful and bright in nature. He should be taught to search for beauty; for, to see beauty in commonplace things is the crowning joy of a good imagination.

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

REPORT FROM DOANE.

At the Fifth National Council Meeting of Pilgrim Fellowship, held at Doane College, Crete, Nebraska, the following officers were elected for the 1946-1948 session:

President—Donald Berry.

Vice-President—Jane Johnson.

Secretary—Charles Baldwin.

Assistant Secretary—Lou Ann Albright.

Co-Chairman, Student Fellowship—Robert Entorf.

Executive Secretary—Oliver Powell.

Associate—Sallie Anne McDermott.

(The above constitute the Central Committee.)

Chairman, Personal Action Commission—Petsie Albretch.

Chairman, Missionary Action Commission—Ralph Bremer.

Chairman, Social Action and Service Commission—Faith Nansen.

Chairman, Interdenominational Action Commission—Ernest Rueter.

Junior High Associate—Carolyn Goddard.

Young Adult Associate—Betty Long.

Representative on American Board—Edward Vorba.

Representative on Board of Home Missions—Buckner Coe.

Representative on Council for Social Action—Edward Hawley.

Members at Large—May-Blossom Chang, Robert Clark, James Erickson, Ralph Earle, Ray Fowler, Evalyn Piper, Robert Polk, Dora Stewart, Baxter Twiddy, Harry Widman.

* * * *

GREETINGS FROM THE PRESIDENT.

"The National Council has met. The delegates have all returned to their homes. What lies ahead is in God's hands. Perhaps the most outstanding general feature of the Council for me was the fact that I saw the Church in action. Not only the Church of Tomorrow, but the Church of Today, for Pilgrim Fellowship has assumed a high place in the total program of our churches, serving their God and their fellowmen. The effectiveness of Doane will be determined by the individuals who carry its message to the local church. In so doing, let us remember that all things work together for good to them that love the Lord.

"I covet your earnest prayers for the success of the coming biennium. My very best wishes to you all."

DON BERRY,
President.

* * * *

PILGRIM FELLOWSHIP FINANCIAL GOAL.

The following paragraph is taken from *The Newsletter* of the National Council of the Pilgrim Fellowship, and gives the financial goal for the coming biennium:

"We can state it simply: there is now an over-all national financial goal for 1946-1948 which we shall aim to reach—and exceed, if possible. It will represent *all* Pilgrim Fellowship giving, or, at least, just as much as we can possibly keep a record of. It will include Pilgrim Fellowship giving of three major kinds—giving to: 1. The Regular-On-Going Work of our three major boards or agencies: (a) the Board of Home Missions, (b) the American Board of Commissioners for Foreign Missions, (c) the Council for Social Action. 2. The Emergency Work of the Committee for War Victims and Reconstruction. 3. The Work of the United Christian Youth Movement. Let us make this very clear: *this is not a new national fund that has been set up to which local church groups are asked to contribute.* This is simply a new and more challenging setting forth of our obligations to the world-wide work of our churches. The National goal for the two-year period is $200,000."

Next week this page will carry an explanation of how the above-mentioned $200,000 is to be broken down and the Boards to which it will be sent.—Editor.

You cannot offer a truly Christian prayer for daily bread or for forgiveness unless you have prayed for God's honor and glory: for Christ Himself put this first of all petitions.—*Selected.*

THE HUMAN PRIDE.

Quite apart from the economic wastage involved in the manufacture and consumption of alcoholic beverages there is a heavy and rising toll of lives damaged, lost and made unproductive or miserable by the use of alcohol.

Among the present pressing problems of national health to be met best by persistent authoritative education by physicians and health officers, is that of alcohol as a cause of illness and death. Commercial, political and newspaper opposition to any such effect is the main reason for the almost universal neglect by health officers of this most preventable of all diseases caused by man's own habits.

It will take considerable force of public opinion to support a conscientious and well-informed health officer in any systematic education of the public in the truth about alcohol.

From five to ten per cent of the income of the average wage earner in the large cities of the United States is spent on alcoholic beverages. This amount if diverted to food, clothing and shelter in these families, would prove a powerful incentive to economic rehabilitation and would go far to correct the errors of nutrition and environment from which the children of these households so commonly suffer.

We have gone far in this country in persuading parents to replace by milk at meals the beer, wine, tea and coffee that are commonly thought suitable for children's meals abroad.

We no longer advise the nursing mother to use beer, ale or porter to increase her flow of breast milk.

Alcohol is used less and less for medicinal purposes in our hospitals.

We still have to teach the man at the wheel of the motor car, as the locomotive engineer learned forty or more years ago, that beer and whisky make the driver of powerful machines unsafe for the public.

It is for our generation to deal honestly and effectively with man's self-chosen enemy, his most deceptive indulgence, alcohol the depressant, narcotic, habit-forming drug.—*Dr. Haven Emerson.*

Prayer is not a substitute for work; it is a desperate effort to work further and to be efficient beyond the ranger of one's powers. It is not the lazy who are most inclined to prayer; those pray most who care most and who, having worked hard, find it intolerable to be defeated.—*George Santayana.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

RIGHT USES OF PROPERTY.

Lesson IX—September 1, 1946.

Memory Selection: *Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also.*—Matthew 6:20, 21.

Lesson: Exodus 20:15; Deuteronomy 27:17; Proverbs 30:7-9; Micah 2:2, 3; Matthew 5:40-42; 6:19-34; Luke 6:27-36.

We go to the heart of our lesson when we consider a theme that Jesus persistently wove into the fabric of His gospel—namely, the infinite value of each personality. Jesus taught men that the very hairs of their heads are numbered; that a man is loser if he gains the whole world at the expense of his soul; that even a little child is important "for of such is the kingdom of heaven;" that it is lawful to heal on the Sabbath (i. e., human needs transcend any institution); and that inasmuch as we do it unto the least of these we do it unto Him.

In the life of Jesus there came a time of transfiguration when on a mountain top the voice of God was heard saying, "This is my beloved Son." So Jesus by His repeated emphasis upon this theme transfigures each person, clothing him with dignity and infinite worth as a son of God.

In fact this teaching may well be called the heart of the gospel by which all issues are judged. We may judge the "rightness" or "wrongness" of a program, an act, or an issue by this test: Does it harm any person? If it is finally harmful to personality it is wrong.

We think of Marx and Lenin as radicals. Nothing in their teachings is as radical as the Christian precept just outlined. For example, if any minister really hewed to the line in applying the principle in the field of economic issues, racial problems, or private ethical decisions his congregation would react decisively. They would first be stunned, then outraged; and shortly the minister would be without a pulpit. Similarly if a layman were to accept this principle without reservation and apply it fearlessly to himself and his society, he, too, would be labelled a red or a lunatic, and would probably lose both his job and most of his friends.

This is a costly business. Any man's impulse is to flee from such discipleship. Deeper than our fear, however, is the "moral law within" at which Kant marvelled. We are so made that in the moment when we would flee, we pause. God speaks to us through this Christian truth, we accept its validity, and are enthralled thereby.

With this ideal as our North Star let us consider today's lesson. The problem of dealing with property has three chief impacts upon the Christian.

1. *The Christian's Use of His Own Property.*—A generation ago Bishop Francis J. McConnell pointed out that Christianity is the most materialistic of all religions in the sense of finding a place for material things. Today's lesson-passage from Proverbs is a prayer that God will send neither poverty nor riches "lest I be full and deny thee . . . or lest I be poor and steal." As McConnell points out there is a materialism both of too much and too little. In the first case a man sets his love on things until that sun fills his sky; in the second case a man is so continuously hungry that his one thought is food.

The danger of course lies in the fact that money is a good servant but a terrible master. When a man bows the knee to the dollar he comes under a strange compulsion. It is not that he chooses to exploit employees, to use shady mehods for gain, to defraud the tax collector, to make shoddy goods. He *has* to do it. He cannot explain what it is that urges him on. The Christian must watch and pray that this infection shall not lay hold on him.

When a Christian has enough, but has not made money his master, his impulse is to share. In *The Heart of Midlothian* when David Deans' daughter, Effie, has plunged the family into disgrace, the rough but kindly Laird of Dumbiedikes calls to offer help. The father bows his gray head in grief and laments that there is no help, nothing will save the situation. In desperation, the Laird pulls out his purse and cries, "Davie —winna siller do't?"

Silver often will do it. It goes where we cannot go and in loving hands does the Master's work.

2. *The Church's Involvement in Our Economic System.*—The true church is spiritual, yet the church is never disembodied. It owns property and thereby suffers the same dangers as the individual Christian. Recently the Reynolds family offered a gift of millions to Wake Forest College if the college would remove to the city of Winston-Salem. When the Baptists met to consider the offer a few warned of the danger in owning great wealth. The news story of these Jeremiahs brought smiles to our faces.

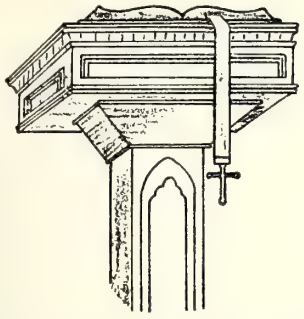
The danger, however, is real. When a church is committed to our economic order by means of heavy investments who is so foolish as to think that any voice will be raised against "malefactors of great wealth?" When a church has pressing monetary problems which encroach upon every conference how can the church attend to its proper business? Perhaps every church meeting should have a banner spread before the delegates' eyes: "If the salt hath lost its savor . . ."

3. *The Christian's Judgment Upon Economic Issues.*—A Christian through his church is impelled to judge the issues in his world, many of which upon examination prove to be economic. For example, two of the Four Freedoms lie in this field—Freedom from Want, and Freedom from Fear.

What shall the church's judgment be when property rights and personal values clash? Some voices raise the old saw that the church should stick to religion and stay out of politics and economics. Most of us, however, believe in a living God imminent in our world where he still works out his purposes—through us. Wherever an issue touches the weal or woe of a single person, wherever the rights of "one of the least of these" are at stake, a religious issue has been raised.

In this connection consider the criticism that the modern church has lost her evangelistic fervor. This of course is not true in any vital church of today. But something more should be said. It is not enough to "save" men: they should be saved to something. For many moderns that something is the spiritualization of our political and economic life. An adequate program for the church may well be to seek and save the lost, and to inspire each of them to a lifetime of labor for a Christian social order.

Unless this country is made a good place for all of us to live in, it won't be a good place for any of us to live in.—*Theodore Roosevelt.*



THE OUTREACH OF THE CHURCH.

A Sermon
Delivered before the Virginia Valley Central Conference

By Rev. Roy D. Coulter.

"Blessed is the nation whose God is the Lord; and the people whom He hath chosen for his inheritance."—Psalm 33:12.

If there is any nation under God that has been smiled upon more than any other nation since it became free, it is these United States of America.

We travel across this country in warm, protected cars from ocean to ocean, looking out on great cornfields, wheatfields, mountains and rivers, and as we travel we forget that every acre of this vast land was conquered by the courage of men and women whom we are pleased to call God-fearing.

We like to think of their courage in the face of danger, whether it was a missionary taking his religion to darkest Africa to save those who would murder him—the men taking their women and children to live among the savage Indians of the West, or the public official who risks reelection because he dares to stand for the rights and interests of all the people.

I have no uncertain faith in the outreach of the Church of God in this nation—or in the world. I believe that an organization with such ideals and purposes has an abiding function in world society with the souls of men.

The only way you can fight an idea is by meeting it with another idea; and the only way you can meet it with another idea is by proper education. There are some things too sacred and personal for public telling; but I know of lifetimes of tenderness and devotion of men and women whose whole thought was of the Church of God. If these things did not come from the deep places of the heart they would not last.

The challenge, our challenge, of the Church is to reveal God to man, to interlace the souls of men and women and children in enduring fellowship—to lift humanity to Him who is their one solace, their sure refuge. To reveal the truth to men, that they may find themselves in Christ, who is the source of their hope.

Cathedrals are built over the world to the glory of God. I have seen their silent spires rise until they wore as a crown the clouds through which they had pierced.

The chanting of hymns has mingled with the tumult of arms. Spiritual strength and yearning, struggle with the love of commerce and gain. The years and men come and go. But within the Church of God is reared the church of man. Within her walls men and women kneel, seeking a Way of Life.

At a temple of Budda, a woman with a deformed child kneels to pray, while scorching tears stream down her cheeks as she pleads for the broken body of her child. Someone nearby remarks, "Doesn't she know that idol cannot hear and answer her prayer?" She turns, and with trembling heart says, "But surely there is a God somewhere who will hear the prayers of a mother for her child."

Yes, this is their cry all over the world. This is the prayer that they breathe — that they may find the Way. And as they come into the Church of God and find Him, they find all that their hearts seek. The Way is plain, the Truth is clear, but how can they hear without a preacher? and how can he go unless he be sent?

It is most fortunate for us here in America that most of our children have a chance to go to school. It makes little difference to me as an American what sort of Latin or Greek or algebra they study, but I *do* so much hope they will learn what *democracy* is and why we have it.

I hope they learn what life was like when our forefathers lived under tyranny, and what life must be like today in Russia and Germany, in Spain, Japan and Italy.

I hope they will learn what these liberties are that we prize; what these rights are that we must maintain; and what our corresponding duties must be. Let these boys and girls hear of the theories of social improvement. Let them know what communism and other isms think they are. Let them go right down to the bottom. Knowledge is power.

These isms can only flourish when the soul of the Church is dead in men. The wisest men from the time of the Greeks have sensed that we live in two worlds—the world of sticks and stones, and the world of the Spirit.

I, too, hope for a world with bigger bones and better kennels, but I despair if that is all men want in this world.

Our people will perish unless we re-incorporate old-time religion in our lives. In one of these worlds men are slaves, in the other they are free. In one, there are oppressed and oppressors, in the other all are equal. There is a land of the slave and there is a land of the free, and the passport to this happy land is the nurture and admonition of the Lord. The Church in its outreach will lay its emphasis on that kind of education.

We can continue in the indifferent way we have chosen for the last twenty-five years, allowing the worms that eat at the roots of the tree of knowledge and freedom, or we can be aroused to the crying need of our young people—and older ones too.

Many young people would do right today if they were allowed to do so by their parents. Don't wait until your frail bark of life is nearly overcome by the waves of life's stormy sea to pray for the return of your inheritance. But cry out now, today, against a selfish philosophy pervading the minds of people around you, before our hour of dire distress.

Pray that within ten or twenty years another war will not come to America—or the world—a war that may destroy half the human race.

No, I have no uncertain faith in the Church of God in the world. But I am amazed at the seeming unconcern of men of the Church for lost souls.

GERMAN CHURCH DENIES WAR GUILT.

An estimated eighty per cent of Germans are opposed to the declaration adopted by the Evangelical Church of Germany at Stuttgart last fall acknowledging the church's share in Germany's war guilt, according to Dr. Hans Werner Jensen, assistant general secretary. He said the percentage of opposition among churches, however, is about fifty per cent.

Dr. Jensen said his office has already answered 700 letters dealing with the question of German war guilt. He revealed that forty per cent of the writers openly condemned the Stuttgart statement, while another forty per cent questioned the form of the statement. Only twenty percent were entirely in favor of the declaration.—*Religious News Service.*

It is better to light a candle than to curse the darkness.—*Old Proverb.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Thirty years ago when we first came to the Christian Orphanage it had just one building for children, a small farm, and forty children. It was a small beginning.

We had been in a county office for twelve years and the work was entirely different.

We came into this work as green hands. The work was new to us. The children were strangers to us. We had to feel our way. We found an institution badly in debt. It had no credit. The children were poorly fed and poorly clothed. The orphanage had one splendid asset—it had a splendid Board of Trustees; a cooperative Board. To establish the credit of the orphanage we asked the Board to borrow enough money and pay every debt we owed and establish our credit. They willingly did this. We then bought food to give the children balanced meals. We bought clothes so they would feel comfortable when they went to church and other places. That was thirty years ago. We saw plenty to do. We had accepted the work and we set about to do it, and do it well. The Board of Trustees have been faithful and cooperative all through the years. The people have also been cooperative and have stood by us and have increased their contributions from five thousand dollars in 1916 to forty-three thousand dollars in 1945. The increased giving from year to year has made it possible for us to buy land and increase our farm acreage up to 275 acres. It has enabled us to build two splendid brick buildings for children which gives us a capacity for one hundred children. It has made it possible to more than double the number of children. It has made it possible for us to handle more than six hundred children during the years.

But during the years we have had our disappointments as well as our joys. It has not been a path strewn with flowers. But we realize that every rose has its thorn. Thirty years is a long stretch of time in our life. During the thirty years we have been busy. Something to do each day. Always something to be done.

During the thirty years we have forgotten self. We have given our best to this work. The child and its welfare has been uppermost in our minds.

The first day of December will be our thirtieth birthday here as Superintendent. We want you to make it a banner year. We want you to give freely and make the offerings in your church the greatest yet. Our goal for the year is thirty thousand dollars. Are you going to see to it that we reach it?

LIVING A LIE.

Jesus said, "Ye shall know the truth and the truth shall make you free." The central factor of Christian character is "Truth." And truth is not merely the spoken word, it is the principle of life. Jesus said, "I am the Truth." He declared He spoke the truth. He witnessed to the truth. He promised the spirit of truth to guide us into all truth; and He said of Himself, "A man that hath told of you the truth." Again He said: "He that doeth truth cometh to the light." A man can lie by his life as well as his lips. He can live the truth as well as speak it. On the question of the liquor evil there are a good many people who are living a lie. There can be no doubt about the liquor traffic being evil. It is the most destructive habt-forming drug under government legislation we have. It not only intoxicates the consumer and robs him of his self-respect, his health, and often his loved ones and home; but it intoxicates the manufacturers and our governments by its easy means of obtaining large revenue. And, not only so, it has invaded the churches and many so-called Christian homes, untill many ministers and church officials are not only afraid to speak against the evil, but support the trade because too many of them like it themselves. When men who claim to be called by the name of Christ side with the drink evil, then we are justified in saying these people are living a lie. They know better, but are afraid for one cause or another to stand against it.

CHURCHES OF THE WORLD MOBILIZE FOR ACTION ON THE PEACE FRONT.

(Continued from page 5.)

Harry S. Myers, New York, secretary of the United Stewardship Council, declared that "when Christian stewardship is recognized as the practice of systematic and proportionate giving of time, abilities and material possession based on the conviction that these are a trust from God to be used in his service for the benefit of mankind, it then becomes the undergirding principle of the entire Christian program and will lead to an overwhelming sense of responsibility for the Christian well-being of the world." The commission recommended that at the time of uniting with the church, personal stewardship commitment should be stressed as basic in Christian living.

Church and social welfare was discussed in a commission group led by the Rev. Virgil A. Lowder, secretary of the department of Social Service, Church Federation of Greater Chicago. It expressed the belief that the church should provide channels through which the welfare agencies can secure adequate church cooperation. It should pioneer in providing welfare services badly needed and offered by no other agency. It should take responsibility for passage of significant social and welfare legislation, the commission stated.

The whole Christian movement rests upon evangelism, the commission studying this subject under the leadership of the Rev. Spencer P. Austin, Indianapolis, director of evangelism, Disciples of Christ, stated. There is no Christianity possible without evangelism, it emphasized. "Evangelism becomes then the primary task of the church and of Christians," the commission pointed out. It declared the following as seven basic problems in our church life that any adequate program of evangelism for adults must face squarely: 1. The recovery of concern for those who face life and death without Christ. 2. The lifting of the spiritual level of our working members. 3. Reclaiming lost resident members. 4. Following members who move from the community. 5. Winning our own children and youth. 6. Reaching the unchurched. 7. Conservation of our converts.

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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A PROTESTANT STRATEGY.

(Continued from page 9.)

terms with discrimination against any group in any area of essential concern. Are we ready to go one step further and say that true Christianity is inconsistent with the denial of fellowship to any group?

That is my first broad principle. And the second is like unto it. We need to achieve unity in our ministry to the community. In order to do it, we need to achieve a unity of the church itself in its approach to society as a whole. It is often said that we need such unity over against the many competing and divisive forces in the world and that is true. But it is also true that we need it over against other presumptions of unity. There are increasingly massive forces in the world of science, of politics, of business, not to mention the kingdom of evil, that must threaten to overwhelm a divided church. The plain truth is that the Christian Church is the most clumsily organized great enterprise in the world. We have no way to bring the whole force of the church to bear upon any area or task or concern of the church in its entirety at any time. I venture to say that there is no single phase of our task of Home Missions which we are now able to bring completely within the scope of common planning; none in which some portion of the energy we put forth is not so used as to limit or cancel out some other portion. And this in spite of genuine progress in corporate planning and action.

The great tasks are not only common responsibilities but are necessarily corporate in nature, in the sense that they are utterly beyond the capacity of the individual congregation or denomination, however strong, and they are all inextricably embedded in the structure of the community and in the corporate life of society. I feel like Jeremiah and must confess to a deep sense of gravity. Look where we stand today as representatives of Protestant bodies with a tradition of cooperation and a partly developed practice of working together. Look out on the world around us. On one side a united, aggressive, purposeful, intolerant Catholicism. On one side a not so united but equally aggressive and purposeful and perhaps more intolerant sect movement. On another side certain strong denominations which are highly self-centered and non-cooperative. On another side certain cult-like movements cutting across all lines, well organized and financed, which use cooperation as a means of offense not so much against evil as against forms of religion with which they disagree. On another side an increasingly aggressive and potent secularism which without being anti-religious, nevertheless provides formidable opposition by offering in a wholly secular setting glittering opportunities for fellowship, culture, service and high moral adventure. On other sides many highly efficient special interest and pressure groups increasingly dominating the political, economic and social scene. And finally, on all sides, the forces of skills. Against such opposition the best forms of cooperation we have yet achieved are a pitiably feeble gesture. We have never yet had the courage or the imagination to confront ourselves with a complete blue print of what this situation demands of us. Instead we point with pride that we have succeeded in eliminating competition here or launching some joint project there. All our planning is fragmentary and hence unconvincing. If we ever needed a master planning board for Protestantism and the will to implement its planning in joint action that time is now. In this Council we have come by easy stages of fellowship and planning and action to this point where we face our greatest opportunity and our greatest challenge. The question is what we will make of it.

It has come to be clearly recognized that the limitations on human progress are not imposed by any lack of material resources or by any insufficiency of scientific or technical ability. We have been wise enough and rich enough to organize and finance our own destruction. And we are equally well equipped to manage our own preservation, save that it will not come by might nor by power. Here we are in the realm of the spirit. Spiritual blindness and spiritual timidity alone keep the world poised on the brink of disaster. A great resurgence of faith may come outside the organized church. Yet, the forces in men which move toward such a result need a catalyst. The elements are there. The church has that which can so combine them as to achieve great spiritual power, just as there are elements in the world that can combine them and cataclyze them for destructive ends.

There is not too much time left to us to demonstrate within the life of the church, within our own enterprise of Home Missions, that we have a faith that can bring us to unity in Jesus Christ and that we can offer to the world to unite all men in brotherhood. This is our ministry to our own land and to the world. To undergird with a unifying Christian faith; to inspire with Christian hope; to strengthen in Christian service; to knit together in Christian fellowship; and beyond any bounds of selfish interest to see our nation as a potent force for a Christian world.

Local option elections in most eastern states are getting to be a costly pain in the neck to brewery organizations, but in view of the wider areas affected by their results, must be followed with unrelenting vigilance."—*Brewers' Journal.*

The Salvaging God

By REV. ERVINE INGLIS

The Concluding Chapel Meditation of the General Council

Delegates of the General Council at Grinnell saw a stone memorial to the founders of the college, at the bottom of which is engraved the statement of purpose of those early missionaries of the "Iowa Band": "Each to found a church and together a college. Those pioneers of a century ago opened new country. They broke fresh sod and cleared virgin timber. We who follow in their tradition may possess the same spirit, but we work with different materials. Where they worked with new soil and stone and wood, we must learn to work with shattered and broken things. We are pioneers in rubble.

But in this we are not the first. God has long worked in rubble too. We see his power most clearly as he re-uses the broken pieces, the remnants that remain after the folly of men has destroyed what had been laboriously built. God patiently digs among the debris and salvages all that can be used again. Men are like children who construct houses and bridges with their building blocks. But in a burst of temper they kick over all that they have built, so that nothing remains but a scattered mass. Then as the children weep in their discouragement, the pitying parent comes and guides the little ones in the slow rebuilding of what they so quickly destroyed. The pitying parent is God. He has not been able to save us from the consequences of our ignorance and sin, but already we see his merciful hand gathering up the broken pieces to begin a new, and we trust, a better structure. When he cannot be a Saving God, behold the Salvaging God!

Again, we see the Divine Power salvaging the good that remains when natural growth has shattered old patterns and old forms. The beautiful and delicate structure of the eggshell is hopelessly broken, but the life which it housed is preserved. Childhood's picture of God may be exploded by new knowledge and experience, leaving the growing soul stunned. But quietly the broken bits are gathered into new and more vital faith, and we feel the skillful hand of the Salvaging God!

It is the same in the experience of death. God tenderly lifts the spirit from the shattered body and gives it a new and immortal habitation. Seeing everywhere the ravages of death our confidence is in the Salvaging God!

In the destruction of our warring generation, much has been lost that cannot be used again. But our faith tells us that God will redeem much that lies in the twisted mass. What are some of the unbroken stones which God will use in building his new world?

One is the stone of Penitence. For the foundation God searches among the rubble for solid blocks of personal and group penitence. Painfully he must dig among the charred and twisted rubbish till he finds repentent men who feel their own responsibility in the world's suffering. "A broken and a contrite heart, O God, thou wilt not despise."

Another stone which God can salvage is the Cross. This is "the stone which the builders rejected which is become the head of the corner." We have rejected the cross because it represents the unquestioned, uncompromising will of God. We have thought to use sinful means to achieve righteous ends. We have sought privilege for ourselves at the expense of our suffering brothers. Upon such foundation stones we presumed to build, forgetting that the devil holds the concession on all such.

It is because of such mistaken folly as this that God in pity sent his own Son to show us the meaning and the necessity of the cross. Now the strategy of the cross is this, that it seeks the will of God even though that will is not completely visible, even though failure and suffering be the immediate outcome. Jesus saw that unlimited good-will, love, is the will of God. He undertook to follow that way, no matter what the cost. That was his cross. He could not be sure it would result in immediate success. It did not. It resulted in immediate failure. But God did not need a success. Out of the failure which is the cross, God salvaged that which is "towering o'er the wrecks of time"—our salvation.

Are we willing to trust the Salvaging God? Are we willing to do his will, no matter what the risk, knowing that even when failures come, his parent hand will guide in the rebuilding of what is broken?

HISTORICAL SOCIETY. 1956
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, AUGUST 29, 1946. NUMBER 34.

Hands

A LABOR DAY MESSAGE

We are the hands of labor.
We seize the axe, and the forests fall.
We take up the pick, and the mountains open.
We run the soil of all lands through our fingers, and the world is fed.
We dig the coal, and men are warmed.
We wrench the ore from the heart of its Mother Earth, and a new civilization is born.
Our light and skilful touch makes and uses the most delicate instruments of men.
We move the chisel through the marble; we bring the brush to the empty canvas; we pose the pen above the unmarked page; and ageless Beauty is released.
We clench in hate against oppressors; we open to soothe; we spread wide to plead; we point the way to a better world.
We lie idly in the market places of the world, crying out only for a chance to labor—and for justice.
For, when God needed a link between his unfinished world and the brain that could dream of its completion, he created us—hands.
We express the fellowship of all men with him who said, "My Father worketh hitherto—and I work."
We are the hands of labor.

P. R. H. in the *International Journal of Religious Education.*

NEWS AND VIEWS

Dr. and Mrs. W. B. O'Neill have been visiting their son in California.

It is reported that Dr. N. G. Newman is improving satisfactorily after a recent operation at Duke Hospital.

The Virginia Valley young people are holding their Summer Camp at Powell's Fort, near Woodstock, this week.

Dr. M. J. W. White, Jr., who has been for some time in the Philippines, is expected to return to Luray, Va., about September 1.

The Mission Board's fiscal year closes August 31. Please send your missionary contributions promptly to the Southern Convention Office, Elon College, N. C., so they may be credited on our 1945-46 goal.

Miss Pattie Lee Coghill, secretary in the Missions Council of Congregational Christian Churches, New York City, has returned from India. She not only had a chance to study and see India first hand, but visited the Holy Land, Middle East, and Europe. She was a visitor at Camp Crabtree, and after a brief stay at her home in Henderson has gone to Oregon for Summer Conferences.

Rev. and Mrs. J. L. Neese entertained the Christian Endeavor Society of Bethlehem Church at their home in Elon College on August 20. The program consisted of a business meeting followed by a social hour. Officers elected for the ensuing year were: Miss Mildred Brown, president; Max Neese, vice-president; Frances Crumpton, secretary-treasurer; Joe Madren, song leader; Lydia Isley, pianist; Rev. J. L. Neese, Paul Madren, Ed. Brown, Jim Wilkins, Mrs. Horace Lee, Frances Simpson.

DR. STAMM TO CONCLUDE "HIGHLIGHTS OF BIBLE" SERIES WITH FIVE ADDRESSES IN SEPTEMBER.

Dr. Fredericck K. Stamm, pastor of Chicago's First Congregational Church, and officiating clergyman on NBC's "Highlights of the Bible" series (Sundays, 10:00 A. M., EDT), will deliver the last five addresses of the series during September.

Dr. Stamm's subjects are: "Building Bridges," September 1; "Things You Can't Escape," September 8; "Visions and Dreams," September 15; "Is God Real?" September 22; and "What the Christian Religion Demands," September 29. He will speak from Chicago on September 1.

Music for the broadcasts will include old and new hymns sung by the Radio Choristers and directed by George Shackley, organist.

"Highlights of the Bible" has been presented each summer since 1932 by NBC in cooperation with the Federal Council of the Churches of Christ in America.

CRABTREE SUMMER CONFERENCE.

The Summer Conference for Junior High and Senior Young People at Camp Crabtree, August 12-17, was highly successful. More than 225 young people and their leaders spent the week of study, work, worship, Christian fellowship and recreation. Much credit is due to the director, Rev. Wm. J. Andes; the deans Dr. H. S. Hardcastle and Rev. A. Greig Ritchie; business manager, Rev. F. C. Lester; registrar, Mrs. F. C. Lester; and a splendid faculty: Rev. Shannon Morgan, Mrs. William Sharpe, Rev. Mark Andes, Dr. J. G. Truitt, Rev. A. P. Robinson, Miss Wirth, Mrs. Wm. T. Scott, Rev. Louis Riley (of Hartford Seminary), Rev. J. E. Sunburn, Rev. Carl Dollar, Rev. B. V. Munger, Rev. R. C. Mason, Rev. A. C. Todd, Rev. B. J. Earp. Superintendent Wm. T. Scott conducted the vesper services for the Junior High Camp. Besides the above, a faithful staff in the kitchens and dining rooms served delicious and wholesome meals.

The Pilgrim Fellowship Rally held on Wednesday of the Camp was well attended. Besides those present from the Camps about fifty young people attended from the nearby churches, closing the day with vespers.

W. T. Scott.

SUFFOLK LETTER.

"You cannot cheat a man seventy-seven years old, who has done his work . . .", were the beautiful and brave words of a noble, Christian gentleman as he faced the surgeon's knife in Duke University hospital sometime ago. "You are not going to frighten me by telling me the whole truth, for when you put me to sleep it matters but little to me on which side (of the River) I awaken . . ."

As a matter of fact, Dr. N. G. Newman awakened on this side, and is recovering encouragingly from a very serious operation. The Rev. H. S. Hardcastle, D. D., and I, had the privilege of calling on him last week at the home of Dr. Carlisle Campbell (son-in-law) in Raleigh, N. C. It was a beautiful home. It had every mark of culture and good taste. A well-tanned youth, nearing eighteen, ushered us into Dr. Newman's room. For all the fact that he was interrupted in mowing the lawn, and it was a hot, August day, he showed us a welcome and a courtesy, which marked him as a grandson of the gentleman on which we were calling.

The room was that of his off-to-college sister. As he knocked on the door, and then opened it he said: "Gramp, here are two people you would like to see." And indeed he was correct, for Dr. Newman has always shown a respect and a love for his fellow ministers which have been an inspiration across the year. He told us the story of the opening sentence of this *Letter*. It was inspiring. He had a good audience for both Hardy and I are among the many ardent admirers of Dr. Newman. Hardy led the conversation. I led a prayer. Dr. Newman led us to the altar of loving service to our Lord and Christ by the expression of his faith and trust in God, and by the expressed gratitude to God for His goodness to him.

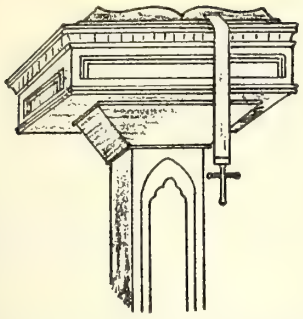
Hardy, himself, no mean warrior for his Lord and King, said that we had had an inspiring visit. We had. And as I thought of it later, alone, I was thinking how many boys from our good homes should be glad to hear the call to the Gospel ministry. In Dr. Newman's words, which I have thought about many times since is the idea that his life had been lived happily and full. May I express in my own verse:

Oh! life has meant so much to me,
In all I've hoped and dared to be;
That what I've tried to do and say
Has made my work seem good as play.

No, not filled has been my every whim,
Yet life's been full quite to the brim;
And I have had from its rich store,
Quite all I've earned—and something more.

And if I've helped along the way
Some friend, or neighbor, in his tough day,
I'm quite content to let it be—
For life has meant so much to me!

John G. Truitt.



LIFE CAN BE MAGNIFICENT.

A Sermon
By Dr. Norman Vincent Peale
at the
Marble Collegiate Church,
New York City.

Scripture—John 3:1-11.

When we were children, undoubtedly, each of us read *Alice in Wonderland.* We were all charmed by its delightful fantasy. The author of that book, Lewis Carroll, is also the author of a unique little story about an animated padlock. This padlock was pictured as being alive; as having thin spiddery legs. The torso and the head being composed of the padlock which also had thin spiddery arms. The animal padlock was described as being very nervous, running excitedly here and there, as though driven by some inner necessity, or urgency. Somebody, observing the animated padlock, stopped him and said, "What is the matter with you, you are so nervous, so dissatisfied and so unhappy?"

With an expression of agony on his face, waving his arms excitedly, the animated padlock said, "I am seeking for a key to unlock me."

Like every fantasy, written by an artist, it tells the truth about human beings. The unhappiness, the nervousness, the discontent, the unsatisfied attitudes that characterize so many people, are in effect, though they may not realize it, due to the fact that they are crying out, "Oh, that I could find a key to unlock me."

Oliver Wendell Holmes, who was a very wise man, wrote a poem which he called *The Voiceless.* In it he refers to what he calls the saddest people who ever lived; the people who die with all their music still in them. By that he means the people who have never been able to find themselves. The people who have some great power deep within them that has never been reelased; people who have been bottled up.

Now of course the sad part about it is that people realize that their music is still bottled up within, so that they merely resort to the idea of self-expression. But they express themselves in exactly the way that locks the lock even tighter, if such a figure could be accurate. They remind me of that great statement by Charles Dickens, "They wear the chains they forged in life." These people want to express themselves, they want to be unlocked, therefore, they try it by wild and undisiciplined living. They give free reign to their passions and desires, and say that they are expressing themselves; but they are not. No, they are forging chains around themselves, and binding their minds tight, so that they are in the sad state finally of the animated padlock.

It is a tragedy that people who have so much in them, who could be so great, never get to release it. There are a lot of ordinary people in the world who really are extraordinary people down inside, and they live all their lives long being ordinary, when the Good God meant for them to be extraordinary. There are people all their lives long living a sense of defeat and frustration, simply because they cannot get themselves unlocked. Isn't it a pity that a man should live all his life long and not have that tremendous sense of power which is impossible to a human being—never feeling the deep strength and peace rushing in and out of himself. It is a terrible thing that a man should never experience that; go through life crippled, and defeated.

A few years ago in the summer time, I happened to be preaching one Sunday morning in a city about five hundred miles from here. The night before I had talked over the radio at six-thirty along the same line I am speaking about now. It was a desperately hot day. But before the service a gentleman had come and told me that he lived on the hill top where there was always a breeze, and that he would take me home with him for dinner. I had finished the service and was standing down in front. I saw a man standing over to one side looking me over as if to say, I do not know about you; giving me a very speculative look. I watched him and hoped that he would go away, but he did not. After everybody else had gone he came up and said, "I would like to have a talk with you."

"Well," I said, "I am sorry, but I cannot do it. I am invited out to dinner, and besides it is terribly hot. Can't you write it to me?"

"No," he said, "I want to talk with you."

Well, my host told me to go ahead, so I talked with him. He said, "Are you the man who talked on the radio last night at six-thirty?"

I said, "Yes, I guess I am. What program did you listen to?" He named it all right, so I said, "Yes, I am the man."

He asked, "Did you mean what you said?"

I said, "Yes, sir."

He said, "All of it?"

I said, "Yes, every bit of it and more, too, had I had more time to put it in."

"Well," he said, "I listened to you. I was listening to the baseball scores, and they went off and you came on." He continued, "The only reason I listened to you was because, frankly, I was too lazy to get up and turn off the radio." Then he added, "Do you mean to tell me that by the practice of the technique of faith that you described that anybody can solve any problem?"

I said, "Yes, sir."

He said, "You do not know what a difficult problem I have."

"Well," I said, "I do not care how grave your problem may be, I still mean it."

Then he dropped his guard, and he said, "Well, I am miserable. I am desperate." He added, "I would die if I could."

Then he told me all about himself, which is too long a story to go into here, but he was seemingly defeated in everything. He said, "Sometimes I feel that I have it in me to do anything, but I cannot get myself to do it somehow."

We had a word of prayer, and I told him as best I could how to proceed. I referred him to a man I knew in that city who was a far greater person in the spirit than I; a marvelous saint and a man of spiritual skill, with the result that I soon began to hear from this man. The next time I saw him he said to me, "I have felt such a tremendous power in myself that the old things which used to defeat me have no power over me." He said, "I was surprised to see how ineffective they were."

Nothing new about that, is there? It is the old story that you have been hearing since you were a child. It is the story about the same power that can unlock and release you today, right here. I will guarantee it, on the honor of Jesus Christ—I did not mean to hit the Bibel as I did, I do not like that sort of thing, but I did it—I did it twice! I did it because I love it with all my heart. That is what I mean!

Now there is a passage from the scriptures which was read in our hearing this morning, about Jesus and about Peter and John. They

(Continued on page 7.)

MUSIC AND CIVILIZATION.

"Man needs Bach's Passion according to St. Matthew as much as the blessings of modern hygiene," is the conclusion of Robert Ulich in his recently published **Conditions of Civilized Living.** Indeed! "Man shall not live by bread alone," or by science alone. "Deep calleth unto deep," and all that is profound within man must have some corresponding reality to which it responds.

If Dr. Ulich is right (and who would deny it?), then Bach's monumental labors were not in vain; those who study the music of Bach and endeavor to reproduce it do not labor in vain; the church which undertakes the difficult, exacting, and yet rewarding task of presenting the Passion according to St. Matthew is making a significant contribution to civilization.

Now the inevitable question arises: If this music is so important, why do so few churches present it? The music is so difficult. Such music is not within technical ability of the choir nor the financial program of the average church. The majority of choirs take the line of least resistance and sing that which is within easy range. The majority of churches operate on a minimum rather than a maximum budget for the musical ministry of the church.

David Hugh Jones of the Westminster Choir School declared that the church was ahead of its time when Bach lived, but that it is behind the times today. How lamentably true! The church today has lost its passion for great music. Its sins of omission are great. One must go outside the church to hear much of the great music which was produced in the church and for the church. Far too many churches are content with mediocre music.

Surveys of musical industries in America disclose that the public is buying radios, pianos, hurdygurdies, sheet music, recordings, and other forms of musician entertainment to the tune of $40,000,000 a week. This does not include the millions spent in box offices for dance bands, symphonies, and top level concerts for which no estimates are available. Nor does it take into account the aggregate salaries of professional musicians or the vast sums paid to music teachers in every city in the United States. We are told that this year Americans will drop $250,000,000 into juke boxes. There is a juke box (coin-operated phonograph) for every 500 persons in the United States, according to James E. Healy, manager of Emby Distributors, New York.

The church confronts a tune-hungry America. The church which dares to provide soul-stirring and soul-satisfying music will not lack support. A music-buying public will turn to the church when it is assured that it does not turn in vain. No church can ignore this opportunity with impunity. Let the churches rise to the occasion, put on the beautiful garments of great choral music, and sing their way into the hearts of all the people.

NATION'S LEADING MINISTERS URGE TRUMAN TO GRANT AMNESTY.

Recalling President Truman's emphasis on freedom of conscience and religion in his March 6 speech at the Columbus, Ohio, meeting of the Federal Council of the Churches of Christ in America, more than 300 leading ministers of all denominations have urged him to grant amnesty to America's imprisoned conscientious objectors. The ministers' letter to the President was released by Dorothy Canfield Fisher, honorary chairman of the Amnesty Committee.

"Sharing this concern for religious liberty and freedom of conscience, the undersigned are troubled by the fact that 1,500 of the 6,000 conscientious objectors sentenced under the Selective Training and Service Act of 1940 are still in federal prisons," the letter said. "The objectors who have completed their sentences or have been paroled or conditionally released are still penalized by the loss of important civil rights.

"However we may personally view their beliefs with regard to war and conscription, we feel that this treatment of a minority group motivated by the highest idealism, more than a year after the end of hostilities with Japan, is not in keeping with the heritage of freedom of conscience and religion which you and all of us cherish.

"By an executive amnesty, the men still imprisoned in our country can be freed and full civil rights restored to them and to the others already released. In the name of religious liberty, and as ministers, we respectfully urge you to grant such an amnesty."

The ministers' letter followed adoption of amnesty resolutions by the Federal Council of Churches and by many denominational groups, including the Methodist Church, Presbyterian Church in the U. S. A., Northern Baptist Convention, Congregational Christian Churches, Evangelical and Reformed Church, and American Unitarian Association.

THE TONGUE.

A Greek philosopher asked his servant to provide the best dish possible. The servant prepared a dish of tongue, saying: "It is the best of all dishes, because with it we may bless and communicate happiness, dispel sorrow, remove despair, cheer the fainthearted, inspire the discouraged, and say a hundred other things to uplift mankind." Later the philosopher asked his servant to provide the worst dish of which he could think. A dish of tongue appeared on the table. The servant said: "It is the worst, because with it we may curse and break human hearts, destroy reputations, promote discord and strife, set families, communities, and nations at war with each other." He was a wise Servant. Solomon said: "Whoso keepeth his mouth and his tongue keepeth his soul from troubles."—Whitman Brougher.

A Glimpse of Africa

[Mr. and Mrs. Carl R. Dille are missionaries at Chilesso, West Africa. Mrs. Dille wrote the following story to help American children understand the life of the people in our missions in West Africa. Writing about the story, Mrs. Dille said, "I took the names of some of the playmates of my own children so they would seem real to me. I asked our cook, who is also our adviser on everything, to help me so I wouldn't make any errors in Umbundu customs. . . . It takes a lot of precious time to write but there are so many good stories right under our noses if we only had the time and talent to put them on paper." We think Mrs. Dille has real talent and we know she hasn't wasted her time.]

NANDIMBA'S DAY.

As soon as Nandimba gets up in the morning—and by the way, "getting up" is not much of a chore for her. She only has to throw off the thin cloth which is her blanket, summer and winter, and roll up the grass mat which is her bed. And there she is—up, and bed made already!

She takes a small black pot and she and her mother go off to the river to fetch water for the family. Her mother fills two utensils, a huge gourd which she carries on her head and a large clay pot which she carries in her hand. Nandimba's clay pot is small but, just the same every drop helps when one has to go so far to the river.

While mother is boiling the water to make the corn meal mush for breakfast, Nandimba jounces little brother Hosi up and down on her back. Hosi is hungry and is letting everyone know that he sees no reason why he should wait for his breakfast. To quiet him, Nandimba goes out to the guava tree and picks a half-ripe guava for him to nibble at. Eating skin, seeds, and all, poor little Hosi will probably get a bad tummy-ache, but Nandimba knows no better and her mother is too busy to notice.

Nandimba's mother, Chitula, often goes at daybreak to the rocks where she and the other women of the village gather to pound their corn into fine meal. On those days, and many days in fact, the family doesn't eat breakfast. Their first meal is at noon. Today, however, Mother Chitula is going to the field so there is no great hurry. While she is waiting for the water to boil for the mush, she is getting the beans on to cook for supper. Nandimba is to stay close to the house today to tend the fire, see that the beans have water and see that the bean pot itself does not fall off the fire when the sticks burn in two.

Hosi, after his breakfast, is a good boy so Nandimba sets him on the ground with sticks for playthings while she and her two friends, Henda and Kahali, play together.

First, they're going to play pounding meal. . . . They sit on the ground with their legs apart. On the ground between their legs is a little pile of dirt which they're going to pound just like their mothers pound their corn meal. They have each found a crooked stick which looks much like their mothers' heavier pounding stick and with it in their right hands they began to pound the little stack of dirt in front of them. Each time the right hand brings the stick down hard the dirt scatters a little, so, while the right hand is on the upstroke the left hand brushes the dirt into a pile again. Up and down with never a break in the rhythm. Pound—brush—pound—brush. Then right in the middle of a stroke the stick is change to the left hand, without missing a beat. Now it goes brush—pound—brush—pound. They've seen their mothers do it so often that it comes as naturally as sweeping would to girls in America. Some day these girls will be pounding meal instead of dust!

The girls sing as they pound. Their songs march right along with their pounding. They make up little songs. Henda sings the verse and the girls come in on the chorus. Henda makes up another verse and Nandimba and Kahali come in on the chorus.

Pretty soon (when their backs begin to get tired, perhaps!), Nandimba says, "Now my meal is done. I'm going to put it here on this rock to dry. Then I'm going to make me and my child some mush when it's dried."

And what do you suppose her dolly is like? And where is its cradle? Her doll is much like your great-grandmother's—just an ear of corn. But your great-grandmother's doll never had a cradle like this one has. Nandimba carries her doll on her back just as her own mother carries little Hosi. To lay it in its cradle, Nandimba leans forward and lays her doll in the middle of her back and then brings her extra cloth up over it and pulls it tightly so that just the tip of the ear of corn sticks out like the head of a baby. Then she knots the cloth on her chest, and there dolly rides comfortably in her cloth cradle on her little mother's back while Nandimba's hands are free to do whatever she wants.

But now Kahali calls and says, "The meal is dry. Let's 'pika,' shall we?" ("P i k a" means to cook mush.)

As they stir the fine dust into water and make the *loveliest* mud-pie mush, Nandimba suddenly looks up from her play and exclaims, "Haka! But what are we going to have for relish?" For no Ovimbundu, if he can help it, eats just mush alone. He likes greens or meat or fish along with it.

"Oh," says Henda, "I've already got mine. See? It's beans." And she points to a little pile of tiny pebbles neatly dished up on a leaf plate.

"Well, now," says Kahali, "my child has meat hunger, so I killed a chicken. There it is. . . . It's not quite cooked, though." And with her finger she pokes at some fat twigs lying in a piece of broken cooking pot.

"A v o y o!" exclaims Nandimba. "You girls are lucky! All I've got is 'esuanga' (mandioc leaves)," and she pretends great disgust as she picks up an orange leaf and starts shredding it onto a leaf plate. "You know," she says, laughing, "sometimes in the morning after we've been eating 'esuanga' for about a week, my mother says, 'Well, I'm not going to eat *that* again for a while.' Then in the evening when she comes home from the rocks, there just *isn't* anything else for relish so she has to go and pick some more 'esuanga.' She gets *so* hungry."

"My," sighs Henda. "Won't it be nice when the corn is ripe? If it were ripe now, we'd be roasting *real corn* instead of just making old play mush." And for just a moment their mush *is* just mud and the plate of sticks isn't chicken after all.

"Haka!" e x c l a i m s Nandimba, jumping up. "The beans mother left on the fire—I forgot them! and she rushes into the house, coming out a moment later to say, "I'm saved! They didn't burn, but truly, they lacked only a little of it."

"I'm tired of cooking," says Kahali. "Let's play something else. What'll it be?"

"Let's go see what the boys are doing," suggests Henda. "Perhaps they've caught something in their trap."

The girls set off, with Nandimba caching hold of Hosi and swinging him up to her back as they go. They walk alone, single file, through Grandfather Kacine's corn p a t c h, purposely making a wide detour so they can pass under Uncle's avocado pear tree, just in case the wind has blown any pears down. It would be a shame for the dogs to run off

(Continued on page 10.)

News of Elon College

By President L. E. Smith.

POPULARIZING EDUCATION.

Since the beginning of time the informed person has been a recognized leader. His associates have looked to him for guidance and trusted him for leadership. He has inspired his people and pointed them to the way of progress. Schools and colleges have been founded; universities and educational centers have been established for the purpose of informing training men for various positions and professions in life. From h centers have gone influences have made civilization and have ri ut d to the progress of the wo ld.

too few of our people have advantage of such opportunis To insure larger patronage of tional agencies, our government g years ago established the Ameri- a system of public instruction of- in to every child opportunities or secondary education without cost o him or his parents. In an effort to make education in the grades univer- al in our country, laws have been passed by states and the nation compelling all children between the ages of six and sixteen to attend public schools. These laws are not always enforced but they should be. Ignorance is the greatest hindrance to progress known to man. Education is basic to the progress of civilization. Where here is no vision, no information, the people perish.

In a further effort to popularize education, our state and national governments have subsidized our state schools, colleges and universities that free or partially free education may be had by all who come. In the G. I. Bill of Rights our government has gone a great deal further, in fact, it has gone practically all the way and is offering to all G. I.'s who can meet the conditions prescribed all expenses in college including books and materials, room and board as well as tuition and fees. In addition, the United States government has joined with colleges and universities in providing housing facilities for all G. I.'s who wish to attend college whether married or single. These are rented to the G. I.'s at a nominal cost. This is costing the government, the taxpayers of our country, a great deal of money, far more than the average person realizes. But, if all ex-service men will take advantage of these opportunities it will be money well spent.

These and other efforts on the part of our government have popularized higher education. Whereas it used to be the exception for a young person to go to college, it is now the exception not to go. As a result our colleges are all crowded, full to overflowing. Literally hundreds are applying for admission for whom there is no room, either in dormitory or classroom. The greater part of those who are failing to find room are ex-service men, men who have hazarded their lives for a free country which includes a free education, but now find the way blocked—no room. It is a reflection. It is tragic. These are mature men, advanced in years. If they are going to complete their education they should do it now, another year might be too late.

At Elon College we have turned away more than five hundred. Some say it is a good thing. It will be good for the college. I say it is bad. It approaches a tragedy certainly in the lives of these ambitious young people. If you were here and had to do the turning away, it would distress you greatly. Are you a member of our Congregational Christian Church? Are you an alumnus of Elon College? Are you a friend of Christian education? Have you done anything to help relieve the situation on our campus? Have you made a contribution? If so, make another; if not, make one and make it generous. We need money with which to build dormitories and provide other facilities. Our young people deserve the opportunity for higher education. They are depending on us. We cannot, we must not, fail them.

COUNCIL COMMITTEE NAMED.

Rev. Fred S. Buschmeyer, 1841 Irving Street, N. W., Washington, D. C., minister of the Mount Pleasant Church, has been elected chairman of the Executive Committee of the General Council of Congregational Christian Churches, whose purpose is to foster and express the substantial unity of the Congregational Christian Churches of America in feeling, purpose, polity and work, and to promote the work of these churches in their national, international and interdenominational relations.

Mr. Buschmeyer was born in California and educated at the University of Southern California Law School and Boston University School of Theology. He began his professional career as Director of Religious Education in Newton Center, Mass., and then at Leyden Congregational Church, Brookline, Mass. His first pastorate was at the Community Church, Durham, N. H., where, after nine years, he went on to the First Congregational Church in Manchester, N. H. In 1939 he was called to his present pastorate of Mount Pleasant Congregational Church, Washington, D. C.

Other members of the committee are: Mrs. John T. Beach, 336 North Fullerton Avenue, Upper Montclair, N. J.; Mr. Amory H. Bradford, 15 Broad Street, New York City; Dr. Ronald Bridges, President of the Pacific School of Religion, Berkeley, Calif., Moderator for the last two years of the eneral Council of Congregational Christian Churches; Rev. Baldwin W. Callahan, 197 Woodland Avenue, Gardner, Mass., pastor of the First Congregational Church of Gardner; Rev. Boynton Merrill, 444 East Broad Street, Columbus, Ohio, pastor of the First Congregational Church of Columbus; Mrs. Cleon Swarts, 1124 Strong Avenue, Elkhart, Ind.

It is the duty of the Executive Committee of the General Council to attend to all details of business between sessions of the Council, arrange and submit programs for the meetings and seek to correlate the administration of the several missionary societies and boards affiliated with the Council in the interest of economy and efficiency.

DR. PEALE CONTINUES TALKS ON HAPPINESS AND PEACE DURING SEPTEMBER.

Dr. Norman Vincent Peale, pastor of Marble Collegiate Church, New York, will continue as officiating clergyman on "The Art of Living" Broadcasts (NBC, Saturdays, 6:45 P. M., EDT) during September.

His topics are concerned with man's potentialities for being happy, successful and at peace with himself. The subjects will be: "How to Have a Good Time Living," September 7; "The Feeling That You're Getting Somewhere," September 14; "Your Undreamed - of Possibilities,"

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LIFE CAN BE MAGNIFICENT.

(Continued from page 3.)

went up to the temple, and they saw an impotent man sitting there with his hand out for alms. This man had been impotent since birth, he was born crippled. He held out his hand without ever looking up at the people, crying out for alms, alms, alms. He was defeated, would not even look up; had his eyes down to the ground. Peter and John stood before him, and Peter said to him, "Silver and gold have I none," (even if he had had it I do not think he would have given it to him), silver and gold was not what he needed. You cannot necessarily save a man by giving him money. There are times of course when you should, but should not always take care of his financial needs. His trouble is usually because of some other defect. So peter said, "Silver and gold have I none, but what I do have I will give to you, if you will take it." He said to the man, "Look up—look upon us!"

But the man had been looking down for so long that he could hardly raise his eyes. He kept his eyes on the ground, so Peter commanded again, "Look at me!"

The man lifted his eyes for a moment, and then started to drop them, but they were held fast, they were caught by some magnetism in the eyes of Peter. Peter said, "Look at me. Look at me, my friend. Do you see Him, the Man who stands before me now! Do you see Him now? He tells you that you can be free if you will believe it." The man tried to drop his eyes but Peter held them. Peter said, " Stand to your feet!"

The man began to slowly lift himself on his ankle bones, which had never held his weight before. He stood! And then there began to spread over his face a look of wonderment, of incredulity. He looked down at his legs, and at his slender ankle bones on which he had never stood, and then he began to leap, and to run, and to praise God. My, that is wonderful! The Jews, the Sadducees and the others did not like this very well. They were impressed by it, but they seized Peter and John and put them in jail for doing it. The next day they took them out, and they said to Peter, "By what power, and by what name did you do this?"

Peetr stood up, and he said, "In the name and by the power of Jesus of Nazareth!"

Now the greatest truth in this bitter world today is that any impotent, defeated person in this congregation, who will lift his eyes away from himself and his defeats, and catch the eye of Jesus Christ, by a look of faith, can be unlocked, and can live a magnificent life.

How is it done? How do you go about it? The first thing I should say is to realize that the application of spiritual faith to your life is the same as the application of medical science to your physical needs. Now if you discover that your eyesight is failing, you will go to a great specialist of the eye, and you will have it attended to. If you begin to feel below par, nervous, sick, or run down, you will go to a practitioner of the medical art for relief. There are some people who are so wise that they go at least once a year to a physician, whether they feel badly or not, merely for a check over. That helps them to live longer.

I never could understand why a person is discontented with health of the body, is contented to be filled with fear, haunted by anxieties, conscious that he is defeated, filled with conflict, all these diseases of the soul and of the emotions. Why won't such a person realize that these things are the factors which destroy the effectiveness and the happiness of his life. Why won't he go and seek the healing touch of a Physician who is able, by the dispensing of a marvelous therapeutic, to give him release, peace and power. I presume it is because he really does not believe that this can happen. But I tell you it can! I know it can, and it happens through a scientific procedure.

Some years ago a man came here one day to talk to the pastor. He told me how badly he felt, his mind was in a whirl, and he was constantly in an unsettled state. He was, and still is, a very important business figure. He said that he had been sitting here in church listening to just such things as are being said now, but that he never really felt he needed any such treatment as that. He had gone to doctors, and that they had helped him, as they do.

There is no greater science in this world than the science of medicine, and I love and honor these men who today more and more are realizing the unity in the healing art of medicine and prayer. In fact, one of the most distinguished doctors of Great Britain not long ago said that the greatest therapeutic agency in all the world is not the violet ray, not penicillin; no, it is prayer.

This man told me that he could not organize his mind the way he used to, that he was filled with unhappiness, and emotional disturbance. Now he said, "I have gone to doctors and they have always helped me, but now, I think I have a disease that has to be treated in another way." He said, "You talk about this faith. Now how do you get this faith? How can you give it to me?"

I listened to him, and I was baffled, but as he talked I began to pray. I did not have any wisdom, so I had to get some. Finally the man said, "Isn't it possible to give me a spiritual prescription?"

Right away I knew that the Lord had given me my answer—spiritual prescription.

I said, "All right, I will write you out a spiritual prescription." So I said, "Before you get up in the morning I want you to relax in bed. Drop your head back on the pillow, push your feet out as far as you can, throw your arms out full length and relax. Then say, 'Now Lord You gave me a good night's sleep. You are going with me to the office today. You will be with me all day long. Now we will get up and go.' " I said, "At noontime, if you have a couch in your office, lie down on your couch, relax again and say, 'Lord we had a great morning together today, it was wonderful. You were with me all morning and I feel so peaceful, and I am content.' Then say, 'Lord, you are going to be with me all afternoon!' " Then I suggested that before he went to bed, he throw the windows up in the room, and get the room full of good fresh air. Then get into bed, lie down, relax, and say, "Lord, we had a great day together today. You were with me all day. I feel so self-contained, and You are going to be with me all night. Then I said, "Push out the light and say, 'He giveth his beloved sleep.' "

I said, "There is a prescription for you. Take that three times a day for two weeks, then come back here at the end of two weeks." He looked at me, he is a great brain, this man, he looked at me, and he grinned, and said, "You sound like a doctor."

I said, "I am working for the Great Physician. I am just one of His internes."

Said he, "That is pretty good." Then he added, "I am just one of His patients.

Now this man had a capacity which every big man has. He had the ability to be simple. Whenever you find a man who can not be simple, no matter how pompous he acts, he is a small man. Only a great brain can be simple, the little brain is very profound. The great brain is simple just as Jesus said. This man was simple. At the end of two weeks he was back. I asked, "How are you

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COMMISSIONING CERTIFICATE PRESENTED TO MR. AND MRS. MUELLER AT REIDSVILLE.

Reidsville was the scene of an inspiring service on Sunday, August 11, in the First Congregational Christian Church, when Rev. and Mrs. Robert C. H. Mueller were commissioned for service as foreign missionaries at the Marathi Mission, India. The are the missionary representatives of the Reidsville Church. Mr. and Mrs. Mueller (pronounced "Miller") are attractive, consecrated, capable young people and will be worthy representatives of the Reidsville Church, and the American Board of Commissioners for Foreign Missions. They expect to be on their way to India very soon.

The service was held at 11:00 A. M. in the church sanctuary. Following the brief worship service led by the pastor and appropriate music rendered by the combined choirs, Rev. Joe A. French, pastor, delivered the sermon: "Separated—Sent." Words of Godspeed were given by Mr. John Briggs for the church, Mr. Wilbur Smith for the Sunday School, Mrs. Carrie Fields for the Woman's Auxiliary, Miss Eleanor Payne for the Young People's Missionary Society, Miss Bonnie Walker for the Daughters of Ruth. Greetings were read from the Mission Board of the Southern Convention. Rev. Mr. Mueller gave a most appropriate response, "Why I Should Go," and Mrs. Mueller sang, "My Task." Following the Responsive Service of Partnership read by Pastor French, his people, and the Muellers. Superintendent Wm. T. Scott presented on behalf of the American Board the Certificate of Commission to Mr. and Mrs. Mueller, concluding with the benediction. The closing hymn, Speed Away On Your Mission of Life," was sung by the combined choirs, and members of the Reidsville Church gave the Right Hand of Christian Fellowship to their partners, the Muellers.

The Reidsville Church is showing the missionary way to the churches of the Southern Convention. Besides supporting the Muellers, the church is supporting Miss Harriet Summerville in Angola, Africa, and are pay liberal mission apportionments to the regular mission work of the Southern Convention. Their annual missionary budget at home and abroad totals $3,891.00. They have in their account at present something over $6,000.00.

The Reidsville Church was begun under the sponsorship of Mission Board of the Southern Convention and the leadership of Rev. L. I. Cox. The investment of the Convention, the Mission Board, and the devoted members of the Reidsville Church is paying great dividends today. Much credit for the present organized missionary effort of the church is due to the deep prayer life, mission study, and evangelistic passion of the Rev. J. A. French and the leaders of the Sunday school and missionary groups. May God inspire others of our churches to take seriously the mission challenge.

WM. T. SCOTT,
Superintendent.

MISSIONARY OFFERINGS.
REPORT FOR AUGUST 16-23, 1946.

Sunday Schools.

Flint Hill (M)—W. N. C.	$ 2.24
Newport News—E. Va.	19.00
Norfolk, Rosemont—E. Va.	62.50
Pleasant Ridge—N. C. & Va. ..	5.00
Smithwood—W. N. C.	8.52
Total for week	$ 97.26
Previously acknowledged ..	36,328.00
Total since Sept. 1, 1946 ..	$36,425.26

Investment in the Christian missionary enterprise of the Church will be the individual Christian's best chance of making his life and the funds entrusted to him serve to greatest ends. The Mission Board of the Southern Convention depends upon the churches, Sunday schools and individual Christians for funds with which to fulfill the great commission of Jesus Christ. Help build a Christian world by the investment of Time, Talent and Substance. Send your contribution to the Southern Convention Office, Elon College, N. C., before August 31. The Mission Board year closes August 31. Any contribution dated or postmarked on that date may be counted upon the 1945-46 fiscal year of the Board. The Board's receipts ought to reach $40,000 for the year, including the Shaowu special.

Yours in Missionary Service,

WM. T. SCOTT,
Superintendent.

TEACHER TO RESUME WORK IN CHINA.

Miss Laura B. Cross, since 1942 Executive Director of the YWCA in Highland Park, Illinois, reached China on August 11 and hopes to resume her work as a Congregational educational missionary under the American Board of Foreign Missions in Peking, China.

Miss Cross will be one of the first Americans to get back into this type of student work and will help in a survey with the National Christian Educational Association as they plan their interdenominational schools and buildings throughout China in the light of changes due to the war. Miss Cross will resume teaching at Brigman Academy, Peking, a Chris- high school with an enrollment of around 800 Chinese girls. She is a graduate of Carleton College and has taken work at the University of Missouri and Columbia University.

"I return to China because I see all of our American life as part of a world picture," says Miss Cross. "There will be many problems in the educational field. High school students who have never known a world without war will be suffering from malnutrition, broken homes and fears. In place of speaking to American youth about China, I shall interpret America to Chinese youth. I return not with any hope of making imitation Americans out of 450,000,000 Chinese, but with the feeling that I can help a few Americans help and be friends with a few Chinese."

NO BIBLE PLATES.

The photographs for the Japanese Bible plates have arrived in New York from Tokyo through the assistance of a chaplain of the Army of Occupation. These negatives appear to be all that is left of the Japanese Bible plates suitable for present reproduction. Electros will be made by the American Bible Society from line cuts. These will be sent to Japan after conditions return to normal, as far as as printing and binding are concerned. The Bible Society is planning a printing of 100,000 Bibles for Japan.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

HOLY NECK.

The Woman's Missionary Society of the Holy Neck Christian Church, Holland, Va., has almost completed a year of unusual interest and enthusiasm. The work and activities planned by our very efficient president, Mrs. B. D. Jones, have been accomplished with much satisfaction. We have had a fine year's work, and developed spiritually under the leadership of our spiritual life superintendent, Mrs. W. John Norfleet.

All requirements for the standard of excellence have been met, and we feel that each member has enjoyed the year's work.

A public service was held in the church on the first Sunday morning in November, and Miss Laura Ward, a missionary to China, was the guest speaker. The "Thank Offering" received at this meeting amounted to $40.00, to be used for mission work in Shaowu, China.

January 8, the society met in the church hall for a luncheon meeting. In the morning we held our regular business meeting, devotional service, program, and the opening of the little calendar bags. In the afternoon, the mission study book, *These Moving Times,* was taught by three of our new members, Mrs. Morris Pierce, Mrs. Clifton Baker, and Mrs. Robert Warren.

On January 17 the thirtieth anniversary of the Missionary Society was celebrated with a dinner meeting in the church hall. The tables were decorated with flowers and ivy with white candles in silver holders, and the large three-tiered birthday cake with thirty lighted candles was cut by Mrs. B. D. Jones. Approximately seventy-five members and their husbands were present.

Miss Mary Louise Habel of Suffolk, Va., taught the foreign mission study book, *Cross Over Africa,* at a joint meeting with the Holland Missionary Society at the Holland Church and on March 4, the same group met at Holy Neck Church for the "World Day of Prayer" service.

May 7 we observed "May Fellowship Day" by being hostess to the Holland Society for a dinner meeting at the Holy Neck church hall. It was a day to be remembered by all—the fellowship, the information, and inspiration, and the breaking of bread binds us together in the Master's work.

We have had well planned programs this year, and have raised our apportionment by free-will offerings. The cooperation, attendance, and interest, have been very good. At the beginning of the year, the program committee arrainged all programs, and printed a year book for each member, containing all meeting places, dates of regular meetings, socials, flower committee for the church, etc.

Two-thirds of our members subscribe to THE CHRISTIAN SUN and the *Missionary Herald,* and more than one-half attended the Mission Rally held at the Union Christian Church, Southampton County, in April.

Nine new members have been added to our roll this year. We were very sorry to lose by death one of our faithful members, Mrs. Nelle Jones Langstun. She joined the society soon after it was organized, and had served as president, vice-president, treasurer, assistant treasurer, and spiritual life superintendent. The society is giving a memorial in honor of her. We are also giving a life membership in honor of Mrs. E. T. Holland, the first president of our Society when it was organized on January 17, 1916.

At the July meeting, Mrs. H. E. Crutchfield and Mrs. June Davidson, gave a very interesting review on our Bible study for the year, *Concurring Winess.* Mrs. B. D. Jones reported on the General Council of Congregational Christian Churches held at Grinnell College, Grinnell, Iowa.

The Society has made donations to the Red Cross, Cancer Control, Week-Day Religious Education of the County, Infantile Paralysis, Leprosy-Memorial in the Philippines, the American Bible Society, and the National Tuberculosis Association. Also sent $25.00 to the Christian Orphanage at Elon College, for Easter, and $25.00 to the Rev. Allan Gleason, Jr., Fancy Gap, Va., for the mission work in Carroll County.

We try to remember the sick and shut-ins by sending them cards and flowers, Christmas baskets were sent to sick and shut-ins in the community, a box of clothing for a family of three small children, and a "Sunshine" box for a sick lady. We feel that this year has been the most profitable from all standpoints to us as individuals. We have found that sharing with others is a good plan.

MRS. DAVID HOWELL,
Secreary.

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WAVERLY.

The Women's Missionary Society of Waverly Christian Church is reporting one of the most successful years in the history of our Society.

We completed the study of *Concurring Witness,* also the home and foreign study books.

We had our public meeting for the year in January with a "Thank Offering." We observed the World Day of Prayer with the other churches in town taking part. We have given one memorial and one life membership this year. We have contributed to the people overseas and sent Friendly Service gifts to those at home.

We are proud of the fact that our Society had a part in helping to entertain the Southern Convention in our church last May. Then, too, we feel that Waverly Church was the right place for the commissioning of Richard and Dorthy Jackson to go as missionaries to far-off China. Our love and prayers will go with them as they carry the Gospel of Christ to the Chinese people.

REPORTER.

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NEWPORT NEWS.

The year 1945-1946 of the Woman's Auxiliary of the First Congregational Chrisian Church of Newport News, Virginia, was a very successful one under the leadership of the president, Mrs. C. L. Pope. All of the 1944-1945 officers were re-elected to office.

Indicative of the exceptional work the society has done in the past two years is the fact that the Auxiliary has grown to nearly twice its previous enrollment.

Among the activities carried on during the past year are the following: Christmas packages were sent to all boys and girls of the church who were in the service. A "Thank Offering" of $100 was given on World Wide Community Day. Mrs. J. J. Baker taught the book, *These Moving Times,* at the home of Mrs. W. B. Williams in November. Mrs. J. F. Morgan reviewed *Cross Over Africa* at a luncheon meeting of the Auxiliary at the church in February. Mrs. W. B. Williams reviewed *Concurring Witnesses* at the regular June meeting.

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FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

BOOKS FOR GOOD READING.

A CHILD'S GARDEN OF VERSES. Robert Louis Stevenson. Pictures by Peter Marbie. John Martin's House, Inc. Kenosha, Wis. 19c.

The charm of Robert Louis Stevenson's verses is not only for the very young but for all of us. The poems in the *Child's Garden of Verses* are as well known as *Mother Goose.*

You will find this edition of Stevenson's book different! The illustrations by Peter Marbie are so dainty and charming. Any child will treasure this lovely book and its picture-companions.

* * * *

THE CARELESS KITTEN. Sharon and David Stearns. John Martin's House, Inc.

Did you ever have a bee sting you on the nose? Or fall into a pond because you were following a goose? Perhaps you didn't but things like that were always happening to Trouble.

As you might guess by his name, Trouble was a restless kitten who just couldn't keep out of mischief. And Prudle, his cautious sister, got in trouble in spite of her efforts to stay out of it when the kittens went exploring. Even before they left their home in the barn Trouble fell into a pile of hay and was flipped through the air by an irritated horse. Then there was a truck that almost ran over Trouble when he crossed the road, and there were lots of other exciting happenings before the kittens were safely home again.

The lively color illustrations by Sharon Stearns add much to the enjoyment of reading this tale of two country kittens. For boys and girls five to nine years of age.

Answers to Last Week's Quizz.

1. Oak. 2. Dogwood. 3. Maple.

GUNS FOR TOYS.

By LAURA GRAY.

Issued by the National Kindergarten Association.

Little Molly Grier had tears in her eyes as she ran toward the house. "Look, Mother, Benny Denver shot this poor bird!" She laid a bunch of blood-drenched feathers on the table. "He did it with the gun that was given him for his birthday."

"Molly, I can't think that Benny received a gun for his birthday! He's only eleven."

"Well, Benny said it was a present for his birthday—and the poor bird was eating some crumbs we'd put out."

That evening, thinking that a woman who worked all day in an office might be glad of freshly-baked buns, Mrs. Grier took some and stepped across to the brown bungalow where the Denvers lived. Mrs. Denver was reading the paper by the windows. Benny was at the movies and Tom, his big brother, had not returned from the university.

Mrs. Grier went right to the point. "Mrs. Denver, I can't believe you gave Benny a gun—"

"Oh, but I did! He asked for one, and I saw no reason for refusing."

"I live next door. He has already shot a bird that we feed."

"Did he really? Well, that was the bird's hard luck—and my son's good aim," Benny's mother answered laughingly. "Mrs. Grier," she continued, "Benny's father was a soldier and a *crack shot;* his grandfather was a major, and I want my son to be a *man,* too!"

Mrs. Grier managed to remain calm. "Years ago our Fred, when he was thirteen, asked for a gun. We gave him a camera instead. Today Fred sells photos of wild life to magazines. Week-ends he hikes out into the wilds, and he is so interested in animals and so tenderhearted, he would find no pleasure in shooting and defenseless creature."

"Your son was your problem, Mrs. Grier; Benny is mine. We'll say no more about it, please." With that Mrs. Denver closed the subject.

A target was put up in the garden and Benny entertained his friends while his mother was at the office. The Griers kept away from that side of their own garden, and no more crumbs were put out for birds.

Days later at suppertime, the Grier's back door burst open. There stood Benny ghastly white.

"Mrs. Grier, please come! Tom's hurt! He came in at the gate when I was playing *lions and tigers.* I meant to tell him to duck, but I fired first!"

Sick at heart, Mrs. Grier hastened to the brown bungalow. Tom, hunched in a chair, was holding a blood-stained handkerchief to his face.

"I got it in my eye," he mumbled, visibly trying to conceal the pain he felt. "Good thing Mother isn't home yet."

Doctors, hospital, and an expensive specialist failed to save the eye. Too late the gun was taken from the irresponsible child. A nineteen-year-old honor student, eldest son of a widowed mother, was made half blind for life.

Unfortunately, this true story is only one among hundreds of such incidents that happen yearly on this continent.

Why do parents give their youngsters guns? The possibility of such disasters occurring should be reason enough for refusing. But besides, moral harm is often done to the boy who carries the gun. Callousness to suffering is apt to develop in the heart of anyone who kills wild animals for sport.

The patience and concentration required to take a good picture of wild life are unquestionably more helpful to character building than the nerve required to shoot a defenseless creature. A normal boy is naturally tenderhearted. Once he has watched a bird or any other creature care for its young, has seen the mother's desperate need to secure food for her family and her anxiety to provide for their protection, his interest and sympathy are thoroughly aroused. Naturally, a much finer character is usually built as a result of this experience than that which would develop from the use of a gun. Having learned to enter into the varied experiences of animals, the boy is unlikely ever to ignore the needs, or to remain unmindful of the joys and sorrows of his fellow men.

A GLIMPSE OF AFRICA.

(Continued from page 5.)

with them when the mouths of three little girls are just watering for them. No luck this time, though. No pears anywhere. Now they follow the irrigation ditch as it winds among the coffee plants surrounding Chitangi's house. And there they find Chitangi and his playmate, Jolela. They're having a grand time building little houses by the side of the ditch.

Jolela is having a particularly enjoyable time because his house demands mud. He is making what is called a "wattle and daub" house, or in other words a "mud and stick" house. First, he dug a little trench

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Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

THE NATIONAL GOAL FOR PILGRIM FELLOWSHIP.

Last week I gave you the figures of the National Goal for Pilgrim Fellowship for the biennium 1946-48. That figure of $200,000 is to be broken down as follows (the information below is taken from the *Newsletter* of the Pilgrim Fellowship):

1. For our Regular On-Going Apportionment Missionary Giving:

A. For the support of the Board of Home Missions: $40,000. Under this for special emphasis is an item which is sometimes called "for ourselves"—namely, support of our denomination's own program of Christian Education for young people. The other item under this special emphasis is our "Home Missions" project for 1947-48: Fessenden Academy in Florida, an American Missionary Association School for Negroes. The project adopted for special emphasis during 1947-48 is the work of David Burgess among sharecroppers in southeastern Missouri.

B. For the support of the work of the American Board of Commissioners for Foreign Missions: $40,000: Under this the "foreign missions" project for special emphasis during 1946-47 is the work of the American Board among the young people of India. For 1947-48 the special project is Christian Young People's Work Around the World.

C. For the support of the Council for Social Action: $20,000. In 1946-47 we shall emphasize the work of the International Relations Committee under the direction of Vernon Holloway. For the second term of the the biennium we shall feature the work of our own Tom Keehn in Washington with the Legislative Committee.

2. For the Work of the Committee for War Victims and Reconstruction (CWVR): $99,000. This is our denomination's "all out" effort to meet the terriffic needs of a war-devastated world. Special seasons of emphasis occur regularly, e. eg., Lent, summer conferences. A year-round plan of sacrificial giving is part of the plan.

3. For the Work of the United Christian Youth Movement: $1,000.

This makes a total of $200,000 for the next two years.

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TO KEEP IN MIND.

As you think upon the above please keep in mind:

1. All giving, except that to the United Christian Youth Movement, is to be through the regular channels agreed upon in each State Pilgrim Fellowship. In many cases this means that the Youth group in a church sends its money directly to the State Conference Office (for us in the Southern Convention it is the Superintendent's Office, Elon College, N. C.), which then forwards it to the respective agencies.

If all giving by a local church is through the church treasurer, a similar record should be sent to the Convention Office in order that an account of all Pilgrim Fellowship giving may be kept.

Giving to the United Christian Youth Movement should be sent directly to UCYM headquarters, 203 N. Wabash Avenue, Chicago, 1, Ill., and the amount reported to the National Council.

2. All apportionment giving, whether to the projects recommended in the national list or not will be credited toward the National goal. Giving to projects within the state which are non-apportionment items will not count.

3. A state Pilgrim Fellowship is, of course, free to pick any project it chooses for emphasis, either on the list or one entirely different. It is hoped, however, that those recommended by the National Council will be stressed. That National Council is ready to suggest projects other than those listed.

4. The important question immediately at hand for each State Pilgrim Fellowship is: what will be our share of the national goal of $200,000 for 1946-48, understanding that the biennium ends on July 1, 1948. Make your pledge as soon as possible—your pledge as a Pilgrim Fellowship group within a conference and your pledge as an individual Pilgrim Fellowship group.

Each Conference Pilgrim Fellowship group within the Southern Convention should make the report of their goal to the Southern Convention Pilgrim Fellowship and this group will in turn make its report to the National Office: Room 1308, 19 La Salle Street, Chicago, 1, Ill.

* * * *

IOWA'S GOAL.

At the meeting of the Iowa Pilgrim Fellowship, in session one week after Doane, this group set its 1947 giving at $10,000, an increase of $4,300 over the past year. A retreat for the purpose of getting their machinery in motion is in session now.

EASTERN VIRGINIA PILGRIM FELLOWSHIP RALLY.

On Sunday, September 1, the young people of the Rosemont Church will be host to the fall meeting of the Eastern Virginia Pilgrim Fellowship. Registration will begin at 2:30 P. M. (EST). An excellent program has been planned. This will include talks on the National Pilgrim Fellowship meeting held at Doane College and on the summer conference at Crabtree.

Let's make this a *rally* and not a *meeting*! Too often the terms are confused. Pilgrim Fellowship is not any group of young people set apart all young people of the Congregational Christian Churches, whether they from another. Rather, it embraces call themselves Christian Endeavor, Young People's Missionary Society, Young People's Choir, Sunday School Class, or any other of the activities for young people in the church. Pilgrim Fellowship does not propose to do away with any organization. Rather it wishes all young people in the church to be organized, in spirit and in determination. Through Pilgrim Fellowship, people have a voice in the church, locally, nationally, and internationally. Rally to the cause and attend the *rally* of the Eastern Virginia Pilgrim Fellowship on Sunday, September 1.

WM. T. SCOTT, JR., *Pres.*,
Eastern Virginia. P. F.

DR. PEALE CONTINUES TALKS.

(Continued from page 6.)

September 21; and "The Gift of An Untroubled Mind," September 28. Background organ music for the programs will be played by George Shackley.

"The Art of Living," which was first presented in July, 1935, is broadcast in cooperation with the Federal Council of the Churches of Christ in America.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS AND SINCERITY OF SPEECH.

Lesson X—September 8, 1946.

Memory Selection: *Wherefore putting away falsehood, speak ye truth every one with his neighbor.*—Ephesians 4:25-32,

Thou Shalt Not Lie.

"The Ten Rules for Living" is the title which Dr. Clovis G. Chappell gives to the title of a book which is an exposition of the "Ten Commandments." He is eminently correct—the Ten Commandments are God's Rules for the sanctity of the individual and the safety and security of society. Truth is the solid foundation on which social life is, or should be based. A lie is a foundation of sand, a dry-rot that will ultimately bring the whole social structure down upon our heads. And it will just as surely wreck individual character. With inspired insight the man of God wrote it down—"Thou shalt not bear false witness against thy neighbor" or in other words "Thou shalt not tell a lie against, and it could be added, to thy neighbor." The Old Testament puts it thus. The New Testament adds a good reason—"for we are members one of another." We ought to speak the turth. Society depends upon it. Society is doomed unless truth is held sacred.

Window Dressing.

"Like an earthen vessel overlaid with silver dross." That is the way the wise man characterizes "fervent lips and a wicked heart," the speaking of good words when the heart is evil, he who has a smooth tongue and can say nice things when his heart is full of evil. This is true not only of swindlers, but of many people who go through life, speaking and living a lie. There is a great deal of window dressing in life.

A Lie As a Boomerang.

"Whoso diggeth a pit for another shall fall therein, and he that rolls a stone to harm another shall find that it rebounds against himself." A lie is a boomeran. Ultimately it does more harm to the one who tells it than it does to the person to whom or on whom it is told. This does not always seem to be the case. But one must keep in mind that the final results of a lie are to be seen in the effect on character. And a lie eats at the heart like a cancer. Ultimately—and in the realm of character ultimate effects are what count and must be reckoned with—a lie brings an awful penalty on the liar.

Beware a Flattering Mouth.

"A flattering mouth worketh ruin." Beware of flattery! It ought to have a red light hung on it. It is dangerous business. To be sure there is a place for appreciation and praise if it is sincere. There is even a place for a little "blarney" if one uses it in the give and take of good-natured social intercourse. But flattery worketh ruin. The Bible says so. And life confirms it. Indeed life always confirms the Bible. The Bible is one of the most pragmatic books in the world. It works. And life won't work satisfactorily any other way except as the Bible suggests. If you are given to flattery, you work ruin on others. If you are easily flattered, you are working your own ruin.

Take Heed Lest You Fall.

A few hours before the events of our lesson as recorded in Matthew 26:69-75, Peter had been so sure of himself. Others might deny their Lord, but not him. Indeed he had boldly declared, "If all shall be offended in thee, I shall never be offended. Lord I am willing to go with thee to prison and to death." Bold words. And he meant them—did this warm-hearted, big-hearted fellow. But alas, like many another man, he did not realize that when a man thinks he standeth, he had better take heed lest he fall. For pride all too often goes before a fall. And while confidence is a good thing, too much confidence can be a bad thing. How coaches try to guard their teams against overconfidence! And Jesus was always trying to guard His disciples against over-confidence, too.

Truth and Consequences.

Folks sometimes play a game at social occasions called "Truth or Consequences." The person who is "It" must tell the truth or take the consequences. Well, as a matter of fact, life is like that. Certainly it is true that if one tells the truth he must be willing to take the consequences. And it was the fear of consequences that prompted Peter to lie when he was asked if he were not with Jesus and if he were not one of His followers. He knew that he might get into truoble if he told the truth. Thus it was in the beginning, is now, and perhaps ever shall be world without end, people lie because they are unwilling to take the consequences of telling the truth. Come to think of it there is no more acid test of manhood and womanhood than the willingness to tell the truth. Years ago the writer of these *Notes* read a book by that prince of Christian laymen, Robert E. Speer on the Marks of a Man, and Truth was one of the marks Dr. Speer emphasized.

The Contagion of Sin.

Sin refuses to stay out. It spreads and grows. Peter started out by telling a lie, then he told another lie, then he told another lie and in addition cursed and swore. It seems like a simple thing to emphasize this, but therein lies one of the subtle and sinister dangers in telling a lie. One lie, like one drink, usually calls for another lie. It is very difficult to tell the truth, but it is still more difficult to tell just one lie. And as has been stated above an act all too speedily grows into a habit and a habit into a character and a character into a destiny. This is why the Bible warns against lying, and enjoins people to tell the truth.

The Grace of Penitence.

"And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly." Poor old fellow, the thing just about broke his heart. Judas, too, "repented himself" but not like Peter. Unlike Judas, Peer's repentance led him to begin life over again, and to become a mighty force in the world of His Lord."

NOTE!

The guest editor for last week's Sunday School Notes was Rev. T. H. Mackintosh of Elon College. We are sorry that proper credit for his excellent lesson was not given at that time.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Each circle has sponsored some project, one circle having taken charge of the furnishing and management of the church library. Others sent several boxes and gifts of money to Elon Orphanage. Contributions were also sent to the Virginia Mountain Work.

One of the major projects of the group early in the year was the furnishing of the church parlor in the new educational building.

A gift was sent to Miss Angie Crew on her birhday.

All conferences were attended.

A new circle has been formed. The members are the younger women of the church. It is growing and much interest is taken in it.

One of the most outstanding and enjoyable social events of the year was a banquet for the returned service men, given on May 3 in the new fellowship hall of the church.

On July 23, the Auxiliary sponsored and entertained the Sunday School Convention of the Eastern Virginia Conference.

Respectfully submitted,
MRS. HURLEY J. SKINNER,
Secretary.

* * * *

PLEASANT RIDGE (R).

The Women's Missionary Society of Pleasant Ridge Christian Church (in Randolph County, N. C.) has been doing very good work this year.

We gave our "Thank Offering" on November 4 in our Sunday morning service at our church. Our offering was much larger than that of last year, for which we were very grateful.

We sent a Christmas box for overseas. In January we sent a large collection of used clothing for overseas relief.

We observed the World Day of Prayer service in the home of a member, with sixteen members present. This was a very impressive service. At this time we sent greeting cards to "Save the Children Workroom," also Friendly Service gifts to migrants.

We had our birthday party and regular meeting in March. At this time we had the largest number of members and visitors present of any meeting during the year.

At Easter we sent dresses to the Christian Orphanage. We also send trays, flowers, cards and other things to help cheer the needy and shut-ins in our community.

We sent two boxes of food to Greece to Miss Hazel Barnes, and several members of our Society sent birthday cards to Miss Angie Crew in Syria.

In June we sent $10.00 for Friendly Service to Fancy Gap.

We are giving a memorial for Mr. E. W. Browne, also a life membership for Mrs. Alice York, a very faithful member of our society.

We met with the Asheboro Society for the book review, *Daughters of Africa,* by Mrs. W. J. Andes. She gave a splendid report. The book, *These Moving Times,* was reviewed for us by Mrs. Hilda Allen, which was a very interesting report.

Our Bible study has been taught by different members of our Society and we have ejoyed it very much.

We have gained several new members this year and hope to gain more next year.

Several of our members attended the Spring Rally and we are looking forward to attending the Fall Conference.

We have used the material in the packet and the plan book, which has been such a help to us. The only thing that bothers us about the material is that there is so much good material that it is impossible to use it all.

We feel that the success of our work this year has been through our Lord and Master, and we pray that we may be able to do more and better work next year.

MRS. COLBERT ALLEN,
President.
MISS BETTY COX,
Secretary.

* * * *

FIRST CHRISTIAN, PORTSMOUTH.

Following are some of the accomplishments of the Woman's Missionary Society of the First Church, Portsmouth, Virginia, during this year. We are not a large group in number, but those who attend each monthly meeting are much interested and very faithful.

We sent gifts to the Elon Orphanage for Thanksgiving. We observed the "Thank Offering" program at a public meeting in the church on Sunnight, November 19, with an offering of $30. The Friendly Service project was begun in February with funds secured and sent to Fancy Gap, Virginia.

The study book, *These Moving Times,* was reviewed by the president at each meeting and finished in January. *Cross Over Africa,* the foreign mission book, was reviewed by Mrs. Ledbetter, a Presbyterian lady, and it was also studied and reviewed by our own vice-president, Mrs. R. F. Edwards a different meetings. The Bible study book, *Concurring Witnesses,* was taught in a most fitting manner by Mrs. Dorothy Boushell, a member of this Society. World Day of Prayer was observed in this church with several of our city churches participating. Programs issued by the Woman's Mission Board have been used at each meeting, with different leaders selected. According to the treasurer's report, we are doing well, financially, and at the close of the church year hope to have reached our goal or gone over. Altogether, we feel we have accomplished much in a spiritual way and enjoyed the year of Christian fellowship together.

RUTH COLLINS,
President.

* * * *

MT. CARMEL.

The Mount Carmel Woman's Missionary Society has almost completed another year's work. During the year we feel that we have accomplished much. We had our "Thank Offering" program which was very impressive.

A box was sent to Elon College at Easter and we also sent a box to Fancy Gap.

We had our public meeting and a good attendance. Flowers, fruits and cards were sent to all confined members.

An offering of $10.00 was sent to help the Jacksons in their fine missionary work.

We had our study book reviewed with three other societies. Our Bible study was taught and discussed thoroughly by one of our members.

Our apportionment was raised in full and we sent an extra contribution.

We hope to do even better work this year.

MRS. JOSEPH CARR,
Secretary.

A GLIMPSE OF AFRICA.

(Continued from page 10.)

in the form of a square. In that he stuck sticks upright so that it looked like a little field, fenced in. But as the sticks don't fit closely together that is where the mud comes in! He must fill all the cracks between the sticks with mud. So, he made a little hole near the ditch and in a minute it filled with water. Just as the girls come up he is beginning to squeeze and squish the mud between his fingers to get it thick and smooth so that he can plaster the outside of his house with it. It looks so inviting and smooth that Nandimba can't

(Continued on page 15.)

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Last week was a busy week at the Christian Orphanage. Canning tomatoes, cutting and baling hay and filling the silo all came the same week. We got along fine canning tomatoes. The little boys can be a lot of help in picking, washing, and stemming the tomatoes, and getting them ready for the larger girls to peel them and pack them in the cans to be sealed.

The little boys can do a lot in the hay field also. They can pack the bales on the truck as the baler goes along and drops them off.

But when it comes to filling the silo, that is another question. The green corn is heavy and it takes real men to handle it. Loading it on the truck is the hard job. The corn cutter cuts it and ties it into bundles. That is easy. After the corn is loaded on the truck and carried to the silo, the boys can throw it off into the cutting machine and get along all right. We had gotten our organization in good running order and everything was going nicely, but for some unknown reason a cog wheel broke into three pieces, and stopped the silo cutting machine. We could not find one in Greensboro or Raleigh and had to order one from Culpeper, Va. We conceived the idea to have the broken one brazed back together, which we did, and it is still working at this writing. Farm machinery is like an automobile, it is fine when it works, but awfully disappointing when it doesn't.

So far this year, we have received from the churches and Sunday schools the sum of $6,918.04 to support nearly one hundred children. The income for August has been small. Really discouraging! I guess lots of our people have been taking vacations. We hope September will be a better month and will be more encouraging. Remember when you pay high prices for food and clothing, the orphanage is having the same high prices to pay, too.

A wonderful difference now and a few years ago; still the appeal of the orphaned and dependent child confronts us daily. Mothers left with little children who could work and make a good salary and be able to support her children, if she could place them here or some other orphanage.

The time has come when it is almost impossible to get help in almost an line of work. We have been very much in need of strong men to help fill the silo; but they were not to be found. We had to take more time and use what help we had, and do the work ourselves.

Don't forget, we want to make this year our "Banner Year." Don't forget the orphanage in your giving.

Chas. D. Johnston,
Superintendent.

REPORT FOR AUGUST 22-29, 1946.

Amount brought forward		$6,806.62
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 3.00	
Beulah S. S.	4.20	
Piney Plain Church	16.00	
		23.20
Eastern Va. Conference:		
Cypress Chapel	$ 12.95	
Christian Temple S. S. ...	10.00	
Rosemont S. S.	25.00	
		47.95
Western N. C. Conference:		
Ether	$ 6.52	
Pleasant Ridge	23.55	
Pleasant Union S. S.	10.20	
		40.37
Total for week		$ 111.42
Total for year		$6,918.04

LIFE CAN BE MAGNIFICENT.

(Continued from page 7.)

getting along with that prescription?"

"Ah," he said, "I am not cured yet, but it is going to do the job."

Today he is cured. Not long ago I met one of his friends, who said to me, "I was nervous, high-strung, but I got a prescription that was handed to me by a friend of mine, who had gotten it from a doctor."

I said, "Is that so?"

He said, "Yes."

Then he told me about the prescription. I did not know where it came from. So I asked, "Who is your friend?" He told me, so I said, "Did he give you that?"

He said, "Yes, he did."

I said, "Did he tell you who the doctor was?"

He said, "Yes, he told me."

I said, "Was it the Great Doctor who practices in the New Testament?"

He said, "That is the Man."

This man said, "Isn't it curious how all these years we have read this thing, and we thought it was something that dealt only with morals or ethics. We have never realized before that this thing is the scientific, skillful, therapeutic which heals men; it is the genius which unlocks them, and sets them free.

Now on this stormy morning you can let go of a far worse storm of life that has made you uncomfortable for years. These storms have beat like fury inside your mind and in your heart. It does not make any difference what storms rage outside. Let them come, they cannot beat you down because you are organized, controlled and peaceful within. "By what name and by what power have ye done this? By the name and by the power of Jesus Christ."

Now, you know yourself, as I do, that you could be a far more effective person than you are. Then why aren't you? Why do you fail? It is because the greatest tendency of life is for the locks to close, or the chains to come together. The only way you can keep that lock open, the only way you can keep those chains apart is to lift up your eyes, and "look upon us," and feel the upward pull. Get your eyes on Jesus Christ by an absolute faith, and say, "I cannot stand this defeat. I will keep my eyes on You, Lord. I now lift up my eyes!" And He says, "Stand to your feet! Stand to your feet, victorious over every defeat or weakness." Life for you can be magnificent no matter what situation faces you. "By what name and by what power do you do this?" By faith in the Great Physician of the human mind. What skill in His touch, as He places His hand upon the head of the man who has lifted up his eyes, and sets him free. Let Him set you free now.

Prayer—Our Heavenly Father, this is a very important question for each of us. We have become prisoners of ourselves. We have allowed wrong thinking to bind us with tenuous thoughts. We have allowed wrong acts to build prison doors across our lives. We have allowed long and established habits to hold us back. Sometimes, inside of this prison, seeing the glory of the light, and the beauty of the world, we have beat upon the bars in a deep agony of spirit or ourselves hold us back. "Lift up your eyes and look," says the One who holds the key. If we but say, "Lord, we cannot do it for ourselves, but will allow you to do it for us, He will open the long rusty lock, then we are set free. Grant that everybody here, right now, who desires this great freedom, will say to himself, "Lord, open the door, and give me reelase." If we do that, believing, we know, our Heavenly Father, that the release is granted to us, by the Name and through the Power of Jesus Christ, our Lord, in whose name we pray. Amen.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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A GLIMPSE OF AFRICA.

(Continued from page 13.)

resist offering to help work the mud while Jolela does the plastering.

"What!" scoffs Jolela. "A girl build a house! Cha! You stick to your pounding and we men will do the building."

"Well, I should think so," says Kahali, scornfully. "You'd better stick to your building, for I'd certainly not like to eat any meal *you* boys pounded, not a little!"

"Have you caught anything in your trap, Chitangi?" asks Henda, trying to make peace.

"Oh, just a little old ordinary bird," replies Chitangi, trying to act as if it happened every day in his life.

"Haka! Not really?" chorus the girls. For when a boy gets old enough to build a trap that really works and then actually catches his first bird or rat, it's quite a milestone in his life. It means that any day now his father will say to him, "Now the time has come for you to leave these foolish things and do real work. Here's a little patch of ground. I want you to build a fence around it and then plant these seeds and tend them. . . . You're not a child any longer." So the girls gaze at their playmate with admiration and awe. He'll soon be leaving them and their games of make-believe. He will have a *real* axe and he will hoe a *real* field and plant *real* seeds.

But it doesn't seem to have made any difference in Chitangi yet. Right now his corncob house is taking his whole attention. He carefully picks out cobs of exactly the same length and same thickness so, as he builds his house log-cabin style, it will be even on all sides. Now he has finished the last round of cobs and is ready to roof it. Carefully he braces forked sticks together to form a peaked roof and then over this frame of sticks he places dry grass. This is what we call a thatch roof. All Umbundu houses are thatched this way and, if well done, are as snug and dry as can be.

"There!" says Chitangi, sitting back on his heels. "My house is done. How's yours, Jolela?"

"Mine lacks yet," replies Jolela, patting and smoothing the mud over his stick house. "But it will be a lot better than yours when it's finished, won't it? . . . It's just like a real house." And so it is. Some Ovimbundu build their houses of sun-dried bricks called adobes, but most of them build them of sticks and mud just like Jolela's play house.

"Ya!" says Chitangi, rising reluctantly and pulling a rumpled bunch of feathers out of his pocket. "I've got to go across the river and take my bird to Grandmother." And then seeing the disappointed look on the faces of his friends, he adds, "Well, I've *got* to take this one to her, you know, since it's the first thing I ever caught, but maybe tomorrow I'll catch a big, fat rat and that will be ours to eat." And off he goes to offer the "first fruits" of his trap to his mother's mother, like a good little Ovimbundu.

"And I go, too," says Jolela. "I promised to go get wood."

"Avoyo!" says Nandimba, glancing up at the sky. "The sun is going. Mother will soon be back from the field. . . . I'd better go and see if the beans have water." And giving another shift to the heavy little burden on her back, she and her friends start back home.

Just as she gets there, Mother Chitula is coming down the path from the fields. She walks gracefully, swinging her hips but keeping her shoulders steady for on her head is a big field basket heaped full. When she reaches the house it's more than she can do to lift it down. She has to call Nandimba's father to help her. On top of the basket are some leaves for the pig to eat, in the middle some squash, and—happy day!—all around the edge standing on end are ears of new corn. Nandimba capers all around the basket, shaking her hands in delight.

"Today! Today we roast corn!" she sings. "Ah, Mother, you did well. Did you know I was just hungering for corn today? Haka! Corn today." And she continues to caper and dance with joy so that her mother, tired as she is, has to laugh at her and little Hosi tries lifting up one foot after the other in imitation of big sister.

With a will, now, Nandimba runs to the river to get water for supper. To show her joy at the thought of such a good supper she even takes her mother's big gourd instead of her little clay pot and though she can't carry it full, her mother is grateful for her willingness and claps her hands softly and says, "Thanks, thanks, my child."

In no time at all the family is gathered for supper. They all sit on the floor around the fire. Mother Chitula has filled everyone's enamel plate (shaped like a soul plate) with a heaping mound of mush and beans. And *today*, besides all that, there in the edges of the fire are the ears of corn roasting. Nandimba can hardly contain herself.

"Shall we say 'thank-you' for our food now?" asks the father.

"Oh, let's *sing* 'thanks' today," begs Nandimba.

"All right, Little Mother," says her father, "you start it." Nandimba closes her eyes tightly. All the family bow their heads and join softly in singing:

"God has given us food, God has given us food,
Thanks, thanks, thanks, be to God who has given us food."

—Courtesy, "The Missions Council."

LABOR SUNDAY MESSAGE, 1946

(From the Federal Council of the Churches of Christ in America.)

Requested to be read in the churches on Labor Sunday, September 1, 1946.

On Labor Sunday the depth of human suffering in many lands must oppress the Christian conscience with particular force. An ill-clad body protests every idle machine. A homeless or poorly housed family pulls at the sinews of every idle hand. A slave worker anywhere jeopardizes the rights of all free men.

In our own country the storms of war were a distant rumbling. In consequence we are left strong and prosperous beyond compare. But in the agony of the world we are threatened by a new spiritual isolation—the hardening of our hearts against humanity's pain. From our fields and hands and machines might come a flow of food and tools for the rebuilding of all nations.

The Common Good.

We shall not meet our obligations to the world unless we meet them to each other in our own land. The unity of work and purpose we knew at war is now replaced by a struggle for profit and power. Out of this controversy that brings to light shortcomings in our economic practices, a higher life may come, but only if the needs of all men are the standard for those engaged in it. An annual income adequate for a worthy standard of living, an economy of high production and full employment, the provision of decent housing and assured medical care, equal access to employment and other benefits of our society regardless of race and creed, the wider distribution of property and income and power—the achievement of these goals for all persons, families and nations is indispensable to realization of the common good.

Whatever the special claims made by labor or by management, goals of the common good must regulate all settlements. Unions and employers are to be commended for the stability which they have given to industries through the more than 50,000 contracts providing for the peaceful settlement of disputes. We do not apportion the responsibility for decent and current stoppages of work, but we do stress the obligation upon both parties to exercise more mutual consideration and more self-discipline; and to recognize the sanctity of contracts once executed.

Rights and Responsibilities of Labor and Employers.

We note with deep satisfaction the number of employers who give evidence of their care for the common good and for the all-important factor of human relations within industry. With these lies the promise of benefits shared in by all. We are heartened likewise by instances of labor's sense of responsibility in the use of its growing power and status. To be sure it has not always met employers with the spirit that makes for mutual agreement, nor has it as yet put its own house completely in democratic order. But just as we cannot fairly accuse modern employers as a group of indifference or hostility to the just claims of labor, or of disregard of broad human interests, so we would not accuse labor as a group of lacking a sense of social responsibility. Selfishness besets us all as individuals and groups. Within the leadership and ranks of both labor and management a broader outlook on the problems involved in the peace and progress of mankind, as well as such self-discipline as was conspicuous during the war, is urgently needed in the continuing national and international emergency.

We would remind labor that the Social Ideals of the Churches has affirmed since the early years of this century the right of workers to organize freely into unions of their own choosing. There still are millions of workers to whom the benefits of trade unionism have never been extended. It is desirable that workers in some occupations, such as workers in agriculture, mostly untouched by the unions hitherto, should be given the advantages and protection of organized labor. Strong encouragement is due labor organizations in their efforts to improve the general welfare of their members through such activities as workers' education, child-care programs, family case work and personal counseling; also in their activities reflecting a social concern beyond labor's immediate interest.

To meet the needs of this hour the Church of Christ must be strengthened in body and spirit. For social sustenance she looks to the millions of men and women of every race and class and land included in her membership, and she expects of them, as Christians in an unchristian society, sacrificial and discerning service. For empowering of spirit she turns anew to the Lord of History and the Redeemer of Mankind, the Carpenter of Nazareth, in loyalty to whom she finds her life, and by whose design the world must be refashioned.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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THE COMMONPLACE

By REV. JOHN GALLOWAY TRUITT.

There is a glory in the mountains,
In the distant azure blue,
With their colors ever changing
Brilliantly the whole day through;
And I never tire of watching
From this lowly place right here,
For this place is far more lovely
Because of you standing near.

There is a beauty in the sunset,
When the west is draped just right;
Every cloud's a glowing canvas
In rich and thrilling light,
And the scene is ever radiant,
With a glory always grand;
But the commonplace is dearer,
With the touch of your kind hand.

Common scenes are much more restful,
Daily toil is far more kind
And daily bread is ever sacred,
Food for body, soul, and mind;
And the things that men call common
Can never really common be,
With your heart of understanding,
And lovely eyes of yours to see!

NEWS AND VIEWS

The Executive Committee of the Franklinton Center will meet at Franklinton on September 12.

Dr. Walter H. Stark, ex-chanplain of the U. S. Navy, has accepted a call to First Church, San Diego, Calif.

The Convention Committees on Evangelism and Spiritual Life will meet at Suffolk, Va., September 10 and 11.

More than 75 young people attended the Virginia Valley Young People's Summer Conference. A full report of it will be given later.

Willie R. Madren, son of Rev. and Mrs. S. E. Madren of Linville, Va., who has been confined to bed since June with arthritis and rheumatic fever, is slowly recovering.

The Sunday school of the Elon Community Church recently elected George D. Colclough as superintendent. There has been a substantial increase in membership and attendance reported.

Superintendent Wm. T. Scott assisted Rev. Weldon T. Madren in special services at Pleasant Ridge (near Ramseur) last week. The attendance was good and a successful meeting is reported.

Rev. Allen L. Hurdle, pastor of Ingram and Hebron Churches, was painfully injured in an automobile accident last week while calling on his people. Another car, taking the middle of the road around a curve ran into Mr. Hurdle's car, demolishing it. We are grateful that Mr. Hurdle is out again after medical care.

Rev. Robert M. Kimball became pastor of the Congregational Christian Church, Franklin, Va., September 1. Mr. Kimball has recently come from the Navy chaplaincy. He is a graduate of Elon College and Yale Divinity School, and is the son of Mr. and Mrs. J. A. Kimball of the Mt. Auburn Church, Manson, N. C.

Rev. T. Fred Wright, pastor of the Windsor pastorate in Eastern Virginia, has accepted a call from Liberty (Vance) and Mt. Gilead Churches in the Eastern North Carolina Conference effective December 1. Mr. Wright is one of our most faithful and capable pastors. He has served on many important committees of the conferences in which he has served, having been president of the Eastern Virginia Conference one term.

SUFFOLK LETTER.

"Mister, if I were you, I should try one more time," were the words that saved the day for me as I was seeking the camp where Valley of Virginia young people and their pastors and leaders are assembled high up here between two mountains near Woodstock, Virginia. I had been told that the camp is at Powell's Fort. Inquiring in Harrisonburg, I was told that there was Powell's Fort somewhere up "there between those mountains, somewhere between New Market and Strausburg. Inquire at New Market." I did. "It's all of twenty miles, and there are several camps in those mountains in the narrow little Powell's Fort valley. Turn five miles out of New Market north into a narrow mountain road, and when you have followed it some fifteen miles inquire again." I left the road with bushes occasionally brushing my car on either side, heading into a mountain pass at 5:30 o'clock in the afternoon.

When I had driven into the narrowing road, the widening forests, and away from the lowering evening sun I thought, "This is not so good." After two and one half hours of frantic driving and inquiring, and climbing, I was told by a native that it was well nigh impossible to direct a man to the camp we both "*guessed*" I wanted. After patiently listening to his turn right, then left, and left again, I proceeded to go on into the bleak darkness made darker by a quick, ugly storm brewing between the hills. A fork of lightning now and then showed some of the abysses by which I was driving. How long would my gasoline last? The light on my dashboard went out. How long would the headlights burn? Where was I? Where were the people who invited me to come to Powell's Fort without hinting as to where and how it was? Why did I ever accept such an invitation? Once in a while I would stop, get out, and lift my voice to the seemingly silent forest-covered hills. No response. Then I would try several blasts on my automobile horn. The echo only served to emphasize the "status quo!" Having covered thirty miles on my speedometer I began pondering the thought of turning back, and seeking one of those good old U. S. A. routes so lovely to drive over. How could I turn around? Well, I did, although not without difficulty, and drove reluctantly back about two miles to a light off the road. Beyond the barking dog up to the door I went. It was there that a bright faced youth heard my story, listened at my idea of going back to Suffolk, two hundred and thirty miles away, and encouraged me to turn back into the darkness. "You were nearly there, Mister . . . the camp is up there for they have been going by here this afternoon . . . they will be expecting you." I tried again with better courage. The courage of youth had been instilled, and with the assurance that I should keep to the right every time, now, and "you can not miss it." I am here. And the sunlight looks beautiful today, and these campers are lovely. I am happy again!

JOHN G. TRUITT.

HOME COMING SERVICE.

The Wood's Chapel community held its annual home coming on August 11 with a very large crowd. The church could not accommodate the capacity congregation that came to hear the children present a program in the morning and the guest preacher, Dr. W. T. Walters. Mrs. Walters also brought a brief message.

Dinner was served on the grounds and the minister, the Rev. G. H. Veazey, brought the afternoon message. This was followed by music given by the choir. In addition to the large number of community people present there were visitors, many originally from Wood's Chapel, from out of the state. Among them were: Dr. and Mrs. W. T. Walters, Jacksonville, Fla.; Mr. Henry Shifflett, Plainfield, Conn.; Mr. and Mrs. Chas. Shalleycomb of New Jersey; Mr. and Mrs. David Winston and Miss Catherine Sukford, Baltimore, Md.; Mrs. Elon Frederick, Stanton, Del. Also Mr. and Mrs. A. J. Shaffer, Camar Manor, Md.; Mr. and Mrs. Herman Shifflett, Mt. Ranier, Md.; Mr. and Mrs. Chas. Hyden, Hyattesville, Md.

As reporter of the day's events and a member of the committee in charge, it was a pleasure to have such an opportunity to see old friends and to present such a program. All are invited to the Wood's Chapel home coming the second Sunday in August of next year.

ROY STROOP.

Parents--Wake Up and Act*

By J. Edgar Hoover, *Director*
Federal Bureau of Investigation
United States Department of Justice

The nationwide observance of Religious Education Week will, I hope, leave a deep impress upon the hearts and minds of all Americans. The lack of purposeful religion hinders democratic growth and eliminates moral conviction in the attitudes and actions of people.

In turning back the pages of our country's history, we easily recognize the caliber of the men and women who founded this nation. Seeking to escape from oppression and persecution, our forefathers brought to these shores a moral solidarity which helped to firmly launch a new nation. During the intervening years the complexities of life have increased, causing society to be faced with manifold problems. Time-honored customs and institutions are becoming sadly neglected. The home of yesterday has undergone new changes and in many instances, the family unit has been shattered by individual selfishness.

Parenthood has become more difficult and the question of child training has become more complex. Many parents have failed to meet the task of properly guiding their children through an era of behaviorism that is vastly different from a century ago. This failure, whether it is due to unwise methods of teaching, ignorance, indifference or lethargy, has caused a multiplication of anti-social acts on the part of youngsters which should be of grave concern to society. We cannot hope to maintain our ship of state on an even keel if it is to be lashed and buffeted by the angry waves of crime.

Crime has existed and will continue to exist as long as man's will is influenced and overshadowed by evil desires. Its steady increase becomes a pernicious problem. If we are to remain indifferent to such a problem, we fail miserably in our duty as citizens. Indifference to crime connotes disdain for democratic ideals. Such inertia is a gamble and places America's future on the shaky pedestal of chance.

Sharp Rise in Crime Since End of War.

In 1945, as our country was binding up its wounds following a global war, the crime register was at a high level. A total of 1,565,541 major crimes were committed last year representing an increase of 12.4 per cent over 1944. Sharp rises were noted in many crimes of a serious nature such as murder, robbery, negligent manslaughter, burglary and auto theft. Forty-nine per cent of the burglars, 61 per cent of the car thieves, 30 per cent of the rapists, 35 per cent of the robbers, and more than 33 per cent of the thieves were youngsters under voting age.

The figures speak for themselves. Teenagers had the misfortune of growing up in a world unsettled by war. Our society suffered from maladjustments which vitally affected the progress of youngsters and often led them on the road to crime. On the other hand, the seeds of youthful crime have been sown in broken homes. The present mounting crisis in juvenile crime may be traced back to parents who threw over their responsibilities in favor of their own selfish ends. Case histories concerning youths in crime usually tell the story of broken homes, neglectful parents, immorality and many other parental delinquencies.

Parental Guidance Lacking.

Children, who need love and guidance to prepare their minds and bodies for the serious business of adulthood, are often left to shift for themselves. I recall the case of Robert, age 16. On one occasion, he entered a small liquor store and ordered a pint of whisky. Upon being required to show his Selective Service card, the youth pulled out a .32 caliber revolver and told the proprietor to place the contents of the cash register in a paper bag. Robert got away with $84.00.

An hour later, he entered a tailor shop intending to rob it. The proprietor frightened him away but not before Robert fired a shot at the ceiling. Early the next day Robert attempted, while masked, a holdup at a bar. A customer threw his empty beer glass at Robert and missed, whereupon the boy fired a shot at the customer which entered the ceiling. A few months later, Robert was sentenced to serve a total of twenty to forty years in prison. He had been charged with robbery, grand larceny, assault, and carrying a firearm.

The boy's mother had been dead for about three years prior to his criminal activities. His father, a weak, ineffectual individual, was away from home on business most of the time. He was extremely indulgent with the boy and as a result, never won his respect. The father supplied Robert with daily spending money, often as much as $15.00 in one day. While the father was away, the older sister who cared for the house was unable to control Robert. The youngster was obstinate, independent, disagreeable and rebelled against the ordinary standards of society. He became addicted to motion pictures, emerging as a miniature gangster attempting to imitate the so-called criminal heroes in the movies.

Indictment Against Society.

The primary responsibility for youthful offenders must certainly rest somewhere. At an age when understanding guidance is needed, youngsters more often than not are deprived of worthwhile counsel and are left to their own resources.

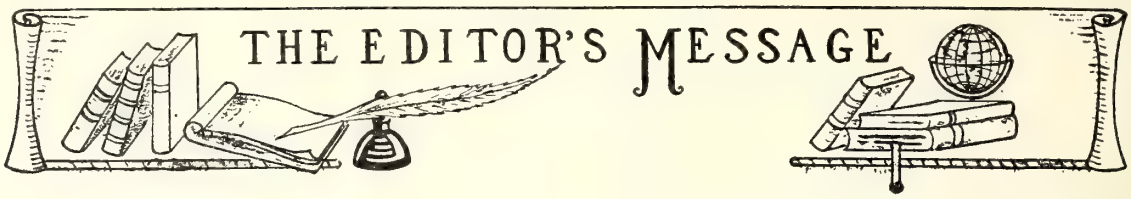
We cannot lightly pass over the thousands of cases which constantly come to our attention in which young people have made disastrous mistakes which bring destruction to their lives and to the hope of their parents. The arrests of youngsters do not constitute a pleasant picture. It falls far short of the ideal of American citizenship. It is an indictment against constituted society, against the indulgence and apathy of the public, that a nation such as America bows under the disgrace of a set of circumstances in which children under voting age lead a criminal parade.

Such a breakdown in our youth represents a danger to our democratic institutions and reflects a lack of respect for the processes of law and order. There is a need for inspirational education of youth—education that will teach children the necessity and the value of good citizenship as well as the utter futility of crime.

In most instances, juvenile offenders result when adults have fallen down on their responsibilities as educators. Oftentimes, youths have been lured into crime because adults have failed to provide proper outlets and upbringing. Too many cases of young offenders reflect laxity in early discipline, indifference on the part of

(Continued on page 7.)

*This article was written at the request of the International Council of Religious Education, Chicago, endorsing the sixteenth annual continent-wide observance of Religious Education Week, September 29 to October 6, in the United States and Canada. The Congregational Christian Churches and thirty-nine other Protestant denominations, as well as 173 state, city and provincial interdenominational councils of churches and religious education are cooperating in this observance.



VIA AIR MAIL

F. D. R. and R. F. D. have been great and well-known initials in our generation. Rural Free Delivery has been a significant factor in the development of our democracy, equal in importance with that of the public school. While the public school ministers directly to children and youth, the postal system has ministered to the entire population. The postal system has therefore been a mighty instrument in the field of secular and religious education. It is one of the commonplace miracles of our day.

The recently enacted bill, effective October 1, which will lower the price of all air mail from eight to five cents per ounce, opens a new era of mail service. Senator Burch of Virginia predicted in a speech before the annual postmasters' banquet of the Virginia Chapter, National Association of Postmasters, which met in Charlottesville, that at least three-fourths of all first-class mail will be handled by air mail in the next few years.

These giant messengers of the air may bear good tidings of great joy. Like the angels of heaven, they may "serve him day and night." As we sleep, news is being carried swiftly to its destination.

This truth spells progress for religious journalism. News may be relayed swiftly and yet economically from distant states and lands. The alert and faithful reporter from afar may send a report, an announcement or an article just before the deadline for the week, and presto, out it goes to more than two thousand readers!

A TRILOGY FOR MINISTERS.

Dr. James R. Clinton's recital of "Beside the Bonnie Brier Bush" by John Watson (Ian Maclaren) prompted the re-reading of John Watson's Yale Lectures on Practical Theology, 1898, under the title, **The Cure of Souls.** This volume, picked up in a second-hand book store, is valuable reading for the modern minister. Here are words of distilled wisdom. The minister, he insists, "must learn the secret of artistic repetition. It is by ingenious and elaborate reiteration that popular speakers influence the average man and move him at their will." But preaching is more than mere artistry. Stern words follow. Casual sermons are attributed to slackness and laziness. The minister "has not set himself in a strenuous and persevering fashion to identify and isolate his idea. This is a forenoon's work, and four hours has not been wasted if by one o'clock the student can rise from his desk, saying, what I have been thinking about for years, and am going to preach about on Sunday, is not that, nor that, but just this—one crisp, clean-cut, complete idea." This writer would like to applaud the assertion: "Too much can be made of simplicity, and one is moved to protest against that patronizing phrase: 'the simple Gospel.' The Gospel is everlasting: it is mighty, it is divine, it is glorious—it is not simple."

Dawson C. Bryan decries much of our current preaching which "moves with leaden feet to an unsought goal of weary listeners and unmoved hearts" in his book, **The Art of Illustrating Sermons.** He insists that, "The impotence of many modern sermons is not that they are too concerned with facts but that there is far too little illumination of the facts." The underlying philosophy of this book is that "religion lends itself to imagery, to drama, to graphic picturization. In every phase of our religion the interpretations are best revealed through symbol, illustration, pictures." Many of us need this reminder that "within the library of Scripture is every conceivable type of illustration on every subject or theme which the preacher shall touch. There are events of gripping intensity, pastoral scenes of surpassing beauty, ancient customs with modern counterparts and contrasts, institutions which reflect age-old but eternally new virtues and vices, stark Nature, red in tooth and claw but still with the dream shining through, and portraits of people with their motives and thoughts laid bare such as no book ever before or since has revealed them. What we need in our pulpits," the author reiterates," is more and better story-tellers, those who reveal the realities of the Kingdom with creative imagination. In sermons the story feature can well be employed with greater frequency. It lends variety, carries the audience with it, stimulates their thinking, is less likely to be abstract in form, is usually of a lifelike situation, and indirectly leads to concrete action."

The preparation and illustration of the sermon depend for their final effectiveness upon the delivery of the minister. Robert White Kirkpatrick has developed this thesis in a very helpful book, **The Creative Delivery of Sermons.** The author reasons logically that "In every other occupation where proficiency in speech is necessary, long and constant training in delivery is taken as a matter of course. No serious aspirant to even an average place on the stage, in motion pictures, or in professional radio ever questions for a moment the need of such training, or begrudges the time it requires. This narrow path is the only avenue he knows to effective speaking. Is there some broad and easy way along which the minister alone may stroll into the proficiency demanded! Is it granted to him miraculously to reach pulpit perfection without the same toilsome work? Hardly." We are reminded that "Each of the written sermons of the average minister is at least a fairly large reservoir of the Water of Life. Yet in the **delivery** of the sermon that water flows to the thirsty hearers robbed of its power by a half-opened faucet which the minister does not know how to open further, and water which is even darkened by sloughing flakes of rust is the only means of outlet." What are some of the elements involved in creative delivery? "The minister who is to convey the truth in a way that will be most readily accepted by the hearers, must receive enough from them to know their need of, and attitude toward, the de-

degree of informality, his word choice, rate of speed, and degree of elaboration, in order so to convey the reality to his hearers that they will readily understand it and receive it in a co-operative spirit.''

Available publications of this kind should result in a generation of more interesting and effective preachers—and, perchance, better attendance at church services. R. L. H.

livered sermon. The knowledge of their need may come through previous direct contacts with them or through trustworthy reports. Their attitude toward the delivered sermon is readily available in their facial expression, and in their bodily movements and positions during the actual preaching. With such knowledge, the minister is in a position to modify the external elements of the sermon, such as his

When Jews Lose Their Religion

By John Stuart Conning.*

In one of Chamisso's highly imaginative stories a man is approached by a mysterious stranger who persuades him to sell his shadow for a great price. With his new-found wealth he goes forth to enjoy life, only to discover that he has become an object of suspicion and distrust. He is different from other people. He is the man without a shadow. He is pointed at by passers-by. His acquaintances talk about the change that has come over him. His friends evade him. His young wife forsakes him. In his distress he seeks to recover his shadow. But all his efforts are in vain.

We are reminded of this pathetic story in reading some recent accounts of how many Jews in America are losing their religion. Jews and Judaism through the centuries have been closely related as a man and his shadow, so that a Jew without his religion was as conspicuous as a man without a shadow.

But those days are past. Here in America Jews without religion are no rarity. Here there is no ghetto to hem them in and hold them true to the traditional faith and observances. They are out in the full current of American life, and many of the demands of the ancient faith do not fit in with the conditions of an American environment. It is not easy to keep the Saturday Sabbath, the dietary laws, and other requirements of the Jewish religion under the conditions of modern industrial, commercial, and cultural life. Jewish intellectuals yield small homage to Judaism. The regard it as an outworn tradition. Having accepted widely a materialistic philosophy of life, they are out of sympathy with all religion. Well-to-do-Jews have come under the spell of economic opportunity. They are frankly worldly in their outlook, and give themselves unreservedly to the pursuit of pleasure and gain. To such the claims of religion make but a feeble appeal. The young Jewish working people have very largely adopted socialism, with its doctrine of human brotherhood, as their religion. The acceptance of such a principle cuts across the separatism upon which Judaism so largely depends for its survival. They have no vital connection with the faith of their fathers. As a magazine article expressed it:

''The old men and the old women of the ghetto shake their heads sadly these days and say their prayers alone. They are helpless and mournful, for their children and grandchildren have turned their backs upon Israel. In the little synagogues of New York's East Side, the center of the largest Jewish city in the world, bearded rabbis minister to their dwindling flocks and bewail the fate of their ancient faith.''

But in the drift from the synagogue all classes are represented. A dozen years ago the late Rabbi Joel Blau deplored the casting off by so many Jews of their religious moorings as a dire tragedy, declaring: ''What greater tragedy than the life of a people that has lost its God!'' And in one of his brilliant essays he said: ''So far as synagogues are concerned, they seem beyond resuscitation. There is little left. Talmudical Judaism has broken down—it seems irrevocably. . . . It is as if the spirit had fled from the husk, the old words fail to move, the old ideals fail to thrill. And there is no new Sinai from whose thundering top the God of our Fathers may speak to His backsliding children.''

The effect of this situation has been to stir up Jewish leaders to seek by various heroic measures to bring about a revival of interest in Judaism and stay the drift from the synagogue. Much publicity has recently been given to a movement initiated by Conservative Jews in this direction. Dr. Louis Finklestein, president of the Jewish Theological Seminary of New York, in speaking to a conference of one hundred conservative rabbis, outlined a plan by which it is hoped within five years to train 2,000 rabbis and 2,000 religious teachers for service in as many new synagogues and schools in different parts of the country, at a cost of $15,000,000.

In his desire to impress upon his hearers the urgent need of determined efforts to attain their goal, Dr. Finklestein called attention to certain aspects of the Jewish situation in America that claimed the wholehearted attention of all Jews. He stressed the large number of Jews who were being converted to other faiths. ''The stream of conversions has become a river,'' he said. ''In all my experience I have never had so many people tell me of their relatives being converted away from Judaism as during the last two months.'' Among these in particular he mentioned ''the boys who have been overseas.''

''What Hitler could not accomplish,'' he warned, ''is being achieved here day by day, as Jews are losing their Judaism at such a rapid rate that in a generation or two the American Jewish community will have lost so much that Judaism here will cease to have any significance. In my opinion the danger which threatens the Jews of America is as serious in its implications as that which threatened the Jews of Europe when Hitler came to power.''

The movement of Jews from Judaism, however, is by no means wholly a movement toward the Christian faith. It is rather an expression of dissatisfaction with Judaism to meet the deeper needs and longings of the Jewish people. There are among Jews many signs of a real hunger for God and a yearning for spiritual satisfaction. The religious instinct lies deep in the soul of the Jew, and Judaism as it is taught in the modern synagogue does little to meet the spiritual needs of worshippers. Orthodoxy confines itself to the five books of Moses, and both the Conservative and Reform branches of the synagogue concern themselves rather with issues of the day in their pulpit expositions. The writings of the Old Testament prophets and psalmists, which Christians use for spiritual uplift, are practically ignored by Jewish teachers.

Is it any wonder that Jews look elsewhere for spiritual satisfaction? A group has become identified with Theosophy. Its esoteric teaching and

(Continued on page 13.)

*Dr. Conning, leader in the field of the Christian Approach to the Jews, passed to the great beyond on June 20, 1946.

News of Elon College

By President L. E. Smith.

FOUNDER'S DAY.

In 1939, Founder's Day was inaugurated at Elon College. The first program was in honor of the original faculty of the college. The Honorable Clyde R. Hoey, then Governor of North Carolina, delivered the address in the morning, and Dr. W. H. Boone of Durham, North Carolina, spoke in the afternoon. Dr. J. U. Newman superintended the planting of a magnolia tree as a memorial to the original faculty.

The second Founder's Day was observed in 1940 and very properly honored the Rev. William Samuel and first president of Elon College. His nephew, the Rev. McKenzie Long Long, D. D., LL. D., as the founder of Statesville, N. C., conducted devotionals for the occasion. Dr. Long's son, Dr. Will Long of Graham, N. C., gave a biographical sketch of his father's life. The Honorable J. Dolph Long of Graham, N. C., a nephew of Dr. William Samuel Long, delivered the principal address for the occasion, speaking on the topic, "Dr. Long's Contribution to Education."

During the war Founder's Day was not observed. However, the college will take up this program again this year. On Monday, September 16, Founder's Day will be observed. Dr. Jesse H. Dollar will deliver an historical address at eleven o'clock. The committees representing the Alumni Association whose duty will be to work with the college administration in planning and conducting a campaign for the erection of the Elon College gymnasium as a memorial to those who served in World War I and World War II will meet at two o'clock. At three o'clock all are invited to attend a football scrimmage on the Elon gridiron under the direction of Coach L. J. "Hap" Perry. The closing session of the program will be held Monday night. This program will be held Monday night. This program has not been completed. The entire program will be presented in next week's Christian Sun.

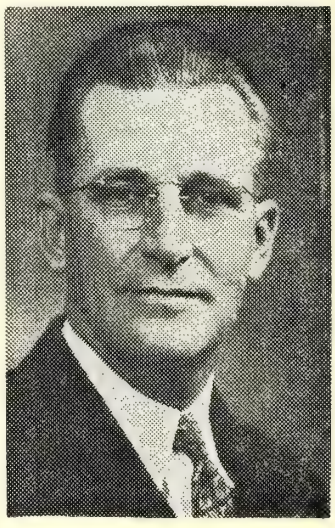
The Board of Trustees, the trustees of the Elon College Foundation, members of the church, alumni and friends are all cordially invited to this historic observance of the founding of our college.

DR. JESSE H. DOLLAR.

Dr. Jesse H. Dollar is the new pastor-elect of the Elon College Community Church.

Dr. Dollar is a son of the manse, a native of Alabama. His father was the late C. M. Dollar, a minister in our church a man of strong convictions, a logical thinker, and a profound preacher. Two of his sons are ministers.

Dr. Dollar married Miss Fannie Mae Elder, a daughter of the late Thomas H. Elder who was a faithful minister in our church. In this marriage two of the more prominent families of the Christian Church in Alabama and Georgia were united. There were three Elders and five Dollars of these two families who were, and are, ministers in the church.



REV. JESSE H. DOLLAR, D. D.

Dr. Dollar is a graduate of Elon College, of Vanderbilt University, and has studied abroad. He has served some of the most influential churches in the Southern Convention. For the past ten years he has served our Newport News, Virginia, Church and has done a most unusual work for that church and congregation. Upon the acceptance of his resignation as pastor of the Newport News Church, the *Times-Herald*, speaking editorially, said:

> "The unanimous appeal of his congregation that he stay with us is echoed by the community as a whole for his work and influence went far beyond the confines of his congregation in allied avenues of activity that make for community betterment, spiritually, morally and physically. . . .
>
> "He goes, inevitably, to a field of larger opportunity. We doubt that it is one of greater financial remuneration. But as pastor of the Community Church at Elon College, he will have opportunity to mold the lives of a host of young people who can go out and do as he has done in constructive service to the church and humanity. That is the historic role of the Christian faith—to train others for the Christian program and belief. For that role he is admirably fitted by character, training and background. The community will wish him unalloyed success in his new field, the while it gives grateful acknowledgment of his superlative service here."

There was absolutely no reason for Dr. Dollar to leave the Newport News Church. His work had been marvelously successful and his church was unanimous and generous in his support. However, there are many reasons for his coming to the Elon College Community Church. Serving here he will have the opportunity to associate himself with the college—administration, faculty and students—and the entire town of Elon College. There will be in our town and in our college for the current college year sixty-seven married veterans and their families and approximately 400 other veterans in our student body. There are approximately 500 citizens of the town of Elon College. The Community Church is the only church located at Elon College and the church has the privilege of administering to the entire constituency which numbers 1,200 to 1,400.

Dr. Dollar has had two meetings with the Board of Deacons of the church and has already begun to outline his program for the ensuing conference year. The Elon Community Church is unanimous in its desire to have Dr. Dollar serve as its pastor and will be unanimous and generous in the support of him and his program. The church will be happy to follow his leadership.

Dr. Dollar will begin his work at the college church not later than November 1.

CONFERENCE APPORTIONMENTS.

The present conference year for all conferences constituting the Southern Convention will close within two months. You will observe that total offerings from Sunday schools and churches for the college credited on conference apportionments total only

(Continued on page 14.)

Evangelism in the Convention

Rev. John G. Truitt, *Convention Chairman.*

LET US EVANGELIZE.

A MESSAGE ON EVANGELISM TO OUR 199 CHURCHES.

We are today a Convention of 31,641 members. What a power we must be for the Christ! By deepening the conception of our duty to Him in winning others to the commitment of their lives to Him we shall clearly see that our obligation is to win many more members into our churches. We have three Conferences in North Carolina, and two in Virginia:

	Churches	Active Pastors	Members
N. C. & Va.	46	25	9,570
Eastern N. C.	47	16	5,416
Western N. C. ..	39	15	3,512
Valley of Va.	21	5	2,433
Eastern Va.	45	25	10,665

There are a total of 86 pastors. Let us pray for everyone of them. Let us ask God's blessings upon them so that everyone of them shall have a goodly number of new members to report at the close of the year, and that each of them may see a sizeable net gain in their churches. Prayer does things. Let us pray for one another. There are a total of 199 churches. Obviously there are 199 boards of deacons, 199 Sunday school superintendents, 199 staffs of Sunday school teachers and workers, 199 groups of faithful church women, 199 groups of loyal young people; 199 contingents of children, and of men. Let us pray for them. May no church report to its conference without a sizeable net increase in members. May it be become a fixed churchly pride that each church takes upon itself to see that its membership is increased by the actual winning of new members to the Christ.

There is a Southern Convention Committee on Evangelism: Truitt of Suffolk, Dollar of Sanford, Lewis of Portsmouth, Neese of Norfolk, and French of Reidsville. May each of these men take time to consider very seriously the ways of Evangelism in our Convention and the local churches. Let us pray that a new study of Christ's commands, and a new examination of our own hearts possess us so that we are able to lead on for Him toward real evangelistic progress. Daily I shall pray that God may awaken us to new visions and activity for the winning of people to Christ and His Church.

At the Waverly Convention it was voted: "That a new effort, and more effective methods in bringing larger numbers to personal commitment to Jesus Christ and His Church be launched," it was further voted that "definite evangelism objectives" be adopted both in conference and in local churches. Before this year closes it is hoped that each conference, through its committee on evangelism will set a goal, and each pastor is being asked hereby to confer with his church or churches and set a definite goal of net gain for his church or churches which he and his members will really undertake to reach.

Will you accept the above challenge? Whether you be a pastor, a church or Sunday school official, or one of the good and regular followers of the Lord Christ, will you accept the challenge, and fill your rightful place in winning others to Him? Begin today to take this task seriously and pray that God may lead you to see your duty and do it.

John G. Truitt, *Chairman,*
Committee on Evangelism.

PARENTS—WAKE UP AND ACT.

(Continued from page 3.)

parents and neglect by the community.

Prime Responsibility Lies With Parents.

Parents, who are the stewards of the home, have the prime responsibility to teach their children. In the home a child is taught to walk, to eat, to talk, and must be taught to obey the laws of civilization. Without such obedience there will be chaos. Without a deep sense of respect for the law and order of the home there can be no respect for the law and order of the community.

It is increasingly evident that a lack of moral responsibility is a serious causative factor in crime. Proper religious influences can assist greatly in combating juvenile crime. Lack of moral responsibility in a child means, in most instances, that parents are indifferent to God and the necessity of religion. If parents want their children to obey the spirit and the letter of the law, and in all ways cooperate in maintaining law and order and to advance the common welfare, they must begin early with religious training in the home circle. Parents can make the most of their opportunities for the moral and religious development of their children by both formal and informal training.

Because a child has a highly developed power of imitation, the example of the parents is far-reaching. Parents must not preach religion and not practice it. In your desire to round out the social and religious training of your child by regular church attendance, you cannot hope for success if you fail to accompany your son or daughter to religious exercises.

Action by Parents Imperative.

If we are constant in our efforts to build for America, we must have continuous adult action by parents who must recognize that children's personalities are largely formed during the first years of their lives. We need action which will eliminate unsocial tendencies and substitute qualities that form the basis of virtue, forbearance and self-denial, and action which will lead our youth into the spiritual environment of our churches where they will receive the life-saving lessons of Christian fortitude. There must be action which will make the community aware of the evils of crime and the necessity of properly channelizing the activities of youth.

Above all, action and united effort which will teach our children the real meaning of freedom and democracy are most certainly necessary if America is to preserve its heritage down through the ages.

MISSION BOARD MEETING.

The Mission Board of the Southern Convention will meet in annual session at Fancy Gap and Winston-Salem on September 23 and 24, 1946. Churches or organizations which have matters to be presented to the Board are asked to please do so at the meeting in *Winston-Salem,* which will be held in the Congregational Christian Church on Tuesday, September 24, with a morning and afternoon session. Those who cannot attend the meeting in person should present such matters as they have for consideration to the president, H. S. Hardcastle, in writing. There will be many matters before the Board and it is hoped that those who appear before it will be prepared to state briefly and clearly their matters for consideration.

H. S. Hardcastle,
Chairman.

FOUR HUNDRED MISSIONARIES TO SAIL SEPTEMBER 11.

To Missionary Passengers on the S. S. "Marine Lynx":

Dear Brothers and Sisters in Christ:

On behalf of the Foreign Missions Conference of North America, I extend to you the greetings of the Conference with the best wishes and prayers of your comrades here at the home base as you return to your fields of service in East Asia. The sailing of this ship will mark the successful culmination of months of effort to make it possible for more of you to get back sooner than would otherwise have been possible, to break the bottleneck of transportation that has been slowing the stream of Christ's messengers to that ministry overseas to which he has called you.

We are indebted to the American President Lines and to the Board of Foreign Missions of the Presbyterian Church in the U. S. A. for the cooperation that has made this possible. The Lines have assigned a special passenger agent to work with our office on preparations. The Board has made available a large part of the services of Rev. John Rosengrant, its travel officer in New York, and Dr. Horace W. Ryburn, its representative in San Francisco, to work with the cooperating boards and societies in handling this mass transportation.

We are indebted also to the San Francisco Council of Churches and to the Northern California Council of Churches for very great cooperation in securing accommodations for so many travelers in crowded San Francisco, and to the San Francisco Hotel Men's Association for its hearty compliance with the request of the local committee that adequate hotel space be set aside. Indeed, even this listing of people and organizations whose cooperation we know about must omit many others who have helped to facilitate your sailing and make your time in San Francisco as pleasant as possible.

This project is still in the experimental stage. You are the first shipment of passengers to be arranged for and carried on this cooperative basis. Hundreds of other fellow-missionaries are waiting behind you, and the possibility of similar arrangements for them depends upon the success of this trip. As earlier notices have informed your boards, this is still on a makeshift basis. The *Marine Lynx* is still a non-reconverted troop ship. As good soldiers of Chirst, you have been given the opportunity to endure a certain amount of hardship in order that you may the more speedily be at your work.

You will miss most of the comforts and amenities which you have associated with trans-Pacific travel in the past. Cabins will be crowded. Families will be separated. Privacy will be at a minimum. Deck space will be very limited and arrangements will have to be made for its fair utilization in turn by all. Service will probably compare unfavorably with what you were used to in "the good old pre-war days." There may well be many occasions for the exercise of the Christian virtues of patience, tolerance, and the other qualities which are the fruits of the Spirit and the characteristics of Christian love as described in I Corinthians 13. Your daily living and Christian spirit under such circumstances may well be a powerful witness to the Master before crew members and fellow-passengers.

All of you will be interested to know that the bulk of those fellow-travelers will be Chinese engineers and technicians, returning from intensive study in North America to aid in the reconstruction of their home land. There will be some 250 of them. Some will be Christian brethren. Most will probably be not. This voyage together may well produce strong and lasting friendships with many of them. Your contacts with them may well help you to understand the spirit and motivation of postwar China, which you will undoubtedly find different from the country you left.

Since it is highly desirable that everything possible shall be done to promote the happiness and comfort of all on board, the Conference is asking Mr. Rosengrant who will be at San Francisco to represent the Conference to arrange for the formation of a general committee including both Chinese and missionary passengers which can appoint sub-committees for worship, recreation and any other matters that need special attention.

There is one other matter of great importance. Perhaps it has not been called to your attention that the Christian people of San Francisco and the Bay Region are planning a great mass meeting in the San Francisco Opera House at 7:30 P. M. on the evening of September 10, to wish you Godspeed and to bring to the people of the Pacific Slope, and to some extent to the rest of the nation, the fact that the Church of Christ is vitally concerned for the salvation of the world and is pressing forward with strength on its missionary task. Your assurance there will be both welcome and expected. Admission will probably be by ticket, allocated to the different communions and participating churches. It is probable that Dr. Ryburn will have some additional tickets available if you have friends in the Bay Region whom you desire to have share this deep spiritual experience with you.

This send-off meeting and the resulting publicity will focus the bright light of public attention upon you and "the missionary ship." Prayers from thousands of your fellow-Christians will accompany you every mile of the way and continue with you after you have reached China and the Philippines and begin the hard but thrilling tasks that await you there.

"The Lord bless you and keep you;
The Lord make His face to shine
upon you and be gracious unto you;
The Lord lift up His countenance
upon you and give you peace."

Loyally yours,

WYNN C. FAIRFIELD.

NURSE GOES TO TURKEY.

Miss Clara A. Engle, R. N., School of Nursing, 1900 West Polk Street, Chicago, Ill., and Imlay City, Mich., who served for two years as an Army nurse during World War II, has been appointed as a nurse in Gaziantep, Turkey, by the American Board.

Miss Engle, who is the daughter of Mr. and Mrs. Sidney John Engle of 505 Almont Avenue, Imlay City, Mich., was born in Freeport, Ill., but has lived most of her life in Michigan. She took nurses training at Butterworth Hospital, Grand Rapids,

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CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

MEBANE.

For the past quarter our Society has been having a mission program for the entire church at the Sunday school hour on the fourth Sunday morning. We use the topic for the day for our devotional program. This has proved very satisfactory, for in this way the entire church group get the benefit of the mission study. We have based our program on the following topics: "Echoes from the Convention at Waverly, Va.," "Our Foreign Missionary Friends," "Building at Home," "Home Mission Work" and "James O'Kelly, the Founder of the Christian Church."

These meetings have been both interesting and instructive.

The Society has given its moral support to a Week-Day Bible Study, which has been under the leadership of Edgar Lynch, one of the young men of our church, who is a student in the Christian Education Department at Elon College. These lessons each Wednesday morning have proven quite helpful and the attendance has been good. In this program both the study of the Bible and the social enjoyment was stressed.

Lillie D. Fowler,
President.

BURLINGTON AUXILIARY . . .

. . . *"Do justly, love mercy and to walk humbly with Thy God."*—Micah 6:8.

In looking over the record of the year's work done by the Burlington Auxiliary, I am reminded of the above Bible text for it seems we have worked together in a genuine spirit of fellowship and humility to serve our fellowman. God has indeed taken our little and made it great. We have had a good year together and we feel that we have really wrought a worthwhile service. We have enjoyed good leadership in our president, Mrs. William Sellars.

We have had very good attendance at our meetings. Sorrow has come to a number of our homes but only one member of our Auxiliary was called to her reward during the year. A number of new members have been received.

Our contributions to the cause of home and foreign missions have been creditable and our members have manifested a real interest in this work.

We have remembered our boys and girls at the Christian Orphanage with a substantial number of new books for their library, and with the usual new clothes at Easter. We found real pleasure in rendering these services.

We remembered our neighbors across the seas with boxes at Christmas. Our sick and wounded soldiers in militar hospitals were remembered. Stationery was sent to each service man from our church. Thirty-five pounds of Christmas cards were shipped to Save-the-Children Workrooms, New York, to be used in scrap books for children in out-of-the-way places in our own country. We helped with the equipment for juvenile detention rooms. We supplied clothing for children of different ages and handcraft materials and games for their entertainment while being detained. In January baby clothes were sent to babies of war-torn Europe. In March, gifts for the migrants were sent to Miss Alice Morgan, director of that work in Elizabeth City, N. C.

Our Cradle Roll work has been very creditable. At a service in May, seven babies were Christened or consecrated and ten new babies were admitted to the Cradle Roll.

In our home work we have made some much needed repairs to the furniture in our ladies' parlor, and we have furnished our pastor's study, supplying half of the funds for this project.

We enjoyed our mission study books as presented by our pastor, Rev. Millard Stevens, and Mrs. Jerry Strader, spiritual life secretary. Mr. Stevens also conducted Bible study classes which were most profitable.

In July, we made a contribution to strengthen our mission work at Fancy Gap, Va.

We now look forward to resuming our work in September after a vacation. We hope to continue in our work and to grow spiritually as we labor together. We wish for each of our sister Auxiliaries a successful new year in God's vineyard.

Ella Rea Carroll Trollinger,
Secretary.

NURSE GOES TO TURKEY.

(Continued from page 8.)

Mich., and has served in surgical clinics in Boston, Cleveland, Chicago, New Orleans and the famous Mayo Clinic. She is now taking a six months' postgraduate course in Advanced Operating Room Technic at Cook County Hospital in Chicago.

Miss Engle has worked in the Potoskey Hospital, Cleveland, Ohio; the Bishop Hospital, Almont, Mich.; as Head Nurse in the operating room at the Butterworth Hospital at Grand Rapids, Mich.; and for three years as Assistant Surgical Supervisor and personal surgical nurse for Dr. J. C. Foshee in Grand Rapids, Mich.

In 1943 Miss Engle enlisted in the U. S. Army Nurses Corps and served sixteen months in New Mexico and New Orleans; nine months on a hospital ship between Charleston, S. C., and New York to Scotland, England, North Africa and Italy; and overseas duty in England and France.

Miss Engle is the sister of Mr. Earl W. Engle, Harry Allen Engle and Miss Doris L. Engle, all of 505 Almont Avenue, Imlay City, Mich.; Mr. and Mrs. Paul S. Engle of 1105 N. Monroe Street, Lapeer, Mich.; and Mr. and Mrs. Robert Vratny and Miss Ethel Engle of 124 S. San Joaquin, Stockton, Calif. She is the niece of Mr. and Mrs. Percy Engle of Romeo, Mich., and Mrs. Jessie Overman of Indiana, Penn.

MISSIONARIES ON FURLOUGH.

Intimate contact with the men and women of India's villages has given Rev. and Mrs. Paul M. Cassen, Congregational missionaries in Sirur, India, a deep insight into the problems and aspirations of India's common people. The Cassens have just reached America on furlough from Sirur, where they have been working with the Marathi people and where, during the war, their home became a veritable "canteen by the side of the road."

Mr. and Mrs. Cassen are Southerners, coming from Towson and Baltimore, Maryland, and they began their service under the American Board of Foreign Missions in 1936. Prior to that time they served for twelve years as Methodist missionaries in another section of India.

Paul Cassen tours among the village schools and churches, often camping out over a period of several weeks and during these visits he discusses personal and church problems with Indian pastors and leaders and presents programs of adult education,

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FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

NATURE QUIZZ.

WHAT WILD FLOWER AM I?

Dear Boys and Girls:

Although my roots, berries and perhaps other parts of my plant are poisonous, my young shoots make excellent greens when they are properly cooked! Medicines are made from my roots and fruits. You use the juice of my berries as ink and for painting and dyeing. I am found by roadsides, fence rows, thickets, and waste places. I bloom from June to September and have fruit from August to October. My bushy plants grow from four to twelve feet tall. My stems are very stout and branched. My flowers are small and white. They are followed by green berries that become dark purple when ripe. What wild flower am I?

* * * *

My seed heads are designed for travel. They cling tightly to the clothing of men and to the hides of beasts and are carried long distances from the mother plants. You boys and girls stick my burrs together to make simple toys. My leaves are so bitter that cattle will not eat them. I bloom from July to November by waysides and in waste ground. My flowers are magneta, purple or white in a tuft at the center of a large ovoid burr. My burrs are arranged many together at the ends of my branches. My plants grow from two to five feet tall. My stems are coarse and erect. My leaves are broad-oval and large, cottony beneath on hollow stalks. What wild flower am I?

FIRST DAY AT SCHOOL.

The two and one-half miles to Cave Springs Grammar School did not seem too long a walk for my six-year-old legs. There were brothers and sisters and other boys and girls walking with me. The Tennessee dirt road was covered with nice fluffy dust. Our steps forced puff-clouds as we trudged merrily along. All of us walking together were able to stir up quite a cloud of dust which the west wind very kindly kept behind us as we faced into it.

It was just a one-room, white school house which stuck out among several big cedar trees on a rocky hill! We entered it very eagerly! Each of us wanted to get a look at the new teacher. I was told to sit at one of the smaller desks near the front and at the center of the room. The road might not have seemed very long but the rest of the morning was endless! The one teacher went from one desk to another registering the pupils. It took so long for my turn to come! When I had answered her questions and received her book list to carry home to mother the waiting was worse than it had been before.

When lunch time did come we were not allowed to return home as my mother had expected. The new teacher said that we must stay the whole day! My tears were very real because I was hungry. I had been so excited about starting to school that I didn't eat too much breakfast. My walk to school had given me a good appetite. There were other children who were in the same trouble. Our teacher did somewhat as Jesus did one time. She asked all of the pupils who had lunch and who didn't mind sharing it to sit in a certain section of the room. Then those of us who had brought no lunch went and sat with them and we had fun eating together. Our lunch finished, the little girls who shared their lunch with me took me across the road to a grove where we built a lovely play house!

CHILD CORRECTS PARENT.

By MARION BROWNFIELD.

Issued by the National Kindergarten Association.

"Mother, don't do that!"

We loked quickly across the aisle of the streetcar and saw an attractive girl, about ten, seated by the side of an unusually fine-looking woman.

Would this woman allow her daughter to correct her? We looked hard. The mother had eaten a candy bar and was crumpling the wrapper preparatory to tossing it into the street.

"At school they have us put all our scraps into the waste boxes; then they don't blow from the yard into the street," the little girl explained.

"That's right," the mother answered, and she tucked the crumpled paper into her handbag.

The conversation continued cheerfully on other topics as the streetcar sped downtown. Apparently, according to the popular slang phrase, this mother "could take it." Instead of resenting the admonition—considering it a rude correction—she took it as advice from one woman to another. This was true comradeship!

Recently in a crowded elevator, a mother and daughter presented a striking contrast—the mother was arrayed in the quaint costume of her distant homeland; her daughter was dressed in the latest American style. Glances, besides mine, went toward the mother—not so much because of her costume, but rather because she talked loudly and excitedly in her native tongue. The daughter spoke to her softly in the same language, and the mother immediately lowered her voice and ceased gesticulating. Obviously the daughter had wanted to prevent her mother from attracting the attention of strangers.

You will agree, I think, that whether or not it is allowable for a child to correct a parent depends both upon the spirit of the correction or advice and upon the way it is given.

"The old order changeth, giving place to the new," occurs in every generation. Children who really love their parents desire to see them appear at their best—especially in public. They want their parents to look attractive and to be dressed according to the current style. They want them to appear pleasant and to speak in the language of their friends. So even if a child's correction should blaze forth angrily, let us be patient; it may be that deep affection for Father and Mother and inate pride is at the bottom of the irritation.

Of course, parents often deny themselves in order that the child may have better things to wear, or other advantages. In such cases, it will be wise to discuss the budget frankly with the child. Perhaps both parents really need to be less unselfish, and to spend more upon themselves in order that the child may have real pride in an up-to-date family. The child's self-respect may be more important in this relationship that too much parent self-denial.

If a child corrects a parent he generally has a good reason for it. When our children offer criticism, either publicly or privately, we should ask ourselves, "Do we deserve it, or is the child upset?"

In either case, we need to do something about it. Our child needs help, much understanding, and probably silent sympathy. We may think we need sympathy, too, when a child corrects us. But have we always given advice and correction tactfully? We shall win our children's affection and admiration if we follow the modern mode of living, insofar as it does not run counter to conscience, not submissively, but with courage.

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

PILGRIM FELLOWSHIP CONSTITUTION.

The following is the constitution of the Southern Convention Pilgrim Fellowship Council as amended and adopted at the Pilgrim Fellowship Rally at Camp Crabtree, August 14, 1946:

I. The name of this organization shall be the Pilgrim Fellowship Council of the Southern Convention of Congregational Christian Churches.

II. We conceive it to be the function of this Council to serve as a correlating agency of the young people's work in the Southern Convention and with the National Pilgrim Fellowship.

III. The officers of the Council, elected biennially at the Southern Convention, shall be: president, vice-president, secretary, treasurer; and personal action, missionary action, social action, and interdenominational action commission chairmen.

IV. The Council shall be composed of:
The officers of the Council.
The president (or his alternate) of each P. F. Conference.
Three adult counselors (non-voting), one of whom shall be a member of the Board of Christian Education and one member of the Board of Missions, elected by the Council.

V. The Council shall meet annually in a fall meeting, and shall hold a spring meeting during the year in which the Southern Convention meets; additional meetings may be held at the call of the president.

VI. The financial support of this Council shall be a regular part of the Southern Convention Pilgrim Fellowship budget and shall be apportioned to the Conferences and by them to the local groups.

VII. The Constitution may be amended by a two-thirds vote of the Pilgrim Fellowship delegation present at the biennial meeting of the Southern Convention.

COLUMBUS, OHIO, PREPARED TO WELCOME CHRISTIAN ENDEAVOR'S WORLD HEADQUARTER'S.

Christian Endeavor's headquarters will move nearly 700 air miles, from Boston, Mass., to Columbus, Ohio.

The new headquarters building is a large home at 1203 East Broad Street, Columbus, directly across the street from the Governor's Mansion.

The move westward and southward to Columbus places the home office of the International Society of Christian Endeavor and of the World's Christian Endeavor Union within easy and convenient distance of the majority of C. E. members. Two-thirds of the people of the United States live within a 500-mile radius of Christian Endeavor's new "youth capital," Columbus.

This change in location and in mail address will occur during October. Mail should continue to go to 41 Mt. Vernon St., Boston 8, Mass., until moving of the staff is announced.

Dr. Daniel A. Poling, President of the International Society and of the World's Union, told officers and members of the Columbus Chamber of Commerce at a recent luncheon meeting in the Deshler-Wallick Hotel:

"By this re-location we bring our headquarters near the population-center of the United States and to the heart of our Christian Endeavor constituency.

"This step, long considered, has been taken unanimously.

"Throughout the world, Christian Endeavor faces unparalleled new opportunities in all fields of service: missionary, evangelistic, citizenship, and world peace. Columbus becomes now a world-youth capital."

On September 24, the establishment of the new headquarters in Ohio's capital city will be celebrated with an anniversary dinner. Representatives of the movement and other distinguished guests will attend.

As explained by Carroll M. Wright, Executive Secretary and Treasurer of the International Society, the new Christian Endeavor center on East Broad Street, Columbus, will be the home of:

International Society of Christian Endeavor — uniting the societies of the United States and Canada.

World's Union of Christian Endeavor—in which three million members in fifty-two countries are joined "For Christ and the Church."

The Christian Endeavor World—official monthly magazine of the International Society.

The Ohio Christian Endeavor Union will join the "move to Columbus" by transferring its state headquarters from Dayton to Columbus this fall.

From "1203" will now come the correspondence, bulletins, educational materials, program guides, Christian Endeavor jewelry, and other varied and useful output of the sixty-five-year-old youth movement. State unions will continue to have their own headquarters, and the International Society—now to be located within overnight mailing distance and within convenient travel time of many of its thriving state organizations—will provide them with unmatched service and resources.

At "1203" Christian Endeavor's international officers will plan the first all-American Christian Endeavor Convention since the war—to be held in San Francisco, July 8-13, 1947. Program plans are already in process, and Executive Secretary Wright announces travel parties will be formed of the many delegates bound to and from San Francisco next summer.

Another coming event is the first World's Christian Endeavor Convention since 1938, which is scheduled for the summer of 1948 at Oslo, Norway.

SPIRITUAL WORKSHOP AT RICHMOND.

Starr Daily of Alhambra, California, will come to Richmond from the "Camp Farthest Out," on Lake Winnipesaukee, New Hampshire, the week of September 22 to conduct a "Spiritual Workshop" (for the enrichment of the personal devotional life) under the auspices of the Virginia Council of Churches. Mr. Daily will be accompanied by his wife, Marie Daily, who will assist in the Workshop.

The Spiritual Workshop will be held at Pace Memorial Methodist Church on West Franklin Street across from Monroe Park, Monday through Wednesday, with sessions at 10:00 A. M., 2:30 and 8:00 P. M. The ten o'clock service will be a meditation and sharing service led by Marie Daily in which it will be the purpose for the group "to discover

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS AND COVETOUSNESS.

Lesson XI—September 15, 1946.

Memory Selection: *He that trusteth in his riches shall fall; but the righteous shall flourish as a green leaf.*—Proverbs 11:28.

Devotional Reading: Luke 12:16-21; I Timothy 6:8.

The Danger of Desires.

"Thou shalt not covet"—the Bible does not say that. Indeed, in one place Paul says that we should covet. (I Cor. 12:31.) What the Bible does say is that we ought not to covet that which is anothers. And to covet means not only "to seek with eagerness" but "to long for inordinately or unlawfully." Desire is the mainspring of action. But like all other capacities, it has dual possibilities. To desire the right things is the secret of character and the good life. To desire the wrong things is dangerous and destructive. In this Commandment—the Tenth— the emphasis is placed not on deeds and things, but on desires and motives. Thou shalt not covet thy neighbors house, wife, man-servant, maid-servant, ox, ass—anything that is thy neighbors. As Dr. John A. Hutton says, "This Commandment simply gives us a new way of looking at things, at all the other Commandments. It deals not with words or deeds by which we might hurt or deprive another; it deals with thoughts and feelings and desires." "Keep thy heart with all diligence, for out of it are the issues of life" said the wise man of long ago. One of the most searching questions which a man can ask himself is "Just what is it that I desire most of all?" For desires are the driving forces of life.

Gaining by Giving.

"There is that scattereth, and increaseth yet more." Here is apparently one of the paradoxes of the Bible. The way to gain is to give. The way to increase is to scatter. Well, as a matter of fact, it works that way in life. A farmer can keep his seed carefully locked up, but it will never multiply or bring forth a harvest. But if he scatters the seed abroad the seed will increase many fold. This law runs through all of life. Jesus said that if a man saved his life he would lose it, but if he lost it for Christ's sake and the gospel, he would save it. A man may make and keep money until he has great wealth, but unless he shares he will not be a great man.

Losing by Holding.

"And there is that withholdeth more than is meet, but it tendeth only to want." Here again the law works in life. The symbol of the losing life is the grasping hand; the symbol of the growing life is the open hand. Men are stewards. If a man withholds "more than is meet" it tendeth only to want. Many a man has made a lot of money and lost his soul. Giving and sharing are the finest insurance against covetousness and callousness.

Present in Body But Absent in Mind.

Jesus had been speaking about some of the deepest things in life, and some of the spiritual issues of life. But there was one man in the crowd who was thinking about how he could get some property from his brother. And he rudely interrupted Jesus to ask Him to make his brother divide an inheritance with him. Folks do not usually speak out in meeting like that, but one often wonders what they are thinking about when they are in a service of worship. Any minister can see people in his congregation who are "present in the body but absent in the spirit" while he is trying to preach the unsearchable riches of Christ. Jesus recognized the flighty character of the mind, and He was constantly exhorting men to "take heed how ye hear."

Danger! Danger!

"Take heed, and keep yourselves from covetousness, from all covetousness" warns Jesus. Be on your guard against unlawful desire, against inordinate desire for things, and especially for the things of others. It is a dangerous road. It leads to destruction. It is the source of trouble in the life of the individual and the road to war among nations. And when one nation covets what another nation has, it usually finds some way to trying to get it. Whence come wars among nations? From covetousness.

The Measure of a Man.

How shall we measure a man anyway? Some folks would answer in terms of material values—a man is worth so much money, a million, two million, or a larger or smaller sum. But He who knew what was in man, and also the worth of man said that a man's life did not consist in the abundance of the things that he possessed. There are many people who are rich and yet who are poor. And there are many people who are poor and yet who are rich. The real measure of a man is his ideals, his spiritual qualities of mind and heart.

A Story About a Covetous Man.

As was so often the case, Jesus put a great spiritual truth in a simple story form. It was the familiar story of the man who had unusually good luck with his crops. They exceeded his expectations and his provisions for them. He has to build larger barns to take care of them. Jesus says that God calls him a fool. Now he was not a fool because he tried to take care of his crops. He would have been a fool if he had left the crops in the field to spoil or rot. But here was a man who had no sense of social responsibility, who did not see in the fact that he had more than he needed a challenge to share with those who had less than they needed, who thought that his soul could be satisfied with "goods," who had no sense of the transiency of life, and no sense of stewardship toward man and no sense of partnership with God.

Well, said Jesus, so is every man that layeth up treasure for himself, and is not rich toward God. A man should lay up treasure—there is nothing wrong with that. But if his riches make him poorer toward God, if he lays up treasures for himself, and does not use those treasures for others, he is foolish indeed.

The Unnamed Sin.

Covetousness is the unnamed sin. Drunkenness, immorality, dishonesty, lying, stealing, and on down the list come in for the preacher's denunciation. But how seldom do we hear a sermon on covetousness.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

WHEN JEWS LOSE THEIR RELIGION.

(Continued from page 5.)

freedom from formal worship have an appeal to them. Others have been attracted to ethical culture, or some one of the varied forms of new thought. Still more have been drawn to spiritism. Its excursions into the borderland where the spirits of the departed are presumed to come into communication with mortals have had a strange fascination for some Jews whose religion centers on this life and has little to say about a life to come. Christian Science has also a special appeal to Jews. The subordinate position which it assigns to Jesus does not run counter to Jewish prejudices, while its emphasis on health is particularly attractive to a people proverbially nervous about their physical well-being.

It is Christianity, however, that has always held the supreme attraction for Jews, when fully understood. Jewish leaders have always known this, and have devised from the beginning various defensive measures to safeguard their people from contact with it. The New Testament has been a forbidden book, as well as Christian literature generally. Attendance at Christian services has been banned. The dietary laws have prevented close association with Christian people. Yet in spite of these measures and many more, Jews in every generation have overcome every obstacle and have come to know Jesus Christ as their Saviour and Lord. This is readily accounted for. The faith of Christ is rooted in Judaism. It is the answer, not only to the prophetic scriptures, but to the longings and aspirations of every Jewish heart. When the veil of ignorance and prejudice is lifted, the appeal of Jesus Himself to Jews is mighty indeed. He is the most compelling personality that has ever appeared in human history. Sholem Asch, the noted Jewish author, recently expressed what thousands of Jews have felt, when interviewed after the publication of his noteworthy book, *The Nazarene:*

"I couldn't help writing on Jesus. Since I first met Him, He has held my mind and heart. . . . For Jesus Christ is to me the outstanding personality of all time, of all history. Everything He ever said or did has value for us today, and that is something you can say of no other man, alive or dead. . . . No other religious leader has ever become so personal a part of people as the Nazarene. When you understand Jesus, you understand that He came to save you, to come into your personality. It isn't just a case of a misty, uncertain relationship between a worshipper and an unseen God; that is abstract; Jesus is personal!"

The search of thoughtful Jews for reality in religion, and for spiritual satisfaction has led many of them into contact with evangelical Christianity. Many are reading the New Testament. An increasing number are visiting Christian Churches. Speakers over the radio, who speak on Christian themes, bear testimony to the interest of Jews in their messages. And pastors in all parts of the country report Jews as entering into the membership of their churches, in response to a sympathetic approach. The total number is not accurately known, but it is conservatively estimated that at least 100,000 have come to render homage to Jesus as the Christ of Israel and the Son of God. The number would be far greater had the Church of Christ in America been more faithful to His commission, and shared wholeheartedly with their Jewish neighbors the Gospel of God's love in Jesus Christ.

No one acquainted with Jewish life in America today but recognizes that phenomenal changes are taking place. Things are not as they were, even a dozen years ago. The terrible disaster that has overtaken their people in Europe has profoundly affected every Jew in America. They have come to another crisis period in their long and eventful history. They face the future with deep concern. The supreme need of Israel is a prophet who can lead them into the true path of their destiny. To the Christian onlooker that path is plain. Jesus Christ shows the way to the only path by which they can reach their predestined future. The synagogue, with Christ in it, can not only solve the Jewish problem, but lead the Jews into a future far more glorious than any of which their prophets have dreamed. And in this new day of divine visitation may we not hope and pray that among the gifted sons of Israel some new prophet may arise who, like Moses, can lead them to the promised land of their divine inheritance in Jesus Christ.

MISSIONARIES ON FURLOUGH.

(Continued from page 9.)

hygiene and improved agriculture. In 1943 he served as Mission Secretary and from 1944-45 as Treasurer.

Much of Mr. Cassen's touring has to be done on foot or by bicycle. Sometimes he uses an automobile, but during the war the shortage of gasoline sent the Cassens back to the bullock cart.

Mr. Cassen is the son of Rev. S. F. Cassen of 612 Bosley Avenue, Towson, Maryland, and is the brother of John S. Cassen, Harrisburg, Penn., and Mr. Samuel P. Cassen of Towson. Mrs. Cassen is the sister of Miss Margaret Chunet of Baltimore, Md., and the niece of Mrs. Adele C. Litsinger, 1309 Park Avenue, Baltimore, Md.

PRUDENTIAL COMMITTEE NAMED.

The following Congregational Christian churchmen have been elected to the Prudential Committee of the American Board of Commissioners for Foreign Missions to take office October 17: Mr. Sherman H. Thayer of Cohasset, Mass.; Rev. E. Merle Adams of Arlington, Neb.; Mrs. James E. Chinn, 4711 N. E. 31st Avenue, Portland, Ore.; Mr. Edmund D. Steele of St. Albans, Vt.

The American Board was founded in 1810 and is the oldest foreign missionary society in America with teachers and educationists ranging from kindergarten to college grade, pastors, doctors, nurses, agriculturalists and social service workers.

The Prudential Committee conducts the affairs of the Board during the interim between the annual meetings. It directs the conduct of the missionary work abroad, appoints missionaries, designates fields of operation; appropriates funds and cooperates with the Missions Council of Congregational Christian Churches in missionary education and promotion.

The big plenary sessions of the American Board will take place in Boston, Mass., October 3 and 4.

Freedom is more than a word. Freedom is action, for the foes of freedom never hesitate to take action when they, in their toughness, think that free men are weak. The days ahead will always be filled with peril for freedom, but we can keep freedom if we want it and are vigilant for it. "We, the people" must be a living force, not just a phrase to beguile us at political rallies. Man has little stature set against a Norris Dam or measured against a flying fortress, and he will indeed be a small thing unless he decides that his spirit can master the engines of his creation so that his state will be a living force concerned with the freedom of every individual.—*Marshall Field III.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

People generally like to help orphaned and dependent children. They get a real joy out of doing it. Several weeks ago we met a man on the street in Burlington, and he said to me, "Do you have any children in your institution who need tonsil operations?" I told him we did have some that need this operation very badly. He was a member of the Burlington Kiwanis Club, and he said this club had a fund to assist in these operations, and he would call the clerk's attention to it. In a few days we received a nice letter from the chairman of the Underprivileged Committee, instructing me to send the children to two special doctors in Burlington, who would do this work for us, and to send the bill to him, and the Kiwanis Club would bear the expense. He also instructed me to take our children to the dentist, who does the work for the orphanage, and have any dental work done that was needed, and then send the bill to him and he would see that it was taken care of. These people get a real joy out of doing this for the children here, and we are very grateful to the Burlington Kiwanis Club for the kindness shown.

Mrs. W. R. Sellars of our Burlington Church, gave the children a real treat one afternoon last week. She happens to know that children like weiners, water melon, and swimming. Mrs. Sellars has a summer home with a beautiful lake and swimming pool, just outside of town. She came to see us last week, and invited us to bring all the children, matrons, and helpers to her summer home on Wednesday for a swim in her pool, and then enjoy weiners with all the "fixings." Of course, we accepted the invitation, and loaded the children in the big red truck, the pick-up truck, and my car, and went. The little fellows could hardly wait for Mr. Wagoner, the life guard, to get there before they went in swimming. When they saw him coming, they could wait no longer, and they plunged in. They enjoyed the swimming for an hour, and then were called to get dressed for the weiner roast. Mrs. Sellars, with several ladies from Burlington, who came out to assist her, served them weiners and pepsi colas, with the invitation to come back if they wanted more. Of course, some little boys never know when they get enough weiners. After they ate all the weiners they wanted, she then served them ice-cold watermelons, which they enjoyed very much.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 5, 1946.

Amount brought forward		$6,918.04
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Damascus	$ 10.00	
Liberty (Vance)	14.45	
		24.45
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 9.40	
Mt. Carmel	11.71	
		21.11
N. C. & Va. Conference:		
Bethel	$ 4.00	
Durham	26.28	
Happy Home	6.24	
Reidsville	18.00	
		54.52
Western N. C. Conference:		
Hank's Chapel	$ 8.00	
Zion	9.88	
		17.88
Valley Va. Conference:		
Antioch	$ 5.05	
Newport	13.50	
Winchester	6.98	
		25.53
Total for week		$ 143.49
Total for year		$7,061.53

WORKSHOP AT RICHMOND.

(Continued from page 10.)

effectual ways to meditate, practice the quiet time, and share in spiritual experiences." The afternoon period will be informative, and will be in the form of a "Seminar in Redemptive Living" conducted by Starr Daily. These are classes in practical living. The group will be presented with tried and proven Christian ways and will learn how to take their religion out of the realm of mere theory and put it into effectual practice. This will be followed by a Prayer Clinic for meeting the personal needs of those present and the solution of knotty problems. The eight o'clock hour will feature group singing and an address by Starr Daily. In these lectures Starr Daily will speak on such vital subjects as "From Crime to Christ," "Atomic Energy and the Christian Challenge," and "Experiments in Self-Surrender."

"Starr Daily is the greatest reformed criminal in America," said Dr. E. Stanley Jones, addressing a large group of business men. "His is one of the most dramatic and spiritually thrilling personal histories of our times." With one venture into crime after another, Starr Daily increased his hatred for society which frustrated him. His hatred took possession of his personality—until, in the inevitable course of events, he found himself condemned to life-imprisonment and finally strapped to the bars of a dungeon cell.

"What happened to Starr Daily in that miserable cell and in the months thereafter almost passes belief. He recounts this experience in his books, *Love Can Open Prison Doors,* and *Release.* His conversion was as sudden as that of Saul of Tarsus. He dedicated his life to building the Kingdom of God, and after his release from prison he began a ministry to tens of thousands of unchurched people, pointing them to Jesus as The Way out of their defeats and frustrations."

It is interesting to know that a part of his time was spent with the thousands of "Boys of the Road" at that period in our country's history when these boys constituted a major problem in our national life. Starr Daily was instrumental in the government establishing the C. C. C. camps that met the needs of these misunderstood minors.

FIFTH SUNDAY OFFERINGS.

(Continued from page 6.)

$5,257.89, which is less than a year ago at this date.

The total apportionment for the college is $12,500. You will observe that we are a long ways from the goal. The college is anxious, as I am sure our Sunday schools and churches are, that the entire apportionment may be secured. It is essential that this be done. Many of our churches have been faithful and generous in their contributions. Many more have not, but I am sure that by the time the annual sessions of our conferences are over, that we will have reached our goal. This is an excellent opportunity for Sunday schools and churches to raise their apportionment for the college so that at the end of the year the college apportionments will be out of the way.

We are most appreciative of every contribution.

Previously reported		$5,150.99
Churches.		
Eastern N. C. Conference:		
Morrisville	$ 5.00	
Damascus	10.00	
Liberty (Vance)	22.75	
N. C. & Va. Conference:		
Greensboro, Palm Street .	15.49	
Western N. C. Conference:		
Ether	1.71	
Va. Valley Conference:		
Leaksville	32.95	
Sunday School.		
N. C. & Va. Confeernce:		
Pleasant Ridge	19.00	
		106.90
Grand total		$5,257.89

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

FISHER.

Mrs. Horace Guill Fisher, daughter of Mr. and Mrs. Eddie Guill, of Nathalie, Va., departed this life at a Lynchburg hospital after a brief illness. From a child she had been a faithful member of Liberty Christian Church and Sunday School. Several years ago the deceased married Bro. Horace Fisher of Liberty Church. Theirs was a Christian home, an example in industry and integrity. Mrs. Fisher is survived by her husband; parents, Mr. and Mrs. Eddie Guill; two sisters and one brother, and a daughter two months of age.

The funeral was at Liberty Church on the afternoon of July 16, 1946, conducted by the writer and Rev. M. Burnette of the Baptist Church. A very large crowd was present, and the floral tributes many and beautiful.

A beautiful young life has passed from earth to heavenly reward; but the memory of such a life will live on in the influence here to bless loved ones and friends.

C. E. NEWMAN.

PIERCE.

On August 27, 1946, God in His infinite love saw fit to call from her earthly labors to her heavenly reward, Mrs. Lois Saunders Pierce, age 39, wife of Horace E. Pierce of Windsor, Va., after an illness of several months. She was so young, leaving her husband and little daughter, Jo Ann, to mourn her passing.

She was a faithful and beloved member of Antioch Christian Church. Her life was a ray of sunshine, and the light of Jesus shone on her face. To know her was to love her. Her place in the church and the community is vacant, and our hearts are saddened.

In recognition of her faithful and short life, we offer the following resolutions of respect to her memory:

1. That the Woman's Missionary Society, Sunday school and church wish to express our deep sense of loss and gratitude for a beautiful life lived in our midst.

2. That we extend our heartfelt sympathy to her devoted family who ministered to her so faithfully during her illness, and commend them to our Heavenly Father for comfort and peace, realizing that his grace is sufficient for all needs.

3. That a copy of these resolutions be sent to her bereaved family, a copy to "The Christian Sun" for publication, and a copy be placed upon the records of the church.

Respectfully submitted,
Mrs. E. R. NELMS,
Miss WINIFRED CLEMENTS.

BYRD.

Whereas, on March 6, 1946, God called to her reward our beloved charter member, Mrs. Nettie Franklin Byrd, the Woman's Missionary Society of the Suffolk Christian Church resolve:

1. That it has lost a dear member and friend.

2. That even though she could not attend regularly for the past several years, she is remembered for her many years of service in the church and her keen interest in the work of the Woman's Missionary Society.

3. That a copy of these resolutions be sent her family, a copy be placed in the minutes of the Society, and a copy be sent to "The Christian Sun" for publication.

Respectfully submitted,
MARGARET J. WELLS,
Mrs. W. E. MacCLENNY,
Mrs. C. B. DUKE.

ROMAN VS. NON-ROMAN COLLABORATION.

The following statement was made by Dr. Walter W. Van Kirk, one of the two secretaries of the International Conference of Church Leaders on the Problems of World Order which met in Cambridge, England, August 4-7. The purpose of this statement is to clarify a misunderstanding that has arisen based upon press reports dealing with possible collaboration between the non-Roman churches and the Roman Catholic church on world problems. No judgment is expressed by Dr. Van Kirk with respect to the desirability or practicability of the collaboration referred to in these press reports. The purpose is solely one of setting forth the facts in the interest of accuracy:

"The International Conference of Church Leaders on the Problem of World Order which met in Cambridge, England, August 4-7, under the joint auspices of the World Council of Churches and the International Missionary Council, defined as one of the functions of the newly created Commission of the Churches on International Affairs the task of concerting 'from time to time with other organizations holding similar objectives in the advancement of particular ends.'

"No specific reference was made by the conference to possible parallel action with the Roman Catholic Church although it was clearly in the mind of the Conference to welcome all possible collaboration for the furtherance of world order not only with the Roman Catholic Church but also with other bodies.

"The Associated Press, on August 3, released a story from London which created the impression that the non-Roman churches favored joint action on world problems with Roman Catholics based upon what was described as 'some kind of satisfactory understanding at the highest level, presumbably between the World Council of Churches and the Vatican.'

"The above quotation was lifted out of the personal comment of a British churchman in reply to the questionnaire that had been sent to responsible church officials in many lands by the Federal Council's Commission on a Just and Durable Peace. This questionnaire had sought information for the guidance of the Cambridge Conference regarding the world order activities of the non-Roman churches in the different nations. One of the inquiries embodied in this questionnaire was stated as follows: 'Is there any cooperation with Roman Catholic and Jewish Bodies in the Field of World Order?' In replying to this inquiry the British churchman used the language quoted by the Associated Press.

"However, the question of 'some kind of satisfactory understanding at the highest level, presumbably between the World Council of Churches and the Vatican,' was not acted upon by the Cambridge Conference."

A TREE GROWS IN EAST AFRICA

While it may be hard to believe, there is a tree more famous than the one that grows in Brooklyn. This tree is the old Chikore tree, a giant umtombe, that grows in the East Africa Mission.

The East Africa Mission was begun among the Ndau people at Mt. Silinda in 1893. But beyond Mt. Silinda, through the forest, some twenty miles away, lived the Chikore tribe, a branch of the Ndau people to whom the missioneries were very eager to take the message of Jesus. On a hillside at the edge of the Chikore forest stands the huge umtombe, throwing a shade in which hundreds of people can rest. For generations, so tradition says, this tree had been the center of the pagan worship of the tribe. Here the people worshipped the spirits of their ancestors, and the rain makers and the witch doctors performed their miracles.

In 1895, the missionaries made a beginning among the Chikore tribe and opened the Chikore Station. They started a little church and school, began to dispense medicines, and teach the people better ways of farming. When Dr. Cornelius H. Patton, Secretary of the American Board, visited East Africa in 1911, he found that the missionaries had made an excellent beginning both at Mt. Silinda and at Chikore.

While he was at Chikore, ten chiefs came to greet Dr. Patton, but before their visit was over, they begged Dr. Patton to take the missionaries back to America with him. "We don't like the new ways of living which they bring," they said. "The old ways were better." To this request Dr. Patton replied, "Tomorrow is Easter, an important day for Christians. Come tomorrow, therefore, when the sun is at the meridian, to the Chikore tree, and I will give you my answer."

The next day the Christians held an Easter Communion Service in the little church in the forest after which Dr. Patton invited them to come to the big tree, too.

When the sun was high, Dr. Patton went out to the tree and found the ten eager chiefs squatted on the ground surrounded by hundreds of their pagan followers. Suddenly, singing was heard in the distance. The voices came nearer, and soon the Christians could be seen coming out of the forest toward the big tree. The men were dressed in white suits and the women in colorful clean dresses, and made an interesting contrast to the pagans as they grouped themselves solidly around the trunk of the tree.

Then Dr. Patton spoke to the assembly, reminding the chiefs of their request and his promise. "But," he said, "I have decided to let the Christians give you my answer." And turning to the Christians, he asked, "Do you want the missionaries to leave? Are the old ways better?"

Startled but unafraid, the Christians rose one by one and testified that the new ways were better and they wanted the missionaries to stay. They had been hungry but the missionaries had taught them better ways of farming; their children could go to school and learn to read and write like the white landlords; when they were sick the missionary doctor made them well; but best of all, the missionaries had brought them the "Little Book" which made their hearts "full of joy." No, the new ways were best; the missionaries must stay.

Finally, when Dr. Patton turned to see how all these testimonials were affecting the chiefs, he found they had left, they had disappeared one by one into the forest. And the missionaries stayed!

The East Africa Mission has grown much since that eventful day. The little station schools at Mt. Silinda and Chikore have become very large and influential and there are thirty smaller schools scattered on the farms around them. The station churches have grown and there are fourteen branch churches in the surrounding country. There is a fine hospital at Mt. Silinda, a dispensary at Chikore, and well trained Christian nurses in many of the villages. The farms all through the Mt. Silinda community show vast improvement over the old days. Most of the ministers, teachers, nurses, and farmers have been trained by the East African Mission. And since that eventful Easter in 1911, the Chikore tree has become a meeting place for Christian worship and many an Easter Sunrise Service has been held in its shade.

There is still much to do in East Africa, and it will be a long time before the African people can support all of the Christian work needed to be done. The East Africa Mission will have to receive support from the American Board for many years if the missionaries are going to stay—to stay until their task is done.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, SEPTEMBER 12, 1946. NUMBER 36.

The Every Member Canvass

By WARREN H. DENISON
Dayton, Ohio

No part of a church's program is more important, thrilling, spiritual, fascinating and vital for personal development, greater enlistment of church forces and the support of Kingdom enterprises than the Every Member Canvass when rightly conducted.

It is a catalogue of lives released in part or in whole; a roster of the people functioning in a high human way for people. The canvassers release their own lives and each member participating releases his own life each week.

It applies Christian business sense to the work of the Kingdom. There is no magic about it. It applies ordinary Christian business principles: personal approach, enthusiasm, dignity and deep spiritual interest in each person and presents a most worthy cause.

It is the best method known for securing church funds. Every constituent is presented at close range, in his own home, with an intelligent appeal as to the work, need and program of the greatest agency on earth, the church.

The Every Member Canvass deals first-hand with people, sick and well, believers and doubters, spiritually minded and worldly, of different attitudes, understanding and needs. The more the canvass reaches them individually at close range, the more satisfactory it is, not only in making it a financial success, but in weaving them into the fabric of the church through the fellowship of giving.

Primarily the Every Member Canvass is not based upon the fact that the church needs money, but upon the more fundamental and compelling facts that the world needs Christ and that as individuals we need to give.

The Every Member Canvass is a spiritual challenge rather than a campaign for money-getting. It helps in showing that our gifts do not go **to** the budget, but **through** the budget to minister in Christ's name to the sick, lost, discouraged, broken hearted and underprivileged at home and abroad.

The success of an Every Member Canvass is revealed:

(a) By an oversubscribed budget by individuals;
(b) By the number of family subscriptions changing to individual subscriptions;
(c) By the number, under normal conditions, increasing their subscriptions;
(d) By the number of subscriptions received from inactive members not previously participating;
(e) By the number of irregular givers changing to regular weekly subscriptions as worship;
(f) By a completed canvass, i. e., every member reported upon.

NEWS AND VIEWS

Rev. Mark Andes is assisting his brother, Rev. W. J. Andes, in revival services at Pfafftown, near Winston-Salem, this week.

Dr. John H. Marion who has served the First Presbyterian Church in Durham, North Carolina and Grace-Covenant Presbyterian Church in Richmond, Virginia, has been elected as the first full-time director of the Department of Christian Relations by the General Assembly.

The 55th General Convention of the Protestant Episcopal Church meets this week in Philadelphia. The outstanding problems of the Convention have been suggested: the election of a Presiding Bishop to succeed Bishop Tucker, the revision of the marriage canon, and the plan of union with the Presbyterian Church.

Honorable John Vincent Sees, former Moderator of the General Council died August 31, 1946, in Kansas City, Missouri. Judge Sees was born in Huntington, Indiana, in 1875. Burial services were held on September 3 in Lawrence, Kansas. Judge Sees had been serving on the Board of Directors of Chicago Theological Seminary since January, 1935, and was a member of the Board of Control, Franklinton Christian College.

EUTSLER BECOMES MINISTER OF RALEIGH CHURCH.

Rev. Frederick Eutsler became minister of the United Church, Raleigh, North Carolina, September 1, succeeding Rev. Allyn P. Robinson. Mr. Byerly is the son of a Methodist minister, the late Rev. Robert Lee Eutsler of New Market, Virginia. We welcome Mr. Eutsler to the Southern Convention and into our fellowship of Christian service.

He was educated in the secondary schools of Virginia, and at Berea College, Berea, Kentucky, where he received the B. A. degree. He graduated from Union Theological Seminary, New York City, with the B. D. degree in 1934. For two years he was a member of the staff of the Church School of Riverside Church and for one year was Boys' club worker at Union Settlement, New York City. In 1937 he was ordained to the Congregational Christian ministry, becoming at that time the minister of the First Congregational Church, Haworth, New Jersey. Under Mr. Eutsler's ministry the church prospered both spiritually and materially. He was active in conference work.

Mr. Eutsler entered the U. S. Army Chaplaincy in 1944 and was in Europe for nearly two years. He was awarded three battle stars for campaigns in Northern France, Ardennes, and the Rhineland. He was awarded the Bronze Star Medal for "Meritorious Service" for the period of September 12, 1944 to May 8, 1945, under the following citation:

"By direction of the President, under the provisions of AR 600-45 dated 22 September 1943, as amended, the Bronze Star Medal is awarded to Chaplain (Captain) Frederick B. Eutsler, 0-541680, Chaplains Corps, U. S. Army, for meritorious service in Normandy, France and Antwerp, Belgium as Chaplain, 487th Port Battalion. The tireless energy, devotion to duty and unbounded patience displayed by Chaplain Eutsler under combat conditions and all obstacles was such as to accomplish in a superior manner his mission of attending to the spiritual and moral needs of his Battalion and adjacent units, and contributed greatly to the success of our armies in France, Belgium and Germany. He is a distinct credit to Christianity and the Army of the United States. Service rendered from 12 September 1944 to 8 May 1945."

WM. T. SCOTT,
Superintendent.

SUFFOLK LETTER.

About that Valley of Virginia Youth Christian Training Camp, I wanted to add a few words. I was greatly and favorably impressed with the fine young people I found there. They worked by a schedule faithfully. Rising bell at 7:00; breakfast at 7:30; class at 8:30—four of these; 9:30 began the second period; 10:30 a general assembly; 11:00 the third period; 11:50, a thirty-minute swim; and at 12:30, lunch. And they really attended classes, swam, and ate!

The air was crisp, the water was cold, and the youth themselves saw to it that the lessons were not dry. If any teacher tried once coming before his class unprepared, once was sufficient. Those boys and girls were alert, and charming. The view was an inspiring one from the main assembly hall and dining room. High already as we were in the mountains loftier ones still lifted above us—so graceful were their lines, suggestive of strength and peace and beauty.

I was impressed with the variety of trees, flowers, and plants which flourished there. One morning while sitting alone by a mountain path I counted more than fifty different trees and plants, and wrote a bit of verse which some of the children liked:

Come, my friends, let's have a talk
Here right beside this mountain walk;
Maple, hickory, oak and pine,
All of you are friends of mine!

Hazelnut, chestnut, chinquapin, too,
Roses, raspberries, violets blue;
God hath clothed you with His grace,
Laurel, locust, and Queen Ann's lace.

Each of you His thought doth share,
Bluegrass, wiregrass, maiden's hair;
Foxglove, fern, or goldenrod,
All are made to praise your God.

Daisy, clover and lilly white,
Timothy, thistle feather light;
Each of you hath something to say,
As here I listen to you today!

I was impressed with the very fine meals served the young people and their leaders at that camp. Also the fellowship with the active pastors of the Valley Conference was inspiring. Dr. and Mrs. F. C. Lester did fine work, the one teaching a course in appreciation of the Bible, the other young people's work and teacher training. The Rev. and Mrs. R. A. Whitten made their contributions in courses of Christian living, and world friendship respectively. Besides acting as a most capable dean, the Rev. S. E. Madren counselled with the older youth group each day on matters pertaining to their personal friendships and future homes and happiness. The Rev. Roy D. Coulter, did yeoman duty in many places, acting as the one in charge of athletics, recreation, and swimming. Miss Courtney Fauver thrilled the young people with her leadership in games, songs, and plays. The Rev. G. H. Veazey served as counsellor, and general friend of the youth. The Rev. S. E. Madren was business manager. Mrs. Newton was official nurse, having charge of the infirmary. I taught a course in the teachings of Jesus, which I repeated each morning for both the younger and older groups, and at evening I conducted vespers; and still that leaves much work undone—but it was not left undone for many other helpers and campers prepared the food, served the meals, and kept the camp as neat as a pin.

JOHN G. TRUITT.

Virginia "Go To Sunday School" Campaign Climaxes Religious Education Week---September 29-October 6

Religious Education Week this year comes at the climax of the "Go To Sunday School" Campaign and will be concluded by World-Wide Communion Sunday. This is an excellent opportunity for local churches to get their fall work underway in both the church and church school. For this reason many local churches will enter upon this program with real vim, vigor and vitality.

Some churches will plan week-day meetings during Religious Education Week with at least one meeting which will include the public school teachers.

A Wednesday night service with a public school teacher or superintendent of schools as the guest speaker could be followed by a reception in the social hall of the church. The local P.-T. A., the teachers of the Sunday school and other officials of the church along with parents should be invited. A special bulletin with the names of the public school teachers and a word of recognition of their important work would be helpful.

In communities where week-day religious education is carried on by the churches cooperatively this cooperative program should be featured prominently in the press and bulletins during this week. At least one community service should be planned to which religious education teachers and members of the committee or council who are responsible for the program should be invited.

* * * *

FOLLOW UP MUST BE STRONG.

Interesting new members in attending Sunday school and enlisting them in regular classes is only the first half of the job involved in the "Go To Sunday School" Campaign.

Perhaps the more important, and surely the "telling" phase of the campaign, is the follow-through of the churches. How will you receive and continue to receive and treat the new members in the church schools?

Careful planning for this post-campaign feature of the program will pay significant dividends to the church and the Sunday school.

Once you challenge the many youths and adults to enroll in your Sunday school, you must assure them through action every Sunday that this is a vital and a satisfying experience.

Perhaps the major factor in retaining new members in church schools is the feeling of fellowship and the sense of belonging to a group that must emanate from the original church group and extend to the newcomers. The first day of enrollment is the time to begin extending this "belonging" feeling to the new members.

With such a start, the church must provide a full, improved program of activities to meet every need of all members attending the church school. One of the objectives of this State-wide campaign is to improve the overall church program to meet the needs of its community. The day is long past when the Sunday school or the church can maintain its status quo of long ago and simply trail along. It must be in the forefront of modern living, giving guidance to the moral, spiritual and social phases of living. Without such a complete program, the new members and many of the old ones will lose interest in that ideal of the church that challenged them to join in the first place.

Visitations and regular reports, locally, and through the church press will help the church keep abreast of needs and aid the overall program.

—*Virginia Council Bulletin.*

* * * *

WORLD-WIDE COMMUNION IS SET OCTOBER 6.

This is the seventh year for the observance of World-Wide Communion. There is a greater need today than ever before for Christians everywhere to make much of this significant day. Coming together around the Lord's table on the same day is an expression of unity which all Christians have in Christ. It is a witness to their unbroken fellowship.

This observance does not contemplate Union Communion Services but rather that each local congregation will seek to have its members present at its own communion service and at the same time conscious of their spiritual oneness in Christ with all other Christians around the world.

The observance of World-Wide Communion this year ties in beautifully with the Virginia "Go To Sunday School" Campaign which has its climax on October 6th.

Many local churches will undertake to secure the presence and participation of the entire local membership at the Lord's table by emphasizing this part of the program in their visitation in the "Go To Sunday School" Campaign.

Many ministers will prepare their own material for the observance of this significant day. Others will wish to use the special material prepared by the Department of Evangelism of the Federal Council. Sample material may be had by writing to Dr. Jesse M. Bader, 297 Fourth Avenue, New York 10, New York.

* * * *

SOME GOALS FOR RELIGIOUS EDUCATION WEEK.

1. Put punch into "Go To Sunday School" Campaign.
2. Put steam behind church school teachers and workers.
3. Replace teachers who have gone away or who have moved on to new responsibilities.
4. Foster fellowship and cooperation with neighboring churches by planning some program together.
5. Put a new sense of spiritual power and purpose under the entire church program.
6. Offer and seek cooperation with public schools and other community agencies.
7. Recognize that the purpose and goal of the church is one.
8. Recruit new members and bring back those who have slipped away.

BRANSCOMB IS NAMED HEAD OF VANDERBILT.

Dean Harvie Branscomb, of the Divinity School of Duke University, has been named chancellor of Vanderbilt University, succeeding Oliver C. Carmichael, who became head of the Carnegie Foundation last winter. Dr. Branscomb's election is being received with enthusiasm in religious circles, for the new chancellor is one of the outstanding scholars in the field of religion in this country. He is well known as the author of the Commentary on Mark in the Moffatt series; and his book, *The Teachings of Jesus*, is the standard work in the field.

Full well He knows we cannot take
The gifts His love imparts
Until we truly long for them
And seek with all our hearts;
But then we find, for this we know,
Who in His love believe,
He is more ready far to give
Than we are to receive.

—*Selected.*

Cowardice asks, is it safe? Expediency asks, is it politic? Vanity asks, is it popular? But conscience asks, is it right?

A HARVEST OF FALL SERVICES.

No church should go fallowing this Fall. Considerable study and cultivation carried on during the Summer yields manifold blessings in an enriched Fall program. Contemplate the challenging occasions immediately ahead, everyone of which is a spiritual opportunity: Rally Day, Promotion Day, Every Member Canvass, World-Wide Communion, Harvest Festival, World Temperance Sunday, All Saints Sunday, Thanksgiving, Advent, Universal Bible Sunday, Christmas, and New Year. This forecast of significant occasions opens many fields of worship, study and service.

The minister has already brooded over these ecclesiastical landmarks in the preparation of his preaching program. But there are others who share responsibility for program planning. Those who habitually engage in long-ranged study and planning have resources to match the occasion. They are not like the foolish virgins. Rather, they remind us of Jesus' description of the faithful scribe: "Therefore every scribe which is instructed into the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." This kind of spiritual resourcefulness should be the goal and realization of every church leader.

The success of a church is determined not only by what happens on Sunday, but also by what happens between Sundays. The church should not cease to be a church, an educational and evangelistic agency, after the benediction on Sunday. Business meetings, class meetings, study groups, social and recreational activities, rehearsals and visitation may be carried on with great profit to the Church and the Kingdom. They are the very essence of adult education. Wisdom is planning and fidelity in conducting these meetings are the twin essentials of an effective church program. Ponder these questions. Is your organization a strong or weak link in the life of the church? Is it a conspicuous example of how things should or should not be done? Is it a beacon or flickering light? Do you meet systematically? Do you plan an educational program or take the line of least resistance and simply "chew the rag" at meetings? A realistic evaluation of the relative strength and weakness of each meeting should gradually improve the quality and influence of such meetings.

May the spirit of the living God lead us victoriously into this glorious season. The words of the Master should be our strength and guide. "Jesus saith unto them, my meat is to do the will of him that sent me, and to finish his work. Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest."

MINISTERIAL CHANGES.

The Southern Convention is bristling with ministerial changes. Dollar to Elon, Wright to Liberty, Kimball to Franklin, and now—Hardcastle to Newport News! Dr. H. S. Hardcastle issued the following statement on September 4:

"I hereby present my resignation as pastor of the Rosemont Christian Church to take effect as of December 31, 1946, or at such an earlier date as the church may determine.

"This has been one of the most difficult decisions I have ever had to make. It is not the result of a snap-judgment, but it has been made after careful and prayerful consideration, and out of agony of spirit. It is therefore final and irrevocable.

"Let me speak a clear and sincere word here, once and for all. I am not leaving this church because of any dissatisfaction on my part, or so far as I know, because of any dissatisfaction on the part of the church. Nor am I discouraged. Nor do I lack faith in the church, or in its future. I have not been moved by personal preferences, or by financial factors. I am leaving simply because I have the deep and inescapable conviction that God has called me elsewhere. I cannot explain it. But I must obey Him.

"I want to express on behalf of Mrs. Hardcastle and my family and myself, a deep and sincere appreciation of all that you folks have done for us, and the many courtesies you have shown us. Our friendships and fellowship in the church, and our life in the community have been a happy experience, and our hearts will be warmemd upon every remembrance of you.

"It is my fervent hope and earnest prayer that you will be able to secure a pastor without undue delay, and that under his leadership, God will lead you into large endeavors, fruitful service, and worthy achievement. God bless you all."

The age-old problem of the ideal tenure of pastorate has never been solved. There are advantages in both the long and the short pastorates. The brief pastorate enables the minister to share his ability with a number of congregations, enjoy the stimulus of different situations, and work in concentrated periods when the enthusiasm of both minister and people is at the highest.

The long pastorate also has its advantages. One does not have to pull up stakes in the midst of an important task; the pastoral relationship deepens and preaching becomes more practical and helpful.

Let us rejoice that both possibilities exist and that our churches have prospered under both types of ministry.

R. L. H.

Mark Twain gave a very penetrating thought when he said: "I want to see the devil, just to set my eyes on that person who for untold centuries has been the spiritual head of four-fifths of the human race and the political head of all of it. He surely must have executive ability of the highest order."

Teaching for Decisions

By Harry C. Munro*
Director of National Christian Teaching Mission

Decision is the stuff of character. A strong character is decisive, positive, poised, consistent. Habitual uncertainty, vacillation, or hesitation are marks of weakness. Decision of character is the expression of an inner principle to which life has become committed. That is why the Christian teacher exerts such a powerful character building influence. That is what makes religious teaching the climax of all teaching.

The Christian teacher is one through whom Christ teaches. To teach for Christ means to teach for decisions. It is the realm of decisions that all teaching reaches its climax. General education deals with facts, knowledge, skill. Christian education deals with values. General teaching presents all the various opportunities and possibilities which open up before the student as he faces life in a very complex world. Christian teaching guides his decisions in the light of what he is after in life. The general teacher transmits ideas. The Christian teacher shares an experience. That experience of the in-dwelling Christ determines the meaning and the influence upon life of all other experience. Christian teaching is the climax of all teaching.

Influences of Christian Teaching.

When one compares the time and tention given to general education under professionally trained and employed leadership, with the program of the church school under its voluntary leadership, one wonders whether Christian teachers have any chance of measuring up to their supreme task. Any quantitative comparison makes their work seem trivial and marginal. It is the qualitative difference that counts. One through whom Christ teaches may exert an influence all out of proportion to the time involved. Christian teaching is the climax of all teaching because of its quality and purpose. This only emphasizes the high place of teaching in all the work of the church and the supreme place of Christian teaching in all education.

Technology has answered most of our questions beginning with "What?" and "How?" General education gives these answers. Christianity answers the questions beginning with "Why?" Because whole nations of people in our generation have followed wrong answers to the "Why?" of life, our whole world staggers under its weight of knowledge, and starves in the presence of potential abundance. Christ has the right answer. He gives it through his teachers. The Christian teacher is one through whom Christ teaches.

New Scale of Values.

The war made "priorities" a household word. Wartime priorities introduced a whole new scale of values. Things and activities had value in proportion to their contribution toward winning the war. The word "priority" may be new. The principle is as old as the Sermon on the Mount. There Jesus expressed the principle of priorities, not with respect to war but with respect to the Kingdom of God. "Seek first his Kingdom and his righteousness, and all these things shall be yours as well." Once a life is organized around this priority principle, it has a scale of values by which to guide every decision. The Christian teacher teaches for decisions in accordance with that scale of values.

The values for which one lives and by which he makes his decisions form the essence of his religion. In his parables of the Pearl of Great Price and the Treasure Hidden in a Field, Jesus defined the Kingdom of God as that supreme value for which everything else would be gladly sacrificed. The Christian teacher is always seeking to establish this principle of priorities with respect to Kingdom values in the lives of those whom he teaches. It is not a mere matter of dealing with isolated "life situations" one after another as they arise. Rather it is a matter of using and even deliberately planning experiences which will confront the learner with the necessity of discriminating among values which are related to the Supreme Value.

Christian Teachers Are Evangelists.

To teach for decisions makes the Christian teacher an evangelist. The many day by day decisions root back in the one supreme decision. And that one supreme verdict for Christ comes as the climax to many lesser decisions. Like trickling rivulets they flow together through tributaries to form the deep, flowing, decisive currents of a life. Whether one teaches little children or seasoned Christians his work is always momentous when Christ teaches through him. All his teaching is related to the main verdict, either as antecedent or as consequence.

These tributary decisions are important. It is thus that Christian teaching issues in Christian living. Nothing is taught until it is learned. And nothing is learned until it is lived. Teaching for Christian living is the Christian teacher's perennial commission. Yet there is a principle of priorities among these many decisions. The lesser tributary decisions must never be allowed to obscure or to take the place of the one supreme verdict for Christ. At some favorable "season of the soul" this must become the direct and conscious aim of the teacher. All the lesser decisions should illumine and magnify this major verdict. Teaching for decisions sharpens to teaching for Decision.

Evangelism and Christian education thus merge. They ought never to be separated. A major weakness in the program of many churches is the tendency to separate them as to leadership, program, and responsible agency. Christian teaching without the evangelistic motive and passion is less than fully Christian. It tends to fall to the level of ordinary teaching. Evangelism which lacks the full-orbed long range educational approach to its goal is superficial and partial. Teaching for decisions which are effectively related to the supreme Decision is educational evangelism.

Mission Stresses Educational Evangelism.

It was the purpose of our national agencies of Christian evangelism and Christian education in setting up the National Christian Teaching Mission to demonstrate and dramatize the merging of their work in a program of educational evangelism. The Teaching Mission brings a program of enlargement in educational evangelism into full operation in every participating church in the communities which it serves. It enlists, trains and inspires the lay workers of each church to undertake their full responsibility to the unchurched of the community. It helps them to lift the church's program of teaching to the level of its evangelistic opportunity in every life which it touches.

The strength of the Mission is its unique plan of centering the task and the program of training for the workers of each church in their own church under a leader of their own choosing from their own denomination. Yet, it is a community-wide

(Continued on page 6.)

*The International Council of Religious Education and The Federal Council of the Churches of Christ in America.

News of Elon College

By President L. E. Smith.

FIFTY-SEVENTH ANNIVERSARY OF THE FOUNDING OF ELON COLLEGE.

On September 16 Elon College will observe Founder's Day in celebration of the fifty-seventh anniversary of the founding of the college.

The first Founder's Day was in recognition of the services and sacrifices of the original faculty. When the program for the occasion was printed all members of the original faculty, except the president, were living, but before the program was put into effect, Mrs. W. G. Farrar had died. Since the observance of the first Founder's Day, Drs. Atkinson, Newman, Moffitt, and Professor Holleman have gone from us for rest and eternal peace. They have gone but "their works do follow them." Mrs. J. W. Roberts of Windsor, Va., is the only member of the original faculty now living. May God spare her life for many more days and give her health and happiness. Mrs. Roberts is the wife of Rev. J. W. Roberts, an honored and faithful minister in our church for years.

The program for Founder's Day this year will not honor personalities but will emphasize the need of new equipment for the college to meet the requirements of its rapid expansion. Elon College has first-class equipment for instructional purposes. Herein we are fortunate. Thanks to those who have gone before. But beyond these requirements our equipment is not up to par. We need as badly as any college new and more dormitory space. The immediate pressing need is the powerhouse, which we are trying to get started at the earliest possible moment. We do not have the money necessary for this essential project, but we do have some and are working towards its completion. Next in line is a gymnasium. We are offering a major in physical education and to meet state requirements we are compelled to provide adequate equipment.

The General Alumni Association, Mr. G. C. Mann, president, and Mr. James F. Darden, secretary, is coming to our assistance in this project. It has voted to take the erection of a modern gymnasium as its responsibility. An organization has been formed and necessary committees designated. The ground work for the $250,000 for this purpose is being completed.

The alumni have asked that this campaign be launched on Founder's Day, Monday, September 16. The college is most appreciative of this move on the part of its alumni and is happy to give its full cooperation in every particular. The campaign to raise $250,000 for the erection of a modern and adequate gymnasium will be launched with appropriate ceremonies Founder's Day, Monday, September 16, beginning at 11:30. The program for the launching service appears in this issue of The Christian Sun. Every alumnus and alumna who possibly can is urged to be present. Your presence will mean much to this undertaking.

FOUNDER'S DAY PROGRAM.

Elon College, N. C.
September 16, 1946.

FIFTY-SEVENTH ANNIVERSARY.

Morning Session.

11:30 Historical Address—Dr. Jesse H. Dollar, '25, Pastor, First Congregational Christian Church, Newport News, Va.

12:45 Lunch.

Afternoon Session.

2:00 Meeting of the alumni committees.

4:00 Football scrimmage.

6:00 Dinner.

Evening Session.

Mr. G. C. Mann, '24, Presiding, President, General Alumni Ass'n.

7:30 Special Music—Elon College Music Department.

Devotions — Dr. Stanley C. Harrell, '09, Pastor, First Congregational Christian Church, Durham, N. C.

The Million Dollar Campaign —Dr. L. E. Smith, '10, President of Elon College.

"Here's to Dear Ole Elon"—Elon College Singers.

Address: "Elon College—Past, Present and Future" —Dr. John G. Truitt, Pastor, The Christian Church, Suffolk, Va.

The Gymnasium—How to Finance It—W. C. Elder, '25.

"We Will—We Commit Ourselves"—James F. Darden, '43, Secretary, General Alumni Association.

FIFTH SUNDAY OFFERINGS.

With the Expansion Program staring us in the face and continuous increase in prices, the financial needs of Elon College are multiplied again and again. We have a fine church and Sunday school constituency that has stood by faithfully through the years. In these days of unusual needs, I know that our friends will not forsake us. A number of our churches and Sunday schools have been most faithful and generous thus far this conference year. Others, however, just seem not to have gotten to the place of sending contributions. If they could realize our needs and know how much their offerings would help, I am sure that they would not delay longer. It is necessary, mandatory, that the college receive its full quota this year if we are to meet the requirements of the Southern Association of Colleges and Secondary Schools. Your offering will help tremendously. If you fail to give, the college will suffer defeat. We need your support badly and wish to express gratitude in advance.

Previously reported	$5,257.89
Churches.	
Eastern N. C. Conference:	
Wake Chapel	48.06
N. C. & Va. Conference:	
Belew Creek	4.69
Western N. C. Conference:	
Randleman	20.00
Total	$ 72.50
Grand total	$5,330.64

TEACHING FOR DECISIONS.

(Continued from page 5.)

interdenominational movement in educational evangelism making a united impact on the community and enlisting the support of the whole community. The Mission is interdenominational at the points where that is essential to community-wide success but denominational at the points where the local church's special interests and contributions are concerned. Further information about the Mission may be secured from your own denominational agencies or from its director, Harry C. Munro, 203 North Wabash Ave., Chicago 1, Illinois.

Anticipated troubles are harder to bear than real ones, because Christ is not supporting us under them.—*Payson.*

The strength of the church lies in the number of its first-line combat troops.—*Selected.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

Some time ago I told you about a woman who used to be a missionary to India, who has come to work at Friendly House in a mountain valley near Asheville. This past week-end it was my privilege to visit Friendly House with Mr. Todd and Oliver. This is a mission project which is sponsored by the Universalist Church and financed by the Association of Universalist Women. Mrs. West is the only resident minister of the community.

The people were having an all-day meeting. We arrived just after the afternoon session. In Friendly House, on the porch, and on the lawns were adults, young people and children. Some of them were just chatting together. Others were asking questions of Mr. Grimes, their field worker who had just delivered the message at their service. The little children were having fun! There were many games, toys and books with which they seemed to be at home, and enjoying. In one room one little girl about four years old was trying to learn to "pick up" the brightly colored tipped sticks. Out in the kitchen three of the parents were washing the stacks of dishes which had been used by the sixty people who had enjoyed the good lunch and fellowship at the long table under the trees.

Besides Friendly House itself, where Mrs. West lived, there were a lovely recreation hall, a little church farther up the hill, and the cottage which was built to house the nurse.

I sat in on the meeting which Mr. Grimes had with the Sunday school teachers. They were wanting to know about the most interesting materials for their age groups and where they might be secured. He told the teachers that they must have "a plan and a program" in order to teach. Their handwork should be connected with the lesson and help carry the message of the lesson. That each child should be taught to create something worthwhile.

Later on in the afternoon one of the men who attends the church came in his Chevrolet truck and carried us up into the mountains so that Mr. Grimes could take some colored pictures of the breath-taking scenes. Mr. Todd, Mrs. West, Oliver and I sat in the back of the truck in chairs. We got terribly wind-blown, but we could see everything on either side of the mountain road. Mr. Grimes got some good pictures at Lake Logan. We stood on the bridge that crossed the lake and looked at the water lillies abloom along the edge; the green border of trees, blue skies and white clouds that were looking back at us from the lake mirror! We paused at the forester's cabin to inquire about the closing hour for the gates. Up, up, up we climbed until the "goose bumps" began to pop out on my bare arms. Along the roadsides were all colors of wild flowers: blue, pink, yellow, orange, red, white and purple. The wild asters, goldenrod and ironweed blossoms were most profuse.

The last picture that Mr. Grimes took was of a huge waterfall. Hurling itself down the rocky bed in swirls of white foam, it made a delightful song as well as a grand picture. We stood on the roadbed and looked down at the deep, clear pool far below. Our guide told us that wonderful mountain trout lived in the pool. He invited us to come back some day when we could go fishing.

Back down the mountain and into the warmth of Friendly House again for supper which was ended with a blueberry pie. The berries had been picked by Mrs. West from the blueberry bushes on the mountain the day before.

Before returning home, Mr. Grimes flashed the pictures he had taken on previous trips on the screen for us. Oliver especially enjoyed those. We came away with the feeling that Friendly House was indeed well named!

Sincerely,
DOROTHY TODD.

DON'T LET PARENTHOOD SMOTHER YOU.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Do you not agree that there is no single interest that is worthy of *all* of anyone's time, attention, and thought? There are, of course, innumerable subjects that are worthwhile, stimulating, and interesting; and, eventually, for most of us there will be one that takes first place in our lives. But when we show signs of becoming so completely engrossed in any one undertaking that every other interest is excluded, should not some member of the family, or a close friend, call attention to the dangers in this absorption? If advice is offered with such tact and persuasiveness that it is accepted, other members of the family and their friends will profit also.

I have a neighbor who is the mother of three girls and a small son. She has no activities or interests outside of her family, for she fancies "sacrificing everything" for her children makes her a model mother. As a result, she comes very near to being a failure as a parent, a wife, a friend, and a daughter. Her world—in this day and age when every intelligent person's interests should be broadening daily to take in the one-world pattern, to help insure permanent peace—is bordered on the north by Bobby, her youngest, and in each other direction in turn by Joan, Susan and Corrine. She frequently speaks of "my little world," and is quite content with what it represents; while more progressive and farsighted mothers are eager to pursue the broader trend that is being taken now by so many American women—*away* from the circumscribed and provincial.

Should any of her friends make an effort to discuss any topic but the one directly related to her "little world," this neighbor assumes a bored, uninterested air and changes the subject as quickly as possible. If another woman speaks of *her* child, she is interrupted with, "You don't know anything about bringing up children until you've had four! The other morning Bobby and Corrine—"

Why is it that so many women forget their obligations as wife, sister, daughter, world citizen, and friend—handing over their very lives on a platter to their children, who in no way profit by the gift?

A delightful mother told me, "My husband encourages me to have *many* interests outside the home!" And in spite of her numerous charitable activities during the war, I'm sure she never neglected her duties as wife and mother. Her three lovely daughters cooperate with her, and she is teaching them to express her own social grace as well as to be pleasing conversationalists and good listeners.

When we are tempted to let parenthood smother us, it will be helpful to remember that while the children are young we should have many interests

(Continued on page 10.)

MISSIONARY OFFERINGS.

REPORT FOR AUGUST 23-31, 1946.

Sunday Schools.

Antioch—V. Va.	$	8.66
Bethlehem (Nans.)—E. Va.		3.44
Durham—N. C. & Va.		11.20
Ether—W. N. C.		3.55
Happy Home—N. C. & Va.		6.02
Liberty (Vance)—E. N. C.		51.80
Newport—V. Va.		10.47
Portsmouth—E. Va.		6.35
Pleasant Ridge—W. N. C.		21.76
Wake Chapel—E. N. C.		10.31
Wake Chapel—E. N. C.		22.11
Winchester—V. Va.		10.26
Total	$	165.75

Churches.

Damascus—E. N. C.	$	7.00
Randleman—W. N. C.		40.00
Total	$	47.00

Individuals.

Mrs. W. P. Baldwin, R. 3, Burlington, N. C.	$	7.00
Total for week	$	219.75
Previously acknowledged		36,425.26
Total for year		$36,645.01

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

MISSION BOARD TO MEET IN WINSTON-SALEM.

Since the Mission Board of the Southern Convention is meeting September 23 at Fancy Gap, Virginia, and then the meeting will continue in Winston-Salem the following morning, the following directions to the Winston-Salem Church might be of help. Our church in Winston-Salem is located on the corner of West Academy Street and Lockland Avenue, in the Ardmore section of the city. Those coming into the city from any direction should find Highway No. 158, Fifth Street in the city, and follow this until South Hawthorne Road is found, at the western end of the city. Go south on South Hawthorne Road until West Academy Street is found, turn left and our church will be found one block from this turn.

Those desiring entertainment overnight should write me at 637 South Sunset Drive, Winston-Salem 7, N. C. Since hotel space is limited, the people will endeavor to provide space in their homes. The Winston-Salem Church is looking forward to the meeting of the Mission Board at their place and we welcome all of those who can come and be with us.

W. J. ANDES,
Minister.

PATTIE LEE COGHILL RETURNS.

After a nine-month trip with India as the major objective, Pattie Lee Coghill returned to New York on July 28.

"No real differences exist between home and foreign missions," she reported. "The problems are essentially the same everywhere—and so is our purpose, part of which I would say is to make available a satisfying way of life to the common man everywhere. This applies almost equally to the share cropper in our South and to the depressed classes in India.

"I was surprised at the influence of the Christian church in non-Christian lands, and delighted at the positions of leadership occupied by men and women who had been trained in Christian schools. This was particularly true of the relief agencies."

Miss Coghill was sent to India by the American Board as a member of a deputation whose primary task was to study its work. Her qualifications were many years of home missionary experience in our own South, with religious education as her particular field of investigation. Raymond Dudley, the head of the deputation, preceded the others to India. As a secretary of the American Board he was concerned with matters of administration. The other members of the group were Albert Buckner Coe, pastor of the First Church, Oak Park, Illinois, who majored in the problems of ministers, and Mrs. Coe, who was a general observer. The deputation spent three months together, visiting other missions as well as our own and talking with a great variety of both Indian and missionary leaders.

"If missions are to serve India's needs, the missionaries feel that they must identify themselves more closely with the Indian way of life. On the other hand, Christianity will not come into its full power in India until the Indians cease to associate it with western influences, which for them mean imperialism and racial superiority.

"In the field of religious education the situation is very different from that in this country. Most of the religious training which we give comes through the excellent mission schools ranging from those in the villages through the colleges, rather than through the churches. I had not expected this."

Miss Coghill was astonished at the pervasive influence of six million Christians in the midst of a civilization dominated by Hindu ideals. She found that there were Christians everywhere. She particularly enjoyed visiting the annual meeting of the Syrian Christian church, which assembles to the number of 50,000 people in a dry river bottom—adjourning before the rains begin.

She spent a day and a night in Gandhi's ashram — which included arising at four in the morning for prayers in which he quoted from the Bible, the Koran, and the Hindu scriptures. After that he went for a walk, with about 25 people tagging along. She discovered that the head of Gandhi's movement for indigenous education is a product of our Ceylon mission, and that the leader in developing village industries is a Christian.

She found that the great Christian institutions, such as the hospital at Vellore which the Scudders developed and the Christian colleges at Madras were both impressive and influential. She reports that the people of India are "feeling independent" but that the English language is a unifying factor. It is said that Gandhi apologizes for using English in many of his public speeches, explaining that it is the only tongue which everybody present understands.

From India she flew to Iraq, took a train to Bagdad, and rode in a convoyed bus to Damascus, where the Syrians were celebrating the second day of their freedom from foreign rule. The English had left town, but Americans were not unwelcome.

Miss Coghill was happy to arrive in Palestine for the Easter week-end, which was the most impressive that she had ever experienced. "I never knew, before this trip, how oriental Christianity really is. It has a natural appeal to Eastern people." She visited two Jewish colonies located at the foot of the Dead Sea. During her Palestine sojourn the telephone, telegraph and railroad workers were

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CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

SUCCESSFUL YEAR AT ALBEMARLE.

The Ladies Aid and Missionary Society of Albemarle has closed a very successful year. Simi-monthly meetings have been held in the homes of the members.

God has greatly blessed and supported our efforts. The fellowship has been wonderful. We seem to be uplifted and enlightened at the close of the meetings.

Our officers are splendid ladies, who have been faithful to their tasks and responded to every call of need when requested.

During the year the society has conducted a World's Day of Prayer service, a Thanksgiving service and Church Prayer service. At Christmas Mrs. Sam Morton gave a Christmas party, at her home, to the society. At the meetings the society studied, read, and reviewed the various missionary study books. We have aided the needy and sent flowers to the local hospitals. A picnic was held at the city lake in August. At the last meeting Mrs. Nettie Honeysucker, a deserving member, was given a life membership.

The attendance has been excellent and the members have cooperated splendidly in advancing the causes of the organization.

MRS. B. J. EARP.

SECOND CHURCH, NORFOLK.

We are ready to begin the new year at Second Church, Norfolk, with a clean sheet. Recently our church gave $500.00 which cleared our furnace debt and next Sunday night we shall burn the note. During the summer our parsonage has been painted white, our pulpit furniture refinished and upholstered and the pastor's salary raised. Already plans for a new church project are in the making. We are getting ready to check on our year's stewardship and feel sure that every phase of our denominational responsibility will be met.

We are on the front line, located in a city where evil is widespread. We would like our church to be a beacon, guiding those who come within its radiance in ways of loving, Christian service.

Congratulations, and more power to Second Church!

MRS. J. F. MORGAN.

SHALLOW FORD.

Here are a few of the highlights of our Missionary Society for 1946:

Miss Laura Ward, a missionary to China, was our guest speaker on one occasion, who effectively brought her message by appearing in her Chinese costume.

Rev. W. M. Stevens very interestingly taught our mission study book, *These Moving Times.* The foreign mission study book, *Cross Over Africa*, was taught by our president, Mrs. W. W. Hall.

Toegther with several other societies we observed the World Day of Prayer with the Union Ridge Church.

Our society has contributed to the various causes, namely, the Carroll County Mission, Shaowu and the Migrants.

Our programs were selected from the material sent from the Convention Office.

We entertained the Spring Rally in our church.

At the closing meeting of the year our pastor interestingly taught the Bible study book, *Concurring Witnesses.*

MRS. R. S. CRAWFORD,
Reporter.

INGRAM

As the year's work draws to a close it gives a sense of satisfaction that it has been a year of interest, cooperation and service.

Many of our members live quite a distance, but continue their membership and make contributions. They show their love for the society and its work by attending when possible. The other members are always present, interested and ready to do their share.

This year our Thank Offering amounted to $50.00. The World Day of Prayer was held in cooperation with the church and community. The Birthday Offering climaxed a program and party held in the recreation department of the church.

Much interest was shown in the offering for Friendly Service. The men of the Sunday school added a contribution to our collection.

The annual August supper was held at the church. Mrs. Avis D. Whitlow taught the book, *These Moving Times*, in the afternoon. After this supper was served to the members and guests, numbering around fifty. Following a social hour Mrs. S. B. Wilson of the Presbyterian Church gave the Bible study for the year.

The foreign book was reviewed by Mrs. Leroy Adams. As usual the orphanage received a gift at Easter.

One Life Membership and one Memorial have been given and more are expected.

The following officers have been elected for the coming year: Mrs. Leroy Adams, president; Mrs. Avis Whitlow, vice-president; Mrs. J. K. Landrum, secretary-treasurer; Mrs. P. W. Farthing, reporter.

MRS. J. K. LANDRUM,
Secretary.

PATTIE LEE COGHILL.

(Continued from page 8.)

on strike—with the result that she received no communications from the outside world.

Her next stop was in the little land of Lebanon, famous for its cedars and the American University at Beirut, originally founded by the American Board. Here the people were rejoicing in their freedom from the French—and trying to substitute the English as a "second language" for that of their former rulers.

At Tripoli, Miss Coghill was a victim of German Measles. She paused in Aleppo to visit the girls' school and the junior college. Three weeks were spent in Turkey, where everything American is most popular. She was impressed by the large degree in which the leaders of the countries of the Near East have been educated in the mission-founded schools such as Robert College and the Constantinople College for Women. She was entertained by Donald Webster, head of the American Institute for Cultural Relations in Istanbul. He is the brother of Max Webster, superintendent of Vermont, and a former teacher in our mission schools. She also saw Ezra Young, likewise once a teacher under the American Board, who is now head of the Y.M.C.A. in Istanbul.

Miss Coghill stayed in Greece for a week, visiting our mission colleges in both Saloniki and Athens. Here again our indirect influence is far greater than immediate results. She visited the relief workers we have sent to Greece, of whom Cass Reed and Ralph Harlow are the best known.

She was spared a long wait for a boat in Athens by the American Military attache, who managed to get her a free ride in a plane at his dis-

(Continued on page 14.)

TWO DAYS' PRINTED MAIL.

A man, who in this article shall be nameless, returned to his desk after a brief absence. In going over his mail, he was impressed by the tales of disaster that appeared in the pages of the newspapers and magazines accumulated in the short period. It is only fair to say that one of the two days was the fourth of July—a holiday on which the men that St. Paul would doubtless call "lewd fellows of the baser sort" try to prove their love of their country by indulging their love of liquor.

The man who tied the following items into a bundle of disgrace lived in Washington—a city which still holds an evil pre-eminence in per capita drinking and one whose apologists usually insist that the bottles must be largely assigned to the thirsty lips of visitors, or of Maryland and Virginia suburbanites.

1. Here is, first of all, this news item about the Glorious Fourth: "Seventy-Seven Over-Imbibe," and of these only one had the hardihood to explain his drunkenness by a claim of patriotic display. In another section the paper tells of two men, plainly "intoxicated," who declared to the Police Court that they were innocent passers-by who were "included" mistakenly by unwary officers of the law, when a staggering sextet were brought before the tribunal. The arrests on this date for drunkenness were far more than for all other offenses combined. The liquor trade remains the great producer of lawnessness.

2. The second item has a political bearing. The National Democratic Women's Club of Washington rented its quarters to the British Commission, and this Commission has recently relinquished the club house where the Commission itself had established a bar. Now there is a rumor to the effect that this women's political organization is considering making the bar a permanent fixture. We who are mere novices in civic matters would still advise these women that the South, if not the North, has millions of women naturaly in the ranks of the Democratic Party, who will feel that a stein, or keg, or decanter will not prove a good emblem in a national campaign.

3. There is a third item which declares that prison-made liquor was the cause of the Army mutiny in Texas. The military bar was supplied through jail bars. Surely there is a natural affinity. The dispatch says that the rioters started fifty fires in the week, and left the several thousand residents somewhat "jittery." Was not the defeat of national prohibition supposed to end this illicit traffic?

4. Here comes a few paragraphs quoted from the Santa Cruz, California, *Sentinel News*. The heading is: "1945 Was A Drunken Year." The total figures are sadly prophetic. Those relating to drunken women are appalling. The Public Health Director reported reluctantly that the number of "over-imbibing women" increased more rapidly than male drunks; "10,926 men were treated for alcoholism in San Francisco emergency hospitals, or included drunkenness among their ailments. In 1944—two years earlier—there were 9,019." Bad enough! But "The number of intoxicated or out-and-out alcoholic women rolled up to 2,670 as compared with 1,927 in the year 1944." Look out! Look out! That is more than 25 per cent! Is the polite fashion of the cocktail parlor proving so deadly?

5. Next we come upon the case of a New York policeman, with hitherto "a spotless record," who had strangled to death an attractive forty-two-year-old nurse, and had then "blinded and paralyzed" himself by attempted suicide. "The doctor gave him little chance to live," while the final paragraph of the terrible account declares that the slain woman, an "heir to a sizable fortune," had become a "heavy drinker," and the medical examiner found "considerable alcohol in her brain." Long ago Shakespeare told us what would "steal away" our brains!

6. Note this next announcement. It comes from Old Virginia, "the mother of Presidents." "Almost one-half of all adults committed to Virginia jails during the ten months ending April 30, 1946, were so committed for drunkenness, or for being drunk and disorderly. Jail commitments increased above the figures of the corresponding time in the preceding year almost 11 per cent. Jail sentences for drunken driving increased on the same basis more than 50 per cent—and the more general charges of being drunk and disorderly increased nearly 23 per cent." Let Virginia listen to the counsel of her arch-hero, General Robert E. Lee:

> *"My experience through life has convinced me that abstinence from spirituous liquors is the best safeguard to morals and health."*

7. It should be remembered that these reports are a very, very few of the possible revelations. So many ravages of the rum fiend are hidden. Far more skeletons are concealed in closets than are permitted to dangle from the front windows of homes. Fathers and mothers do not advertise the shame of their sons and daughters. Husbands and wives are reluctant to proclaim the folly and suffering of their mates. Publicity is usually forced; the temporary idiocy of the drunkard in most cases must be dragged into the light.

Occasionally there is a pretense of defense. This furnishes our final indictment. A well known leader in the alcohol trade recently instructed his associates in the way to meet the demand that our American people should refrain from drinking, in order that the starving millions of the war-stricken lands might have food to eat. He raised the cry of a false patriotism, while underestimating the amount of grain consumed in making harmful liquor. The presentation was a specimen of hard-hearted rhetoric worthy of the Philippian slave-masters, or of Demetrius the Ephesian silversmith. Long ago this alcohol apologist was answered by Theodore Roosevelt. In a letter written in 1917, when World War I was in progress, he explicitly advocated "prohibiting the use of hard grains —of all grains that can be used in food production—for making of alcoholic liquor." This letter is not an evasive thing—an attempt to make cowardice appear as a just and kindly prudence. It is in contrast with the vociferous silence that now encompasses many of our cautious lawmakers. This epistle of Roosevelt the First should be printed in full in all our newspapers and made into a sizable bulletin with bold print, proclaiming to our citizens the ethics of One who said, "I was anhungered, and ye gave me meat."—*Bishop Edwin Holt Hughes in "The Voice."*

FOR THE CHILDREN.

(Continued from page 7.)

and activities in which they can have no part. This does not mean that children should ever be anything less than mother's first concern. It does mean that if a mother will but be herself—an emotionally mature adult, with many worth-while interests—she will find herself developing into an infinitely better, more interesting and efficient parent. Parenthood should expand, not smother, the personality.

Prayer is not to ask what we wish of God, but what God wishes of us.
—*A 16th Century Mystic.*

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

VALLEY PILGRIM FELLOWSHIP MEETS.

At the annual session of the Virginia Valley Central Conference of Congregational Christian Churches which met at the New Hope Church near Harrisonburg, Va., on August 7 and 8, the Pelgrim Fellowship had charge of the Wednesday night session. Miss Isabelle Sheetz of Winchester presided over the meeting. The worship service was given by the Mt. Olivet (R) young people. A very inspiring address on the subject, "Beyond Prejudice," was given by Dr. F. C. Lester of Elon College, N. C.

The following officers were installed for the coming year: Miss Isabelle Sheetz, president, Winchester, Va.; Nelson Liskey, vice-president, Harrisonburg, Va.; Miss Gene Farneystack, secretary - treasurer, Linville, Va.; Miss Erma Fultz, assistant secretary - treasurer, Luray, Va.; Miss Amy Louderback, superintendent of missions, Shenandoah, Va.; Randolph Sours, superintendent of social action, Luray, Va.; Paige Painter, Luray and Wayne Spaid, Winchester, and Betty J. Showalter, Harrisonburg, reporters; Rev. R. A. Whitten, Rev. R. E. Newton, Mr. R. A. Larrick and Mr. B. F. McDaniel, Counselors.

MY WEEK AT POWELL'S FORT CAMP.

High in the beautiful mountains of the Valley at Powell's Fort Camp, near Woodstock, Va., ninety young people from the Valley of Virginia churches held their first summer camp—August 26 to September 2.

We assembled at the camp on Monday afternoon, after "holding our breath"—so to speak—all afternoon for fear of not finding the camp on those narrow mountain roads. After a good night's sleep—to a lot of us it would have been better if we would have had more blankets—we were all ready for classes on Tuesday morning.

We began each day by having morning devotions in the dining room just before breakfast. Classes were held on each of the following: The Teachings of Jesus, The Appreciation of the Bible, Friendship to Marriage, Missions, and Personal Christian Living.

The instructors were the following: Dr. and Mrs. F. C. Lester, Elon College, N. C.; Dr. John G. Truitt, Suffolk, Va.; Rev. S. E. Madren, Linville, Va.; and Rev. and Mrs. Robert A. Whitten, Winchester, Va. Rev. S. E. Madren was dean of the camp.

Miss Courtney Fauver, Winchester, Va., was the music director. She organized a choir from the group which gave a program on Sunday afternoon.

Following supper each evening we had vespers, conducted by Dr. Truitt. We had a number of campfire vespers.

To me, the most inspiring service of the week was the communion service on Saturday night. The campers assembled in the dining hall around the communion table arranged in the form of a cross and containing lighted white candles. Dr. Lester conducted the service.

On Sunday afternoon the Pilgrim Fellowship held their fall Rally. Miss Isabelle Sheetz gave a report of the National Pilgrim Fellowship Council held at Doane College, Crete, Nebraska, at which she represented the Valley of Virginia young people. The new constitution for the Southern Convention Pilgrim Fellowship Council was presented to the group. Miss Betty Showalter of Harrisonburg, Va., was elected as alternate to the Southern Convention Pilgrim Fellowship Council.

We had Sunday school on Sunday morning followed by church services conducted by Dr. Lester. At noon a large group of people from all the Valley churches enjoyed a picnic dinner at the camp and took part in the afternoon program.

To me, my week at Powell's Fort Camp, was a most glorious week—days in the quietness of the beautiful out-of-doors, a refreshed body and a relaxed mind, quiet talks with friends and leaders, visions of a new world and our part in it, a campfire vesper under the starry heavens at the end of a purposeful day. All of these things will live with me as beautiful memories and inspire me to live a more rounded, purposeful, and more *Christian* life.

BETTIE J. SHOWALTER,
Reporter.

HAPPY HOME GOING-AWAY PARTY.

Helen Powell, Warren Ellington, and C. Shannon Morgan were given a "Going-Away-to-College" party in the auditorium of Happy Home school August 31, from 8:00 to 10:30 P. M. Twenty-two young people of the Happy Home Pilgrim Fellowship played games and consumed refreshments until "going-away" gifts were presented—book-ends to Helen Powell, and clothes brushes to Warren Ellington and C. Shannon Morgan. Helen Powell enters Woman's College University of North Carolina—she is a transfer from Greensboro College. Warren Ellington returns to Elon and C. Shannon Morgan to Duke University. Everybody had a good time.

ELIZBETH ROBERTSON,
Reporter.

NEWPORT NEWS.

The Christian Endeavor of the Newport News Church recently gave a party for the young people of the church who are going away to college. The party was held at Colony Inn, Hilton Village. There were about twenty Endeavorers present and your editor learns that there are ten or twelve who are returning to school.

PILGRIM FELLOWSHIP AT HOLY NECK REVIEWS PAST YEAR.

In September, 1945, the Holy Neck Pilgrim Fellowship started a new year under the guidance of its capable leader, Mrs. J. O. Davidson, with Mildred Ann Carter as president. During this same month nine new members joined the group. The society, which had been meeting on Sunday morning, changed its meeting time to Wednesday night after the fourth Sunday in each month. These meetings are now being held in the homes of different members.

A program committee of three members was appointed by the president to plan interesting and educational programs. At Christmas the members visited friends who were shut-ins, carried baskets of fruit and sang Christmas carols to them.

As the year 1945 ended we reviewed what we had done during the year and what we should do in the year ahead. At the December meet-

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS AND THE LAW OF THE STRANGER.

Lesson XII—September 22, 1946.

Memory Selection: *The King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me.*—Matthew 25:40.

Devotional Reading: Psalm 146.

The Stranger Within Our Gates.

"And a sojourner shalt thou not wrong, neither shalt thou oppress him"—that seems like elemental justice and mere decency. But it represented moral growth and a socialized conscience in that far-off day when strangers and foreigners had few rights, and when they were imposed upon and persecuted. Such words would have fallen strangely upon the ears of the Greeks of Pericles' time, as it did upon the modern Bedouin's ears with whom Israel had a kinship. Foreigners and sojourners had a hard time in those days.

And they still do. Alas, for the treatment that is still accorded to foreigners and immigrants coming even to enlightened and so-called Christian America. Of course, the classic and ghastly example of this spirit was found in the recent attitude of Germany toward the Jews. But here in America and in many of the communities in which those of us who read these *Notes* live, to be a foreigner or an outsider puts one under a handicap, and subjects one to indignities and hardship. "Sojourners in the land"—that includes the American Negro, the Japanese, the varied peoples whose scanty immigration quota gives them entrance to American life. The Church of Christ ought to be the leader in extending friendly hands toward those who are strangers. The Y. M. C. A. and the Y. W. C. A. are institutions which have translated the spirit of this ancient command into actual practice.

Putting Ourselves in the Other Fellow's Place.

"For ye were strangers or sojourners in the land of Egypt." There is an ancient application of the Golden Rule later enunciated by the Master. "Put yourself in the other fellow's place." How would you feel if you were a stranger in a strange land? How would you want to be treated under such conditions? Well, put yourself in the other fellow's place and act accordingly. That principle and that spirit would go far toward solving most of the vexing human problems in our modern world.

Fair Industrial Practices.

"Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy sojourners that are in the land within thy gates." "Fair Employment Practices" is a modern expression of this ancient law, written in the structure of things. It is an attempt to make practical this high ideal. It includes native born and foreigners. Equal rights and equal privileges to all.

"In his day thou shalt give him his hire, neither shall the sun go down upon it (for he is poor and setteth his heart upon it)." If the dividends of a rich man do not come in promptly it does not precipitate a crisis. But if the laboring man on a small salary does not get his money promptly it does often create a crisis. This law has spiritual sanction—"let him cry against thee unto Jehovah, and it be a sin unto thee." One of the indictments of the prophets during the days of Israel's degeneracy was that men had held the hire of the laborers. The wages of a laborer should be paid when due.

The Judgment of the Nations.

Here in another of His incomparable stories Jesus summons the nations to the judgment bar of God. It is a dramatic, destiny-making scene. The point is that nations like individuals are brought to the judgment. And they are judged on the basis of the elemental qualities of sympathy and kindness and humaneness. The ultimate basis of judgment is not in terms of great industrial achievements, or military victories, or even cultural achievements, but in terms of the kind of life they have produced, and the measure of human sympathy and the spirit of mercy which they have developed. They stand or fall on this "stone of stumbling," this "rock of offense." And history shows how sound and sure is this basis of judgment. Blessed are the meek, said Jesus, for they, not the martial, shall inherit the earth. The future does not belong to the nation with the largest armies or navies or air forces, or the secret of the atomic bomb—not ultimately—but to the nations that have the spirit of kindness and the art of practical mercies. "Inherit the kingdom prepared for you from the foundation of the world"—here is the true predestination to life; they are not individually chosen to life, but the thought of God from the beginning looked toward those who by such conduct would inherit such a reward.

The Little Things That Count.

Get this—here is the judgment of the nations. And the basis of judgment is the little things: a bit of bread given to a hungry man, a drink of water given to a thirsty soul, a bit of hospitality extended to a stranger, some clothing—perhaps second-handed—given to a person ill-clothed, a sick call, a visit to a man in jail—so it comes, every one of them a little thing, things that every one of us can do. And they were the things that Jesus himself did. When Peter gave a thumb-nail sketch of his Lord in one of his sermons, he simply said, "who went about doing good, and healing all that were oppressed of the devil." My friends when the final assessments of life are made the things that will stand out and stand up will not be the so-called big things—that would leave most of us out of the picture and of the rewards—but the so-called little things.

Good Works Done From Right Motives.

These folks did not go around strutting their stuff before others. Neither did they do their good works for a reward. In fact the things they had done had been done in self-forgetful service. The Lord of Life had to tell them when and how they had done them. The works were simply the outward expression of an inner spirit. The were done humbly in the

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THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

PILGRIM FELLOWSHIP.
(Continued from page 11.)

ing a report was given on the Million Hour Service Plan and twenty-one of our members became apprentices. This meeting featured a special Christmas social.

The new year came in with our programs centering around Africa. We were anxious to become more familiar with the people of this dark continent. The programs on this subject included a round-table discussion, group discussions, lectures, readings, and the singing of African songs.

The Holy Neck Pilgrim Fellowship was represented at the Eastern Virginia Pilgrim Fellowship meeting at Suffolk in the early spring. Twelve members attended. At this meeting the leader reported the progress made on the Million Hour Service Plan and other projects recommended by the Pilgrim Fellowship.

In March the young people served a supper to the Ruritan Club and cleared $57.78. Also, in March, our theme was "It Matters What I Believe," and at this meeting, Mr. Crutchfield presented to those members who had signed up for the Million Hour Service Plan, their apprentice cards. Cleaning the church grounds was one of the things we did and it was an enjoyable experience for all of us.

We paid our apportionment for the year and gave the junior group some assistance in paying theirs.

By spring, a number of veterans were home from the service. We planned a special outing to show our appreciation for having them back. Mrs. Davidson, Alice Davis and Harry Weaver prepared the entertainment. A fish fry was given with approximately twenty veterans present.

When Mr. and Mrs. R. L. Jackson and Miss Frances Whitaker were commissioned at Waverly, twelve of our members were there to witness this memorable occasion. The Pilgrim Fellowship banquet preceding this event was thoroughly enjoyed.

At the May meeting the program committee presented a Bible quiz. June and July made us think of picnics and camp. After our picnic in June, Mr. Crutchfield reviewed our Home Mission study book, *Christianity Where You Live.* In August the Pilgrim Fellowship paid the expenses of three of its members to Camp Crabtree. Della Crutchfield, Juanita Davis and Florine Gomer brough back interesting reports on the activities at the camp.

We have almost reached the end of a year's work. As we look back we see that we have accomplished a great deal, but we, also, see that some things have been left undone. We only ask that our material possessions may be put to the best use possible in promoting the Kingdom of God in our own community and around the world.

JUANITA DAVIS,
Secretary.

HOW ABOUT YOUR GROUP?

As we soon enter the last quarter of this year, 1946, no doubt, many of our youth groups have been surveying what has been accomplished and planning their programs for the coming year. How about your group? If you have been doing this, send me an article telling what you have done and what you plan to do. Send that article *now!*

NOW AVAILABLE.

Some weeks ago I announced through THE CHRISTIAN SUN that $100.00 had been given as a memorial to Edward M. Albright, Jr., for the purchasing of Christian and Missionary Educational materials. Some of this material is now available. *All Aboard for Adventure,* Series I and II; "Three Coat Men," a 16 mm film slide with script; and "Is Your Home Fun?", a 16 mm film slide with two recordings of dialogue.

Next week's issue of THE CHRISTIAN SUN will carry an explanation of the two film slides that are available. Now for an explanation of the two sets of *All Aboard for Adventure.*

All Aboard for Adventure, Series I, is composed of twelve recordings relating to the work of the church as seen and experienced by our fighting men abroad. We at home have been aroused as never before to the meaning and value of missions. We are saying, "We must know more. We must try to catch up with the work of our church in far away areas." Thus the Joint Radio Committee of the Congregational Christian, Methodist, and Presbyterian U. S. A. churches was concerned that Junior and Junior High School aged children and even young people, all over America should hear these true stories about our missionaries. Thus *All Aboard for Adventure,* Series I, came into being.

This Series deals with the following recorded stories: "Down in the Jungle," "Fuzzy Wuzzy Angels," "The Christian Pig," "Robin of India," "Over the Hump," "Rongo Rongo," "On Foot to Freedom," "Under the Sea to Safety," "The Orphan of Sticky Pond," "Cannibals and a Christmas Carol," "Burma Surgeon," and "Surgeon Under Fire."

These recordings, and others to be mentioned later, present a new and attractive type of missionary education. "Twelve dramatic skits of compelling interest have been recorded on phonograph records. They tell true stories about Christian missionaries and other Christians who are doing the work of the Kingdom of God on far-flung frontiers of the world."

Series II of *All Aboard for Adventure* deals with "Adventures U. S. A." The following interesting and dramatic adventures have been recorded: "The Boy Who Went to School On a Cook Stove," "The Real Victory," "The Race for the Iron Lung," "First Americans at Attu," "Building With Bricks," "Journey to Freedom," "My Little Brother," "Rescue from the Sky," "Why Can't Sammy Stay?" "They Built the Ships," "The Missionary Cow," and "The Cow That Went to Sea."

The aim for *All Aboard for Adventure* is twofold:

(1) To arouse enthusiasm for the bold, daring, courageous adventures of our missionaries.

(2) To create a desire to be a better Christian.

These recordings may be used with a variety of groups and in a variety of ways: In the Sunday school session of the Church School, or a record may be played in a Department and discussed in the separate classes; in the Week-Day class; in the Vacation School; in Children's Missionary Societies; World Friendship Clubs or Service Clubs; in the small Church or Church School; in the Church School of Missions; in the Family Group at Home; in a Sunday Evening Group; or, in a Worship Service.

For effective use of *All Aboard for Adventure* you need:

(1) A phonograph record player or radio phonograph combination.

(2) One or more of the recordings in one of the *All Aboard for Adventure* sets. One record with the program is sufficient for a group at any one time.

(3) "The Adventure Log" or "Adventures U. S. A." One will be sent with each order and the one you receive will depend on the set from which you select your records.

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Some years ago, during Mr. J. M. Darden's life time, we organized what is known as "Homecoming Day Society" for the boys and girls who had been reared here and had gone out. From year to year the interest grew until we had quite an interesting society. We invited all the children back to spend Sunday before Labor Day. That gave them time to come and spend the day at their old home, and meet the other boys and girls who were reared here with them.

The writer well remembers after we children were grown, and had established homes of our own. Mother would invite us all to come back home on Christmas Day and take dinner with her and father. We always looked forward to this annual visit home, when we could all be together. She always had a splendid dinner for us and we all enjoyed it.

We imagine the children who have reared here and have gone out, appreciate an invitation to come back home for this annual occasion. Many of them knew no other home. I have heard a number say, that there is no place like the Christian Orphanage to them.

When the war came on and gas was so hard to get, we had to drop the Homecoming Day for the time being. It had been five years since we had had a Homecoming Day. We had no idea how many would come, but we had fattened a calf for the occasion, and sent out invitations to all we could get in touch with, and gave them a special invitation to come home on Sunday before Labor Day. They came! Quite a number were present with their children and had a good time together. The day was clear and just cool enough to be pleasant. We didn't know that we did have so many grandchildren. One young man said he was a great-grandfather. He was among the first children reared here. After the opening exercises, Mr. Vitus Holt, chairman of the Board of Trustees, made an inspiring talk, which we enjoyed very much. Then, the Homecoming Day Society went into a business session, after hearing the report of the treasurer, and discussing several projects that the society might do. They elected the following officers for the coming year: Vitus R. Holt, president; Mrs. Ethel Boone Gant, secretary; and Chas. D. Johnston, treasurer.

In looking over the group of fine young men and women present, and all of them doing well, we could not help but think the orphanage had done a splendid job, after all.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 12, 1946.

Amount brought forward		$7,061.53
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Beulah	$ 3.52	
Wake Chapel	13.68	
		17.20
Eastern Va. Conference:		
Franklin	$ 20.00	
Liberty Spring	1.00	
Newport News	10.80	
Portsmouth, First	8.78	
Windsor	26.95	
		67.53
N. C & Va. Conference:		
Belew Creek	$ 16.72	
Liberty	9.00	
Lynchburg	6.00	
		31.72
Western N. C. Conference:		
Pleasant Union	$ 8.50	
Ramseur	16.20	
		24.70
Total from churches for week		$ 141.15
Total from churches for year		$7,202.81

PATTIE LEE COGHILL.

(Continued from page 9.)

posal. Everywhere she found our consular and diplomatic officials most cooperative.

At Naples she arrived in time to visit the cave-dwelling refugee group that Bob Kellerman and Mr. and Mrs. Bob Lyons have been looking after. They were about to move into new housing which had been prepared for them.

In Rome she visited the UNRRA headquarters, where we have a representative.

International relations interested her in Geneva where she visited the headquarters of the World Council of Churches and the buildings of the League of Nations, and the World Christian Student Federation.

Two days in Paris were followed by three weeks in England. She was impressed by the damage which the bombing had done to London and by the effects of the restricted diet upon the English people. She felt that the British and American Congregational churches were closer together than they had ever been in both understanding and spirit. She found Mary Coxhead of California working in a bombed-out church in East London and Henry Rust, former national president of Pilgrim Fellowship, serving as assistant to Leslie Cooke, pastor at much-bombed Coventry. Thanks to these and others of our young people who have been working in England, much has been heard of our churches, with special emphasis on the glories of Pilgrim Fellowship.

In London she met Elinor Candee, who came home with her, and who is in many ways a perfect specimen of the full fruitage of our young people's wrok. Miss Candee attended the Wells and Cazenovia young people's conferences and then spent the summer of 1941 at the Schauffer work camp in Cleveland. After a period of office work with the Committee on War Victims and Reconstruction in New York, she went to France as a relief worker under the Friends' Service Committee.

Miss Coghill feels that our churches in England are influential out of proportion to their numerical strength.

In many ways the climax of her trip was the eight days which she spent in Denmark, where she visited three Folk Schools. She was delighetd to find ordinary people attending these schools for as long as five months at a time with no thought of degrees or credits but simply that they might have richer lives. Here she found the finest cultural things present in a simple agricultural life. She was much interested in the Danish cooperatives, but reports that this is something which you must feel rather than see.

During the coming fall and winter Miss Coghill will travel among the churches talking primarily about India. She will go under the auspices of the Missions Council.—*Advance.*

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

spirit of Christ, even if they did not know Him.

Works and Worship.

It has been a long and sometimes warm discussion about the relative merits of work and worship. So much of our time and energy often goes into worship and in so-called devotional and spiritual activities. And so little seems to be done by way of practical service. On the other hand some folks spend all their time and energies in doing good works. So often the two have been divorced or set off against one another. But why? We serve God by serving our fellowmen. But we will serve our fellowmen better and longer if our service is sustained by that which comes from true worship. God identifies himself with needy humanity. Inasmuch as we do it unto one of these brethren, even the least, we do it unto Him.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

WALL.

As quietly as she lived, on July 16, 1946, Mrs. W. D. (Aunt Betty) Wall slipped away into eternity. She was a faithful member of the Happy Home Church and Sunday School. She always sat near the front of the church and joined heartily in the worship service. Her entrance into church seemed to add something that was missing without her. She stepped reverently as if thinking, "This is Holy Ground."

Her husband was for years superintendent of the Sunday School and she was teacher of the Junior Class. She was a charter member of the Missionary Society and had been awarded a life membership.

In recognition of her consecrated life, we offer the following resolutions of respect:

1. That the members of the Missionary Society wish to express our deep sense of loss and our gratitude for a beautiful life lived in our midst.

2. That God may perpetuate her memory in our hearts and lives, thereby inspiring us to greater service.

3. That a copy of these resolutions be sent to "The Christian Sun" and the "Reidsville Review" for publication and a copy be made a part of our record.

Mrs. WILLIAM WARD,
CLARICE GUNN,
LOUISE SPARKS,
Committee.

GREGORY.

W. D. Gregory, son of the late William D. and Lucy Haskins Gregory, was born in March, 1856, in Warren County, North Carolina, and departed this life in Virgilina, Virginia, August 23, 1946, at the age of ninety years and five months.

When a young man, he was married to Miss Anna Sanford, the daughter of the late Dr. J. L. and Rebecca King Sanford, who died in 1935. He is survived by three daughters: Mrs. Emerson King and Mrs. Kirk Davis of Virgilina, Virginia, and Mrs. William T. Scarborough of Raleigh, North Carolina; three sons: W. L. Gregory of Virgilina, Julian Gregory of Raleigh, and Edward Gregory of New York City. There are nine grandchildren and twelve great-grandchildren.

Brother Gregory was an outstanding Christian citizen. He had been a member of Union Christian Church for sixty-five years—the greater part of this time a deacon. He was loved by all. No man had nearly the confidence of everybody than he, for he was one of the most faithful in every sphere of life's duties.

One of the largest crowds and an unusual quantity of floral tributes at his funeral gave worthy evidence of the high esteem in which he was held. The funeral was by the writer, assisted by Rev. C. R. Harris, at his church, on August 29, 1946.

C. E. NEWMAN.

Book Reviews

THE NAZI "88" MADE BELIEVERS. H. P. Abbot. Otterbein Press. 150 pp. $2.

An honest man's story of his work as a chaplain of the First Armored Division, in America and through the African campaign. His thesis: that the feared German gun made believers; that under the stress and danger of battle conditions men turned to God.

The relation of the tale is valuable in itself as a case-study of the chaplain's work and service in the forces.

However, the belief that the men, converted under battle strain would remain ardent or event moderate apostles of religion we have never held, knowing man and his history better than that. The present status is that those young men who were active in the church before their service are equally so now; while those who were unchurched are equally indifferent since their return. The fox-hole religion diminished in ardor, usually, in direct and immediate ratio to the distance from the front-line. The Spanish fishermen have long had a saying that the smaller boats, the more religion; the larger the tonnage of the vessels, the less religion. Man just is like that! He needs God. But he does not want to be reminded of his dependence. And this book is a good story well told by a sincere chaplain.

JOHN F. C. GREEN.

McKeesport, Pa.
August 4, 1946.

PILGRIM FELLOWSHIP.

(Continued from page 13.)

(4) The Leader's Guide. One will be sent with each order.

(5) A map of Southeast Asia or a map of the United States. This is not necessary but would be helpful. A small one appears on the inside back cover of "The Adventure Log" and the "Adventures U. S. A."

NOTE: These recordings can be used scores of times without injury if care is taken against scratching the recording surface. It is also important that proper needles be used to preserve the record. Use Duotone or RCA-Victor 100 per cent Shadowgraphed needles. These can be gotten at any record shop.

When you place your reservations do it at least two weeks in advance of your program date. Direct your desire for reservations to: Dr. W. T. Scott, Southern Convention Superintendent, Elon College, North Carolina. State what recordings you want and the playing date. The use of these recordings is free, but you should be willing to pay transportation both ways. The recordings will be sent to you postpaid. However, in the package will be an envelope for your convenience in re-paying the Superintendent's office the amount of the postage.

Do not put your program on without sufficient preparation. The effectiveness of this type of Christian teaching rests in proper preparation. Any recordings in these two sets will be available October 1.

A pet store, having a sale of puppies, put a sign in the window: "All kinds of whines and lickers; very snappy and full of kicks."

RELIGION HELPS TO CARRY ON

By LT. EDWIN R. HARTZ, Chaplain, USNR

There is a story of an Easterner, who acquired a western geld field, and who upon arriving at this lonely spot far up in the mountains, found that someone had done a lot of digging before. While cleaning out some of the deepest pits he found a rusty pick with its point sticking firmly in the soil. Throwing it aside, he continued digging until he struck a rich vein of gold. He could not escape thinking about the old pick and one day he heard the story of how it came to be there.

Years ago, an adventurous prospector staked out his claim in this locality and started to work. Day after day, with an aching back and blistering hands he dug. Not a gleam of gold did he see. Gradually his hope ebbed until in desperation he drove the pick into the rocky earth and had walked away. The tragedy of not carrying on was not revealed until his successor found, years later, a rich vein of gold a few feet beyond the old pick.

Human beings are so constituted that their value to the world depends not upon the things they start, but upon the things they complete. Purposes and ideals need constant cultivation if they are to succeed. It is in this realm that religion has been a vital force in people's lives.

Christian men and women have found in their religious faith a power that lifted them up when purposes began to ebb. No one can generate inspiration from his own selfish center. Inevitably a man finds a sense of his true destiny when rises to an attitude exalted by the consciousness of God. Purposes vary in Art all the way from the re-coating of the Brooklyn bridge to the painting of a masterpiece, but the inspiration of each heart determines the quality of work.

Men in difficult and dangerous situations act differently. One will lose his nerve and give up. The other will courageously face the challenge and come out the winner. That is what the Australian lad did, who, before he fell in battle, penned these lines in his New Testament:

Rejoice, whatever anguish rends the heart,
That God has given you a priceless dower;
To live in these great times and have your part
In freedom's crowning hour,
That you may tell your sons, who see the light,
High up in the heavens their heritage to take:
I saw the powers of darkness put to flight,
I saw the morning break.

—*Scottish Rite Bulletin.*

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, SEPTEMBER 19, 1946. NUMBER 37.

Human Progress Depends On Church

By R. A. MILLIKAN
California Institute of Technology

[NOTE: This statement was written at the request of the International Council of Religious Education, Chicago, Illinois, endorsing the sixteenth annual continent-wide observance of Religious Education Week, September 29 to October 6, in the United States and Canada.]

After the most terrible war in history every thinking person is asking himself, "What can I do to help build a better world?" Here is my answer.

The two great pillars upon which all human well-being and human progress rest are (1) the spirit of religion, and (2) the spirit of science, or knowledge. It is primarily to promote (2) that the world's universities and research institutions exist. To promote (1) my own personal responsibility is to me perfectly clear, namely, to so shape my conduct **as in my own considered judgment** to promote best, if every one followed my example, the well-being of mankind as a whole—that is, the building of that better world which I long for.

This means that my personal job is to try to develop an attitude of willingness—better, of determination—to subordinate my own immediate personal desires and interests to the larger good of my fellow men **as I see it** wherever there is a conflict between the two.

Further, that is certainly the essence of the Gospel of Jesus. From my point of view **this attitude is the essence of religion,** and not from my point of view alone, for Whitehead, the greatest of living philosophers, says "Religion is world loyalty." It involves necessarily faith in the existence of an ultimate "Good" which justifies me in sacrificing, if need be, even life itself to promote it, as thousands of our boys have been doing in the recent war. If there is a better definition of a belief in God than that I do not know what it is.

This is why I am eager to endorse Religious Education Week, for in my judgment the Christian Church as an institution, to which according to the 1940 census there are fifty-five million adherents in the United States, is the great dynamo which is pumping into human society the spirit of altruistic idealism, which is the first essential of human progress.

NEWS AND VIEWS

Miss Jeanne Hook, a graduate of Elon College, has become a staff worker in our Newport News Church.

Rev. J. L. Neese conducted special services at the Lynchburg Church, Sepembter 2-13. Reports indicate a good meeting.

Miss Virginia Webber returned to the Southern Convention for a brief visit before resuming her studies at Hartford Seminary.

Dr. George P. Michaelides succeeds Dr. Earl Vinie as president of Schauffler College of Religious and Social Work in Cleveland, Ohio.

Col. Junius E. West of Suffolk is a patient at the Medical College of Virginia in Richmond. THE SUN wishes for him a speedy recovery.

Rev. Paul Yinger, recently released from the Chaplaincy of the Army and previously pastor of the Cleveland Park Church in Washington, has joined the staff of the First Church, Los Angeles.

Like a number of our other growing rural churches, Shallow Ford Church, near Elon College, N. C., is making its plans for full time services of their pastor. Soon they hope to erect a parsonage. They feel the need of full time ministry among the men, women, young people, and children of the church. We rejoice in the strength of our rural churches, and congratulate Shallow Ford on its good works. Rev. Walter Hall is the faithful pastor and leader of this church and of the Carolina Church.

Miss Frances Whitaker, Southern Convention Missionary to Shaowu China, sailed from San Francisco September 11 on the American President Line's S. S. *Marine Lynx.* Sailing with her were her father and mother, Rev. and Mrs. Robert B. Whitaker, who like their daughter, are missionaries of the American Board. Here is a whole family who have left all at home to answer the call of Christ in China. The least we can do is to support them liberally with our gifts and prayers. Miss Whitaker's address for the present will be: Miss Frances Whitaker, c|o The American Board Mission, 29 Teng Shih K'ou, Peiping, China.

ALBEMARLE.

The First Congregational Christian Church of Albemarle has just completed its heating system. The plans were set in operation a year ago. Our aim was to borrow $1,000, but as the radiators were delayed, as has been the case with most building material, we were able to pay when the work was completed. The cost of this project for heating the church and all Sunday school rooms was $3,283.25. This does not include work that was donated. This expense, however, has been in addition to our budget for benevolence and current expenses. I feel very grateful indeed for the fine way members and friends have responded to this project.

BEN JOE EARP,
Minister.

MOUNT OLIVET (R).

Home coming at the Mt. Olivet (R) Church located near Elkton, Va., was observed Sunday, August 25th. The annual event was well attended by the Mt. Olivet members, as well as friends from our neighboring churches of other denominations, and our friends from the Bethel Congregational Christian Church, also near Elkton, Va. We were especially glad to have our friends from Bethel worship with us.

The morning worship service was in charge of our pastor, the Rev. Roy D. Coulter, of New Market, Va., who gave us an inspiring address. He mentioned that some of us are losing sight of what really constitutes sin, due to the fact that a large majority of our people do not use the Bible interpretation of sin but rather they do things because the larger majority of our population do them, and consider that it is right, but, he said, "The Bible has not changed and we are still governed by God's Word."

Mr. and Mrs. Jack Farron of near Harrisonburg, Va., rendered special music, as well as Rev. J. Owen Long and his daughter, of Lacey Springs, Va.

A picnic lunch was served on the church lawn. We enjoyed this social hour together very much.

We are happy to have the Valley Conference meet at Mt. Olivet (R) next summer, and hope all churches in the Valley Conference will be represented. We are looking forward to this occasion.

LEONA E. SHIFFLET.

MINISTERIAL FELLOWSHIP.

The pastors of the Congregational Christian Churches in Alamance County met at the First Christian Church, Burlington, last Tuesday morning and organized a Fellowship for the purpose of mutual help and cooperation in the work of the Congregational Christian Churches in the county. This fellowship will be an informal group which will meet each month for a free discussion of mutual problems and for the formation of plans for cooperation in the carrying out of various projects on a county-wide basis. It will be the further aim of the Fellowship to cooperate fully with pastors of other churches in the welfare of the total enterprise of the Kingdom of God.

Rev. K. D. Register, pastor of the Union Ridge Church, was elected as chairman of the Fellowship.

The following is a list of the pastors in the Fellowship, with the churches which they service: K. D. Register, Union Ridge; Dr. L. E. Smith, Elon College Community; J. L. Neese, Bethlehem; Mark Andes, Berea; Walter Hall, Shallow Ford and Carolina; Weldon Madren, Pleasant Hill; Ellis Clark, Long's Chapel; Bernard V. Munger, Providence in Graham; Earl Farrell, Haw River; Millard Stevens, First Church, Burlington.

The Congregational Christian Churches have a total membership of about 3,500 in Alamance County.

SUFFOLK LETTER.

Two committees of the Southern Convention held joint sessions this week in Suffolk, the Committee on Spiritual Life, and the one on Evangelism. Spiritual Life was discussed first. A feeling came upon all present that deeper personal consecration to the Lord Jesus was first. A spirit of prayer prevailed. We were appointed by our Convention to seek to raise the spiritual level of life amongst our churches and the members thereof. It was felt that we should begin with committing ourselves anew and afresh to Him.

It became a heart-hunger that our Convention, ministers and all other members, feel a deepening sense of the world's need of God, a renewed desire on our part to help to supply that need, and a fresh enduement of power from on high for the carrying on in that desire.

The need for prayer — prayer amongst those of us present, daily, and prayer in the homes of our people regularly throughout our Conven-

(Continued on page 14.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent.*

FALL DATES TO REMEMBER AND ACTIVITIES WHICH WILL STRENGTHEN THE CAUSE OF CHRIST.

September 22 (4:00 P. M.)—W. N. C. Pilgrim Fellowship meeting, Smithwood Church, near Liberty, N. C. Miss Vivian Walker, President, Elon College, N. C.

September 23-24—Annual meeting of the Mission Board, Fancy Gap, Va., and Winston-Salem, N. C. Dr. H. S. Hardcastle, Chairman.

September 27 (7:30 P. M.)—Eastern Virginia Young People's Missionary Conference, the Christian Church, Suffolk, Va.

September 29 - October 6—Religious Education Week. A good opportunity to recognize the Sunday School and Week-Day Religious Education teachers in a special service, sermon, and consecration service. Some churches will observe Rally Day and Promotion Day on the 29th.

October 1—North Carolina Woman's Missionary Conference, United Church, Raleigh, N. C., Mrs. J. D. Strader, President, 414 N. Main St., Burlington, N. C.

October 3—Eastern Virginia Woman's Missionary Conference, Holland, Va., Mrs. J. F. Morgan, President, 1042 W. 35th St., Norfolk, 8.

October 6—World-Wide Communion Sunday. An emphasis upon the world-wide Christian fellowship in Christ. The Convention's Committee on Spiritual Life urges each pastor on October 6, or some Sunday during October to observe "World Communion Sunday," when every member will be urged to attend his church and re-dedicate his life to Christ. (Material may be secured from the Federal Council of Churches in America, 289 Fourth Avenue, New York 10, N. Y., including a printed service of worship, Re-dedication Cards, and Church Attendance Pledge Cards.)

October 20—Harvest Festival Sunday. A recognition of God's gift of food, and of the farmer as an important member of our fellowship. (Order special printed service—50c per 100—from the Congregational Christian Town and County Department, 287 Fourth Avenue, New York 10, N. Y.)

October 27—World Temperance Sunday. An opportunity to emphasize sound temperance habits as a Christian virtue and requirement. (Secure materials from the W. C. T. U., Evanston, Ill.)

October 30-31—Eastern Virginia Congregational Christian Conference, Newport News, Va., Rev. O. D. Poythress, President, South Norfolk, Va.

November 3-9—American Missionary Association Centennial Week. Recognition of 100 years of Christian service and right racial understandings. (Secure materials from the A. M. A. Division, The Board of Home Missions, 287 Fourth Ave., New York 10, N. Y.)

November 6-7—Western North Carolina Conference, Smithwood Church, near Liberty, N. C., Rev. H. V. Cox, President, Ramseur N. C.

November 10—World Order Sunday. Pray for peace and world understanding. An opportunity to see the world through the eyes and mind of Christ. (Secure material from the Council for Social Action, and Committee for War Victims and Reconstruction, 287 Fourth Avenue, New York 10, N. Y.)

November 12-13—North Carolina and Virginia Congregational Christian Conference, Union Church, R. F. D., Burlington, N. C., Rev. Joe A. French, President, 43 Montgomery St., Reidsville, N. C.

November 17—Men and Missions Sunday. Enlist the men in mission study, prayer, concern, and giving. (Secure material from The Layman's Missionary Movement, 19 S. LaSalle St., Chicago 3, Ill., or The Missions Council of Congregational Christian Churches, 287 Fourth Avenue, New York 10, N. Y.)

November 19-20—Eastern North Carolina Congregational Christian Conference, Wake Chapel, near Fuquay Springs, N. C., Rev. J. Frank Apple, President, 427 Rowland St., Henderson, N. C.

November 24—Thanksgiving Sunday.

November 28—Thanksgiving Day. Make Thanksgiving Sunday and Thanksgiving Day times of special gratitude. Remember in prayer and gift those less fortunate. Receive the *Annual Thanksgiving Offering for the Christian Orphanage.* Secure special envelopes from Mr. C. D. Johnston, Elon College, N. C.

December 1—First Sunday in Advent. The first four Sundays preceding Christmas constitute the Advent Season. Let us prepare for a Christian Christmas in 1946, remembering whose birthday it is. "In His name and for His sake" let us remember the needy, the lonely, and the discouraged. (Secure material from the Congregational Christian Committee on Evangelism and Devotional Life, 287 Fourth Avenue, New York.)

December 3—Eastern Virginia Christian Missionary Association, Newport News, Dr. John G. Truitt, President, Suffolk, Va.

December 8—Universal Bible Sunday. (Secure material from the American Bible Society, Richmond, Va., or 450 Park Avenue, New York 22, N. Y.)

December 22—Christmas Sunday. Receive an offering for aged ministers and their dependents. (Secure maetrial and offering envelopes from The Board of Superannuation, Elon College, N. C.)

December 25—Christmas Day. Remember Jesus' birthday in service and love to others "in His name and for His sake."

The Fall months are important ones in the life of our churches. Care put into the planning of our work will result in growth and joy in the Christian life.

October-November-December have been designated by the Convention as "The Christian Orphanage Period." Support liberally with your prayers and gifts our institution seeking to minister to little children.

The Annual Conferences meet in October and November. Each church should elect its delegates in ample time. Choose persons who ought to represent your church and its organizations, pay their expenses as your representatives, and provide a place on some Sunday immediately after Conference for them to report to the church. See that your church pays in full its Conference Apportionment, and give a liberal share *over and above.*

December is growing to be a season of feasting and extravagance. The Christian Church must impress the Christian message upon men, women, and children, or Christmas will revert to a "pagan festival." "The Christmas season, with its Christian implications emphasizes Christian love and brotherhood. We must feel and respond ever more deeply to the appeal

(Continued on page 14.)

MINISTERS' MEETINGS.

How do ministers spend their time? One answer, or a partial answer, to this question is that ministers are expected to attend many meetings. The majority of ministers make a conscientious effort to attend routine meetings. Attendance at such meetings involves the expenditure of time, energy and money. As a typical example of this multi-meeting routine, the editor attended three meetings beyond the bounds of his parish activities last week—one in Richmond, one in Suffolk, and one in Franklinton.

The Richmond Ministerial Union has decided to go beyond the stage of lamentation with reference to the alarmingly high divorce rate. An interdenominational conference on marital counseling will be held on November 11. The major part of the one-day institute will be devoted to a discussion of methods preachers can use effectively in pre-marital instructions and post-marital counseling of their parishoners and those who seek such aid. Before devising and suggesting methods of counseling, the institute plans to have leaders of numerous denominations and faiths define and explain each church's stand on marriage and divorce as set by its governing body.

A committee was authorized to compile a bibliography and other pertinent material on the problems of counseling, divorce and marriages. The institute will lay the groundwork for a constructive program of counseling that each minister can use in his own parish. This institute is projected on the assumption that ministers have an unavoidable responsibility in preparing couples for marriage. Resonsibility for multiplied divorces rests not alone on the contracting parties, but also upon the officiating clergymen who failed to do more than perform the ceremony and accept the fee. In deep contrition over the widespread breakdown of home and family life, these ministers hope to lay the educational and spiritual foundations for happier and more enduring marriages.

A group of ministers representing the Convention committees on Evangelism and Devotional Life met in Suffolk for two days of earnest conference. Here, again, this group of ministers was disturbed by the fact that there are broken vows not only in the family but in the church. The beautiful fabric of church membership has been marred by countless rifts. Plans were made for a Convention-wide program of evangelism. We shall be hearing more of this Suffolk meeting.

Drs. Ernest M. Halliday and Stanley U. North met with local leaders at Franklinton for a day's conference. Plans were made to accentuate the work of this important institution. Counsel and encouragement were given to the new Director, Rev. W. M. Lake. There is occasion for rejoicing in the new set-up which has been jointly effected by the Home Boards and the local conferences. A new day is dawning in the training of our Negro ministers.

Faced with a heavy schedule of studying, preaching, organizing and visiting, ministers sometime bemoan this plethora of extra-parish activities. They become a sheer weariness to the flesh. But such a response is selfish and short-sighted. We must meet and plan together for the inclusive program of the church. "How shall we escape (condemnation and failure) if we neglect so great a salvation?"

R. L. H.

SUNDAY SCHOOL CAMPAIGN.

Church leaders throughout Virginia have an unprecedented opportunity in the "Go to Sunday School" campaign launched this month by the Virginia Council of Churches. They can render the State and the Church a great service by the extension of the influence of the Christian faith to every home in every town and hamlet throughout the Commonwealth.

In this challenge to all church leaders in large and small communities this campaign can help inculcate ideals, faith and loyalty in our people and build respect for the individual, for the church and for democratic government.

Chrisianity is an "evangelizing" faith. Why not start immediately in the Old Dominion to exercise this faith by bringing to the church and Sunday school some two million children and adults reportedly outside the pale of any Sunday school? It is because the benefits of Sunday school training are so great that the churches in Virginia have launched this concerted program to enlist every man, woman and child in some Sunday school.

Educators, statesmen, judges, civic and religious leaders of all denominations have endorsed enthusiastically the campaign. Each has recognized the value of the training received in the ideals and faith of Christianity and declare it one of the major factors of developing good citizens.

Governor Tuck in endorsing the campaign said that the Sunday school is the most beneficial organization in America for the development of better communities.

To be a success, the campaign must be a community affair in which all citizens participate. The job to be done is tremendous and requires the cooperation of all citizens, clubs and civic organizations. The follow-up program is as necessary as the launching of the original campaign to enlist people in the Sunday school. This program can be a starting point for the improvement of the entire church program in meeting the needs of the people in the community.

Dramatically enough, the closing of the concerted drive coincides with the observance of Religious Education Week, September 29-October 6, which in turn concludes with World-Wide Communion Sunday.

Here is a challenge to leaders of the local church to build a worthwhile program worthy of the Christian faith under whose banner Protestants profess to labor.

Aspects of Modern Zionism

By JOHN STUART CONNING.

Though Jews have exercised no rule in Palestine since the Roman legions in 70 A. D. drove them from their native hills, they have never ceased to regard Palestine as their own. To them, in spite of its having come under the dominion of other masters, it has always been *Eretz Israel,* "the land of Israel." And never have they lost the hope of a joyful return to their ancient homeland. It is an integral part of traditional Judaism. God, in His own appointed time, will send the Messiah, who will fulfill the promises made through the prophets of Israel, and usher in the era of Israel's greatness. This hope has found passionate expression in the home prayers of the Jews and in the ritual of the synagogue. Each year, wherever throughout the world orthodox Jews observe the Passover, they voice their unquenchable hope in the affirmation: "Next year in Jerusalem."

Modern Zionism had its origin in the wretched condition of Jews living in Russia and other regions of Jewish persecution in Eastern Europe. Within the Russian Pale Jews were suffering from the brutality of a repressive government policy, a deliberate policy of persecution, the aim of which was thus stated by Pobiedonosteff, Procurator of the Holy Russian Synod: "One-third will die, one-third will emigrate, and one-third will accept the true faith." Jews at the mercy of such a cruel and despotic rule, without civil or political rights, were without protection from the onslaughts of brutal ruffians, often incited by the Church, who descended upon innocent communities to pillage, outrage, and murder. Life became a perpetual martyrdom. In this dark hour, Dr. Leo Pinsker, a physician of Odessa, issued in 1882 his pamphlet, *Self-Emancipation,* in which he urged the Jews not to await for the Messiah or anyone else to bring them deliverance, but to seek for themselves a way of escape. A Palestinian colonization movement was organized, known as *Chovevi Zion,* "Lovers of Zion," under which colonies were formed in different parts of Palestine, for the support of which funds were gathered from England, the United States, and other lands.

This philanthropic aspect of Zionism has always remained an important part of the movement. But another aspect, a political, had its birth in 1896 when Theodor Herzl issued his pamphlet, *The Jewish State.* In his mind the solution of the Jewish problem lay neither in religion, nor philanthropy, but in politics. The Jews, he reasoned, were a nation, and from this premise he drew the conclusion that they must unite and form a state of their own. The striking of this national note gave an entirely new turn to Zionism. A Zionist Congress was called at Basle in 1897 and a Zionist Organization was formed to carry out the aims of the Congress. Efforts were made to secure from Sultan Abdul Hamid concessions in Palestine for the establishment of a self-governing region. But all that he was willing to concede was the right of individual Jews to settle in various parts of the Ottoman Empire, but not in compact bodies. The sudden death of Herzl in 1904 set back temporarily the cause to which he had devoted his life.

But, as the Jews say: "New seasons bring new birds; new birds bring new songs." A notable stage in the development of Zionism was marked when, toward the close of the first World War, the famous Balfour Declaration was issued, which stated that the Britsh government favored "the establishment in Palestine of a national home for the Jewish people." This proclamation sent a thrill of hope through every Jewry of the World; the promised day of Israel's redemption seemed to be at hand. The thrill of exultation was further stimulated when in December, 1917, General Allenby entered Jerusalem and caused his proclamation of peace and justice to be read from the very pretorium where the Tenth Legion of Hadrian encamped to enforce the exile of Jews from the Holy Land in the year 70. The granting of the Mandate for Palestine to Great Britain by the League of Nations opened the way still further for the realization of Zionist hopes.

The response of Jews to the lure of Palestine was immediate, especially of youth from the crowded, sunless ghettos of Eastern Europe. The great majority of these first *halutzim,* or "pioneers," took to the cultivation of the land as the highest productive service they could render to their people. They wanted to till the soil and help restore fertility to the Land of Israel. These young people accomplished wonders. In a single decade they did more for the upbuilding of Palestine than Arab or Turk had done in as many centuries. With high idealism and patriotic zeal they went in to possess the land and find under its open skies freedom and security. Barren hills were clothed with trees, hillsides terraced and planted with vines, pestilential swamps drained and filled, sand dunes reclaimed and made fertile, stony ground transformed into verdant fields, camel paths into macadamized roads, orange groves planted, and desert places made to rejoice and blossom as the rose. As the population increased little villages with their red-tiled roofs began to peep out from the uplands among their orchards and orange groves, and Tel Aviv became an enterprising all-Jewish modern city with concrete paved streets, water works, electricity, and other modern conveniences. The waters of the Jordan were harnessed to provide light and power, and the mineral wealth of the Dead Sea drawn upon for an expanding commerce.

But as Jews increased and developed the resources of Palestine, they also began to emphasize their national aims, and to interpret the "national home" of the British mandate in terms of Herzl's Jewish state. Political difficulties emerged in consequence, which have bred discord and conflicts for which means of reconciliation have not yet been found.

In regard to Zionist aims there has been a serious lack of unity among Jews themselves. All Jews agree on seeking in Palestine a sure home and a peaceful life for the homeless and oppressed among their people in other lands. But wide differences of opinion have arisen with reference to the political aims of Zionism. Jews who live in the free lands of the west, where they enjoy full civil liberty and freedom of opportunity, neither expect nor desire any Messiah to lead them back to Palestine. They are opposed to Jewish nationalism and insist that a Jew is so by nationality. Even among the pioneers themselves there is no common mind. Religiously we have on one side the old-fashioned orthodox Jews, whose ideal is another ghetto, coterminous with Palestine, separated from Gentile influence, in which the old Rabbinic Judaism will have full sway. On the other hand we have communist Jews, whose interests are entirely secular, who are not at all Jews religiously, and whose only ties with their fellow-Jews are those of race.

But the major difficulty in the way of the establishment of a Jewish national home in Palestine is the opposition of the Arab inhabitants, who

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A Historical Sketch of Elon College

An Address by Dr. Jesse H. Dollar
On the Occassion of the Founder's Day Program at Elon College on Monday, September 16, 1946.

It would be presumptive of any person to try, in a reasonable time, to cover the subject outlined for this occasion. But the significance of this observance, within itself, inspires all of us with interest that we may acquaint ourselves with the situations out of which this institution has grown.

It is proper to say that no one knows when Elon was born. Certainly it was not on September 14, 1889. She had lived in the hearts of those who had dreamed of her for a number of years before that date. If you have not become acquainted with the expression "The Elon Spirit," it cannot be long before you meet it as an old friend if you are in any way associated with the life of the college.

This leads up to say that Elon was first a spirit. A spirit of earnestness living in the hearts of those who were to see their faith translated into fact. Elon came out of the feeling on the part of the early church leaders that there should be a place, in this wonderful section of our country, where the young men and women from our churches might find Spiritual inspiration and enlightenment as they learned the facts of life in the various fields of learning. Elon College, therefore, took her place in 1889, along with many other church colleges, as an institution founded upon the conviction that regardless of how many facts about life we may learn, we must have the spirit of Christian Conseeration to life to guide us in the use of those facts for the betterment of mankind.

Before the college was located here, the name of the community was Mill Point. There was much ado about a name for the college. Many beautiful oak trees were here, and upon inspection of the location the name *Elon* was chosen. It means in the Hebrew, "Oak." (I give you this information, not because I know Hebrew, but because that is what the catalogue says—and, of course, we would not dispute anything that is in the college catalogue.)

The Christian denomination, which has sponsored Elon from its inception, is one that has always believed in a trained leadership both in and out of the church. Like most great things, Elon has a small beginning. She opened her doors on the first Tuesday of September, 1890, with an enrollment of 68 students and a teaching staff of six. Her first commencement saw three young people take their diplomas. Through the years she has climbed the ladder of greatness through service. Too much cannot be said for those who prayed for her birth and nursed her through the difficult years of her early life. Among them was Dr. William Samuel Long, her first president. Associated with him were Dr. J. O. Atkinson, Dr. J. U. Newman, Dr. E. L. Moffitt, Prof. S. A. Holleman, Mrs. W. G. Farrar and Mrs. J. W. Roberts. These great leaders, for the love they had for Christian principles and the passion they possessed to instill in the minds of young people the ideals of Christian living, gave themselves without measure and almost without salary.

In those early years there was no endowment. The college was supported by contributions from the members of the Christian Church in North Carolina and Virginia for the most part. It is not too much to say that from these early men and women working for the college and those who gave to her financial support, we have what we know today as "The Elon Spirit." By that expression we mean that Elon College is far more than bricks and stones and buildings and endowment. It is a continuation of the faith and feeling of her founders that she was worthy of a place in our hearts.

Great men have stood at the helm of this institution and in her classrooms from the beginning. Dr. Long was president from 1890 to 1894. Dr. W. W. Staley was president from 1894 to 1905, and was at the same time, and many years more, pastor of the Suffolk Christian Church. Dr. Emmett Moffitt succeeded him and was president until 1911 when Dr. W. A. Harper became president and remained until June, 1931. Dr. L. E. Smith came in the fall of 1931 and has remained until now.

It is my feeling that the period from 1889 to 1923 marks an era in Christian Education in America, as well as the early history of Elon College. But I came to know the real Elon College in the early morning hours of January 18, 1923, when we were called by the fire alarm and stood shivering in the cold while we watched the original administration, housing all the classrooms, the library, the offices and the chapel, go up in smoke. That was the only building on the campus other than the dormitories and the power house. It seems that Elon had literally burned to the ground. Students, faculty and townspeople were dazed. Many of us thought that our hopes and dreams of a college education were in ashes. There was simply no place to carry on. But during that fateful day we were summoned to the gymnasium to hear a decision from the faculty and trustees as to whether we would carry on, or find our way into other schools, or go out into life without what we much wanted. Dr. Harper stood up, and with great difficulty spoke to us. He said something like this: "A great calamity has fallen upon our college. It is difficult to see how, without a library, without classrooms, without administrative offices, we can carry on. But the faculty has met, and we are ready to stand by Elon. You have been called to hear this decision and to be asked whether, under these great difficulties, you as students are willing to face the future with us." Nobody was ashamed of his tears, and when we were asked to stand as an indication that we were willing to remain and be a party to the struggle of raising Elon from her ashes, every student, save one, stayed. One young man chose to go home rather than to trudge through the snow to the homes of the faculty, to the Masonic Hall, vacant stores, and the old Publishing House, for classes. It was then that I came to realize what made Elon College a great school.

It was not long before we began to see signs of life around the foundations of the old building. The charred walls were pulled down and the debris hauled away. Then came the heavy machinery which excavated for the building in which we meet and the others which are the center of the life of the Elon of today. So, what looked like tragedy on January 18, 1923, has been turned into triumph.

But the transformation of the ashes of the old into the reality of the new and greater Elon invloved the expenditure of hundreds of thousands of dollars; dollars which Elon did not have. But the faith of the founders of the Elon of 1889 was present in those who had watched the flames destroy the great house in which Elon lived. It was this faith in the heart of President Harper and those who stood with him on the Board of Trustees and the faculty that made them risk the assets and good will which Elon had merited

(Continued on page 7.)

News of Elon College

By PRESIDENT L. E. SMITH.

ELON OPENS.

Naturally, we were anticipating the opening of the college for the 1946-47 season. We had had a pretty full school all summer. Contrary to all previous experiences every available room for students had been reserved by late spring. Of course, applications would continue to come in. What on earth could be done? There was only one course open to us—not to accept any more students for room and board. We were not able to employ sufficient and adequate instructors. The stop sign had to be given to day student enrollment. We turned away more than 500 students, the majority of whom were returned veterans. To turn them away was a new and bitter experience for Elon College. We must begin now to make provisions against such conditions in the future.

We have the largest enrollment at the beginning of the year in the history of the college. Fifty-three per cent of the present enrollment is veteran, and forty-seven per cent civilian. Sixty-six and two-thirds per cent of the enrollment is boys and thirty-three and one-third per cent girls. These conditions present rather a wholesome situation on our campus and we are beginning what we hope will be the college's greatest year. There seems to be a spirit of earnestness and determination on the part of the students today.

Over-crowded conditions do present certain problems, however, that could be serious. We have sufficient classroom facilities, but not enough dining room accommodations. Formerly we had only one well for the college's water supply. Five years ago we drilled a new well on the campus which has to date furnished plenty of water for ordinary conditions, but the conditions in which we are now heading are not ordinary. They are extraordinary. A greatly increased enrollment with sixty-six additional family units to be serviced by the college will put a severe strain on our present water supply. As a temporary precaution we are planning to drill a third well and hope to start this project at an early date.

Faculty and students have a fine spirit and the work of the college is beginning in a very fine way.

FIFTH SUNDAY OFFERINGS.

It is to be expected that so near the close of the conference year, the usual offerings for the college from the Sunday schools and churches would be less than usual. A hasty review of the past six weeks' reports will reveal that the reduction in receipts for the college from this source is a bit unseasonable. The college is facing an expense budget far in excess of any expense budget heretofore required. The college is in a transition period. If the church and its friends will rally to its support, the future is assured. If not, days that lie ahead will be dark. Knowing the situation as I do, I am encouraged to make this additional earnest appeal to our people, Sunday schools and churches to make additional efforts and added contributions that the program of our college may continue and that its services to the church may be more efficient and greatly increased.

We are grateful for the support given the college and are confident that this support will continue.

Previously reported	$5,330.64
Church.	
Western N. C. Conference:	
Pleasant Hill	38.90
Grand total	$5,369.54

A HISTORICAL SKETCH.

(Continued from page 6.)

from her ministry to her church that she might rise to greater heights for all future time. While many people gave generously to her need, it was necessary to mortgage her future in order that she might live to serve it. With a frightful debt the great depression came to the country in 1930-1935. Dr. Harper resigned in June, 1931. The day was dark. But a prophet, a churchman with vision and courage came out of the will of God in the person of President L. E. Smith. Once more the love and loyalty for Elon was tested in the hearts of the people who had loved and served her. None proved themselves more sacrificially than did the noble men and of the college faculty. Their sacrifice is worthy of the praise of all who knew them. Some who had helped to build the Elon we knew in 1923 stood by to make the Elon of today possible. Among them are Dr. N. F. Brannock, Prof. A. L. Hook, Prof. Barney, and others.

As the years passed the clouds of doubt began to clear. Finally, on January 26, 1943, the indebtedness was cleared and we were all relieved. Faith was restored and the future brightened. Once more the spirit which had nurtured Elon in her inception and infancy had found strength for her need in her greatest crisis.

From year to year more people learned that Elon was indestructible—that it was a spirit in the hearts of those whose love had not failed; those who had learned the lessons of her classrooms and to understand and appreciate the spirit of her founders.

Today she has more than 10,000 sons and daughters scattered over a great portion of the world, filling positions of importance through their ministry to churches, the sick of body and mind and soul. Hundreds of others are instructing the young in classrooms throughout the country. Thousands of others are standing loyally by their companions in life in the home while they rear their children. Other thousands are making their contributions to their day in the business and professional world. In the years to come we may expect their sons and daughters to follow them to Elon in their search for learning in these halls, and to drink of the spirit of life and grow into the ideals and minister to the noble purposes for which Elon College was born, and to which she has ministered through these 56 years of her life.

Our heritage is rich. Our opportunities are great. Our obligation to the Elon of our love from past association, and the Elon to which we are becoming more devoted with each passing year, challenges us to our highest degree of endeavor that we may prove ourselves worthy of this great heritage. As today we enjoy the fruits of the labors of those who lived before us, so may we live and labor and love that those who come after us may have equal reason to rejoice in that which we do in our day that Elon College, under God, may be able to contribute to them when they come what she has added to our lives in fitting us to live and serve our day and generation.

Cultivate simplicity, or rather, I should say banish elaborateness; for simplicity springs spontaneously from the heart and carries into daylight its own buds of genuine, sweet and clear flowers of expression.—*Charles Lamb.*

MISSIONARY OFFERINGS.

REPORT FOR SEPTEMBER 1-13, 1946.

Sunday Schools.

Belew Creek—N. C. & Va.	$	19.00
Bethlehem—V. Va.		9.85
Beulah—Va. V.		4.00
Burlington—N. C. & Va.		68.72
Hank's Chapel—W. N. C.		11.21
Ingram—N. C. & Va.		7.45
Leaksville—V. Va.		12.55
Linville—V. Va.		4.65
Mt. Carmel—E. Va.		5.51
Pleasant Hill—W. N. C.		67.50
Total	$	210.44

Churches and Individuals.

Lynchburg—N. C. & Va.	$	6.00
Total for period September 1-13, 1946	$	216.44

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

UNION MISSIONARY SERVICE SCHEDULED.

A dramatic service will take place next Sunday evening, September 22 at 7:30 P. M. in the Central Congregational Church, Chelmsford, Mass., when the young pastor and his wife, Rev. and Mrs. Elton W. Brown, will be commissioned as career Congregational missionaries by the American Board of Foreign Missions. Mr. and Mrs. Brown, with their two children, Elton W. Brown, Jr., two and one-half, and Rebecca Jane, 16 months, are going to the Philippine Islands for rural missionary work.

The Call to Worship will be given by Rev. Leroy G. Allen, pastor of the Pawtucket Congregational Church, Lowell, Mass., while the Scripture Lessson will be read by Rev. Samuel Young, pastor of the Central Congregational Church, Dracut, Mass., and the Service of Offering will be conducted by Rev. John Whitney MacNeil, pastor of the Eliot Union Congregational Church of Lowell, Mass.

The sermon will be preached by Rev. Loy L. Long, Candidate Secretary of the American Board and missionary from India with the subject: "Ambassadors for Christ." Mrs. J. C. Mills and Mr. George S. Wright of the Central Congregational Church, Chelmsford, will state the Church's Faith, and Rev. Elton W. Brown will give the Missionary's Faith.

Mrs. Walter C. Tong of Davao, Mindanao, Philippine Islands, whose husband is now back at his post, will give the Welcome to the Philippine Islands. Mrs. Tong has worked ten years in the Philippines and for over two years was a civilian prisoner of war in Japanese internment camps.

The Presentation of the Commission and the Prayer of Consecration will be made by Dr. Alan Hyde Clark, Secreary for India of the American Board, and for 23 years a missionary in India where he pioneered in Christian social service work, founding the now famous Nagpada Neighborhood House in the slums of Bombay.

Mr. Brown has been pastor of the Central Congregational Church of Chelmsford for the past two years. Prior to that time he served at East Taunton, Mass., Congregational Church, and the First Congregational Church of Hanover, Mass.

All 24 Congregational Churches of the Andover Association have been invited to this special Commissioning Sedvice in the Chelmsford Congregational Church.

APPOINTED FOR SERVICE IN THE NEAR EAST.

Mr. and Mrs. John W. Scott of 2019 Chicago Avenue, Minneapolis 4, Minnesota, have been appointed Congregational educational missionaries by the American Board of Foreign Missions for service in the Near East.

Mr. Scott was a tutor for three years in Tarsus, Turkey, under the the American Board in 1937 to 1940, so this will not be his first acquaintance with the Near East. He was born in Mankato, Minnesota, the son of Mr. and Mrs. Irvin Edward Scott. He is a graduate of Carleton College and has taken work at the University of Minnesota, working toward his Ph.D.

Mrs. Scott, the former Gwendolyn Stinger, was born in Minneapolis, Minnesota, and is the daughter of Dr. G. A. Stinger, 2019 Chicago Avenue, Minneapolis, Minnesota. She was educated at Carelton College and the University of Minnesota and has had experience in the business world.

MISSIONARY DIES AFTER LONG CAREER.

Rev. Fred R. Bunker, veteran pioneer Congregational missionary for twenty-five years in Africa died September 4, in Lancaster, New Hampshire. He first went to the East Africa Mission in 1891. In 1897 he was transferred to the Zulu Mission.

Mr. Bunker served in both East and South Africa under the American Board as an educationalist, evangelist and pioneer worker. After retirement from active foreign service he served the church at home in various ways. He was pastor for ten years of the Congregational Church in Wilton, Connecticut and "pastor-at-large" under the Raymond Fund in the Wilton area. Never once did Mr. Bunker's love for and lively interest in Africa wane and he gave a great many lectures on Africa and the work of the church there.

Rev. Fred R. Bunker was born in Prentissvale, Pennsylvania, in 1859, and was educated at Olivet College, class of 1887. He was ordained in Fairmount, Nebraska, in 1888 and married Belle H. Richards in 1890.

Mr. Bunker leaves his widow, Mrs. Belle R. Bunker; one daughter, Mrs. P. E. Davis of East Williston, Long Island, New York; four sons two of them Congregational pastors in the U. S. A. and one an educational missionary in Ceylon. They are: Rev. Wilfrid H. Bunker of Boulder, Colorado; Rev. Kenneth C. Bunker of Lancaster, New Hampshire; Dr. Sydney K. Bunker, President of Jaffna College, Ceylon and Paul R. Bunker, New Canaan, Connecticut.

Funeral services were held September 9 in the Congregational Church of which he was pastor for so many years in Wilton, Connecticut.

The nature of the joy that is in love cannot otherwise be shown than in accepting sacrifice and bearing sorrow. To reveal God there must have been presented to our eyes a Man of Sorrows, Who chose and willingly embraced our griefs. From His sorrows we feel the blessedness which is the very basis of His work for us.

All truly wise thoughts have been thought already thousands of times; but to make them truly ours we must think them over again honestly, till they take root in our personal experience,—*Goethe.*

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

LITTLE CREEK.

The Ladies' Auxiliary was organized in January of this year with the aid of Berea (Norfolk) Church. We sudied our study books, and observed World Prayer Day with them. Although we organized so late in the year we have had eleven meetings, helped with the three Friendly Service projects, and had a plate supper and sold ice cream to help pay on our new parsonage. Now we are selling "Master Hangers" to buy a communion set for the church. At each meeting we have inspirational devotions.

We are looking forward to the new year, in which we hope to do greater things to advance God's kingdom.

REPORTER.

MT. AUBURN.

Another year has passed and the Missionary Society of Mt. Auburn reports a very good year of work.

Regular funds raised passed the financial goal by more than ten per cent increase. For the Shaowu Mission and Word Day of Prayer we gave about the same amount. We also gave an altar cloth and cover for Communion table which adds much to the appearance of our church.

The Missionary Society sponsored the raising of money for purchasing 100 hymn books, dedicated to the memory of our soldier boys who did not return from the war.

Although the group which attends meetings regularly is small, we have been fortunate in having the interest of most of the women of the church, which is a great asset. While we claim to be co-workers with Christ, we emphasize His work with and for us, for which we are grateful beyond words. There is much we *should* and *can* and, I hope, *will* do in the capacity of missionary-minded women.

MRS. J. A. KIMBALL.

CAROLINA.

The Carolina Women's Missionary Society has completed another year's work. We are not a large group in number, but those who attend each monthly meeting are much interested and very faithful. We have had a good year together and we feel that we have wrought a worthwhile service.

We observed the "Thank Offering" program, which was very impressive, at a public meeting in the church. There was a good attendance and offering. The World Day of Prayer was observed with other churches at Union Ridge.

One of the most outstanding and enjoyable social events of the year was the Christmas party, at which time the Christmas program was presented. Our society partly clothes a little girl at the orphanage and we had her visit us on this occasion. We played Polly Anna, but each member gave a gift to little Jeanie instead of to each other.

We have enjoyed our mission study books as presented by Rev. Millard Stevens and Mrs. W. Walter Hall. Rev. W. Walter Hall conducted the Bible study which was very profitable.

The Angie Crew Circle, which is the young people's missinary group in the church, also enjoyed a good year. They use the packet, too, and meet with the women's circle for the book reviews and Bible study. The Children's Missionary Circle, under Mrs. Joe Murry and Mrs. Walter Hall, has done very good work this year. We used the children's study books and planned handwork along with each lesson. We hope to do better work and reach more children during the coming year.

We have used the material in the packet and the plan book, which has been such a help to us. The success of our work this year, however, has been through our Lord and Master, and we pray that we may be able to do more and better work next year.

MRS. W. WALTER HALL.

CYPRESS CHAPEL.

The Woman's Missionary Society of Cypress Chapel Christian Church has had a very good and successful year with the leadership of our president, Mrs. Grady Brown. We have met all requirements of the conference, all apportionments have been paid, and we feel that all members have enjoyed their work.

A public service was held in the church on the fourth Sunday in August with Mrs. William Harrell as our speaker. Everyone enjoyed her speech on "Living Friendly Together."

Our "Thank Offering" for the Shaowu Mission work in China was $54.00. Our missionary study book, *These Moving Times,* was taught at the church by Miss Ruth Anna Foard, religious education teacher in the schools. Our foreign mission book *A Cross Over Africa,* was taught by members of the society, Mrs. Henry Brothers, Mrs. G. C. Mann, Mrs. Grady Brown.

We have sent three large boxes to the European relief, an Easter box to the Orphanage at Elon, North Carolina, gave to Red Cross, Religious Education, Cancer Control, March of Dimes, T. B. Band. We have visited the sick and shut in. Sent flowers, trays, cards, clothing and food to a needy family. We have had well-planned programs. All of our apportionments were raised by free-will offering this year.

Two-thirds of our members take THE CHRISTIAN SUN and the *Missionary Herald.* Two members take the *Guide Post.* We are giving a Life Membership to Mrs. Olivia Brinkley, and two Memorials to Mr. Leroy Thomas Barrett, and Mr. George William Privott.

Our Bible study was reviewed by our beloved pastor, Rev. R. E. Brittle, and was greatly enjoyed by all present. He is such an efficient teacher.

We observed World Day of Prayer with the Liberty Spring Society with a good number present. We have fifty-three members with thirty-five real active. The Juniors have also had a good year with Mrs. Roy Brinkley as their leader. Cradle Roll programs were a grand success with Mrs. W. N. Beale, superintendent.

But we still hope to do more, and be better Christian missionary women another year.

MRS. W. L. HARRELL,
Treasurer.

We all know government alone cannot feed the people, nor employ them, nor make the profits from which new enterprises and new jobs are born. Governments are set up by the people. The people are not the pawns of government. In other words, the government cannot create any wealth and it therefore cannot feed you. It has to take something away from you first and then give some of it back to you in another form. But government can help its people to prosperity by lightening the burdens of debt and taxes, laying down the rules of fair play, and protecting those whose own strength and resources are not sufficient to protect themselves.—*U. S. Representative Joseph W. Martin, Jr.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

TRIP TO THE CIRCUS.

Jeffery and his father were coming home from a visit to Grandmother's on the edge of town. As they were riding along the highway, Jeff's bright brown eyes saw everything! "Why are those two white chalk arrows on that telephone pole, Dad?"

"Those are marks which tell the circus trucks the right way to go son. You watch other poles as we go along and you will see still other marks that were made to let them know the right road so that they would not get lost."

Sure enough Jeff soon saw other marks. The last mark that he saw was a big white "L" with an arrow point to the left. "What did those last ones mean, Dad?"

"That big "L" meant for the trucks to turn left into that street which leads to the circus grounds. They are going to give an animal show tonight at eight o'clock, and lots of interesting stunts!"

"Could you take me to see it, Dad?"

"Well, now, Jeff, I don't know. You see I have already taken you to see "Smokey" this week. It will cost seventy-five cents each to get in to see the circus. Daddy doesn't have much money this week because we had to pay your Mom's hospital bill."

"I certainly would like to see those animals but I'll not tease you."

Soon Jeff saw their "turning off" street coming up to the left. Dad swung the car into it, drove a block and took another turn to the left; the second house and up into the drive-way and Jeff was home again!

Just as he got out of the car he saw Mrs. Pepper coming up the hill. She was carrying an armfull of bags and trying to hold her purse and a roll of newspapers in the other hand. "Dad, I think Mrs. Pepper needs some help. May I go see if I can help her?"

"Sure thing, Son, but come right back for it's most suppertime."

"All right, !" and away Jeff flew down the hill.

"Am I glad to see you, Jeff! My arm is about to break!" exclaimed Mrs. Pepper. "I'm not even giving you time to ask me to let you help this trip," said Mrs. Pepper, as she handed the papers and purse to Jeff. Then she shifted her bag of groceries into both arms and gave a sigh of relief.

Jeff's elf-like face beamed with happiness. "It's fun to help you Mrs. Pepper. I like to climb the hill and then run down again! I always pretend that I'm a plane when I start coming down."

"That's not hard to do on this hill! Now Jeff if you'll let me have my purse," said Mrs. Pepper, setting her bag of groceries in one of the porch rockers, "and I'll find the key, then you can help me into the house with the things." When Mrs. Pepper opened her purse she saw two passes to the circus which her boss had given her that day. She was much too tired to go anywhere tonight. "I'll give them to Jeff," she thought.

Soon the door was unlocked and all of things were safely inside. "I must go right home, now that I've helped you. Dad said it would be time for supper."

"All right, Jeff, but here are two tickets to the circus that you may take home with you. I am much too tired to go. I'd like for you and your Dad to have a good time with them for me!"

"Oh! thank you! I saw the marks on the telephone poles on the way home this afternoon and I was just wishing that we could go! Goodbye, Mrs. Pepper, and I hope you'll soon feel rested," said Jeff as his sturdy legs took off in their flight for home.

When he got home he was too excited to wait until he got into the kitchen where his parents were, to tell the glad news. "Hey, Dad, we can go to that circus now! Mrs. Pepper just gave me two passes! She's much too tired to go."

"Well, that's great, Son, let me take a look at them!"

"Yes, Sir! We can go now. It's a shame that your Mom isn't feeling up to par. I know that she'd like to take you!"

"Not me!" said Mom. "Just you two wait until little sister gets big enough and then I'll go with all of you!" "Run out and play for a few minutes, Jeff, and your Dad and I will have the food all ready."

"I'll run back up to Mrs. Pepper's and tell her that Dad is going to take me!"

Jeff did go tell Mrs. Pepper and then when he started to go back home the two Misses Wilson came out their walk with "Chipps" their big dog. Jeff always went to the top of the mountain with them to walk their dog. Without thinking he fell into step with them and started up the mountain. "Chipps'" claws made nice scraping sounds on the cement walk as they went along. Jeff loved to climb to the end of the street and walk along the clay path that led up and up among the big oak trees.

"Have you had supper, Jeff?" asked Miss Louise. "It's getting late!"

Then, like a fish, Jeff remembered the circus. "No, I have not, and I am going with Dad to the circus, too! Goodbye! I'll see you tomorrow!" And down the hill he went as fast as his feet could travel.

Jeff's Dad had looked all over for him. The food was almost cold! They were going to be late to the circus! Jeff's favorite meal of waffles seemed to stick in his throat no matter how hard he tried to swallow them! Then when supper was over and his hands and face washed and hair combed, they went out to get in the car. The left front tire was as flat as a waffle!

"We'll just have to go by bus, Jeff," said his Dad.

They did go by bus but they had to wait so long at their transfer stop for the bus to the circus grounds that when they finally reached the gate it was past 8:30. The gatekeeper said that no more people could get into the grounds. The show was about half over. The complimentary passes weren't good after 8:00.

"Tough luck, Son! I'm sorry but we can't get in," said Jeff's Dad.

Jeff's eyes got full of tears but not enough to spill over! "I should not have gone for the walk to the top of the mountain! I bet I'll remember about the time after this."

"Let's get some pop corn anyway and pretend that we've been to the circus," said Jeff's Dad.

That's just what they did, too! Then when they got off of their bus at the end of their line, they walked up to the drugstore and got icecream to carry home so that Mom could eat some with them.

GOOD MORNING!

By JANIE ELLIOT.

Issued by the National Kindergarten Association.

"Give me my cart! That's my cart!"

These exclamations, in tones of tearful reproach, came from a small

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. J. Everette Neese, *Editor.*

FILM STRIPS AVAILABLE.

Last week in my article, "Now Available," I mentioned two sets of filmstrips about which I want to give an explanation now.

The first of these filmstrips now available is: "Three Coat Men." This is a story of our mission work in Africa. Dr. Newton Adams was one of our first missionaries to go to Africa. The natives called him "The Three Coat Man" because, for a part of each day he wore the white coat of a doctor as he cared for his patients; also, for a part of each day he wore the ordinary coat of the teacher; and, finally he donned the frock-tailed coat of the minister as he led the natives in religious services.

"Three Coat Men" deals with "The Coat of Healing" as the missionary doctor combats disease in the name of Christ; "The Coat of Teaching," as the missionary combats ignorance; and "The Coat of Preaching," as the missionary brings Christ to the needs of humankind.

This filmstrip contains eighty pictures presenting our Congregational Christian mission work in Africa. It can be shown only on tri-purpose or filmstrip *still* projector.

By way of suggestion—when you make plans to use "Three Coat Men," make additional plans for a follow-up. Secure additional material on Africa from the Pilgrim Press. You can secure from the Missions Council a brochure entitled "Three Coat Men," containing additional help. If you are interested in a project in Africa for your group, write to Rev. J. E. Walters, 14 Beacon St., Boston, Mass.

"Three Coat Men" can be used in an evening worship service with hymns and Scripture selected in keeping with the theme of the filmstrip. It can also be shown with profit to: Men's Clubs or Classes, Women's Classes or Missionary Circles or Societies, family gatherings, church dinners, mission study committees, etc.

For the effective showing of this filmstrip and the one I mention below, the following things should be observed: Attend to all mechanical details of the showing before the group arrives—setting up the machine and screen. Fasten in your filmstrip and focus it properly. The electric chord to your machine should be under the seats and away from the aisles. Rehearse the presentation before showing and familiarize yourself with the script so that your reading will be smooth and understandable.

For the showing you will need a projector, screen, small light for the reader of the script, some type of signaling device so the operator of the machine will know when to change pictures (a little pencil light is best), and your filmstrip and script.

"Is Your Home Fun?" is the second filmstrip now available. This is a filmstrip with 51 pictures showing the difference between two houses—the Gray House and the Brown House. The dialogue is recorded on two double-faced records with musical background.

"Is Your Home Fun?" will make an interesting Sunday evening presentation for your church. I suggest you make the Sunday night of your showing a "Family Night," and plan hymns and Scripture in keeping with the program. It will also provide a good program for a church dinner, church fellowship program, youth gatherings or home fellowship.

You will need: (1) a tri-purpose or a filmstrip *still* projector, and screen; (2) a phonograph record player or radio phonograph combination (use Duotone or RCA-Victor 100 per cent Shadowgraphed needles); (3) the filmstrip and records. A script of the dialogue is provided for use by the one handling the projector so he will know when to change the pictures. Or it can be used instead of the recorded dialogue if a record player is not available.

If you desire the use of either of the above named filmstrips, direct your request to Dr. Wm. T. Scott, Southern Convention Superintendent, Elon College, N. C., and state the showing date. Reservations should be made in advance. There is no charge for the use of the filmstrip. However, I suggest you pay postage both ways. Your order will be sent postpaid. An envelope will be enclosed for your convenience in repaying the Convention office the amount of the postage.

Return each filmstrip *immediately* after your showing.

J. Everette Neese.

SCHOLARSHIPS AWARDED.

Charlene Schick, member of First Christian Church, Duncan, Oklahoma, and Rhodes Thompson, Jr., son of the Rev. and Mrs. Rhodes Thompson of Christ Church in Paris, Kentucky, were selected the boy and the girl for top awards in the second annual Parshad Scholarship contest held as part of 1946 Youth Week, January 27-February 3, it was announced by Dr. Isaac K. Beckes, executive secretary of the United Christian Youth Movement and director of youth work of the International Council of Religious Education. Presentation was made by Alfred H. Avery, prominent Methodist industrialist of Malden, Massachusetts, at a dinner given in their honor in Chicago on September 17.

Selected from sixty-six finalists in the national contest, representing thirteen denominations and coming from forty-one states and one Canadian province, the top winners receive four-year college scholarships, valued at $1,600 each, in the college of their choice, and a summer scholarship at one of the regional conferences of the United Christian Youth Movement.

Six four-year college scholarships, valued at $1,000 each, were also awarded in the following regions: Southwestern—Bill Howland, Enid, Oklahoma, Central Christian Church; Eastern — Audrey Sherberg, Fairhaven, Massachusetts, New Bedford Pilgrim Congregational Church; Central—James Ivan Spainhower, Maryville, Missouri, Disciples of Christ Church; Rocky Mountain—Marianna Stinnette, Denver, Colorado, Church of the Brethren; Southern, Harry Miller Gardner, Bridgewater, Virginia, Church of the Brethren; and Pacific — Adelle Elaine Ringstrom, Seattle, Wash., Christian Church.

Made possible through Mr. Avery, the Parshad Scholarships were offered to young people showing greatest evidence of Christian service and understanding of Christian responsibility, as well as for the writing of an essay on the theme, "The Meaning of the Christian Faith in My Community." Contests were held in church and inter-church groups in local communities throughout the country, and winners were entered in State contests. State winners were then entered in the national finals.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS AND THE LAW OF LOVE.

Lesson XIII—September 29, 1946.

Memory Selection: *Love worketh no ill to his brother; love therefore is the fulfilling of the law.*—Romans 13:10.

Devotional Reading: I Cor. 13.

The Law.

Psalm 119 from which the first part of today's lesson is taken is an interesting literary document. It is the longest section in the Bible—176 verses. It is divided into twenty-two sections, the number of letters in the Hebrew alphabet, and each under a letter of the alphabet. Each verse in each section begins with the letter of the heading of the section. And every verse in the whole Psalm, except one, has some reference to the law, although many synonyms or kindred words are often used, such as judgments, precepts, statutes, commandments, testimonies, word, and so forth. The central idea, however, is the law of God, its primary place in life, its enlightening, purifying, saving power, and the love which the Psalmist has for this law.

Love for the Law.

The man had a deep and passionate love for the law. This is indicated by the six verses which form the printed part of today's lesson, and which are characteristic of the entire Psalm. "Teach me, O Jehovah, the way of thy statutes . . . give me understanding . . . I will observe it with my whole heart . . . make me to go in the path of thy commandments, for therein do I delight . . . incline my heart unto thy testimonies . . . confirm unto thy servant thy word . . ." and so it goes. He loved the law, he wanted to know the law, he wanted to obey the law.

All too many of us do not love the law. We try to evade the law, especially the laws that we do not like. And often when we do obey the law we do it grudgingly and of necessity. That is perhaps because the law is not in our hearts. It is only as God writes His laws on our hearts that our love really becomes ethical.

Love As the Law.

Jesus, to use His own words, "came not to destroy the law, but to fulfill it." Here as elsewhere then we would expect to find him putting new content into the law, giving it new meaning, making it a matter of spirit and not of letter. And so it is. Hear his strange and startling, and little heeded words:

"Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy." As a matter of fact the Jews thought that was going the second mile, to love one's neighbor, for one's neighbor might be a man of another race or religion, although in their conception of things, it meant the man near at hand and probably of one's own race and religion.

"But," said Jesus, "I say unto you — who was this upstart, this young Galilean peasant without holy orders! ! who was putting himself above the ancient and honorable law —Love your enemies." It came with strange sound upon the ears of His hearers. Love your enemies, indeed. Hate them, kill them, get revenge upon them, but love them, No, a thousand times No. It still sounds strange. Love your enemies indeed. Those words come with disturbing force upon a world so recently at war, and in a world in which there are so many hatreds, grievances, bitterness, and the spirit of revenge. Love the Germans, love the Japanese, even love our allies, the Russians. He could not have meant that.

But He did mean that. To be sure He did not mean that we should love them in the spirit of so much weak sentiment that masquerades for love. He did not even mean that we should have affection for them. There are two words for, and two kinds of love. The first means to desire, to like, to have affection for; the other meaning to have good will, to wish another well. Indiscourageable good will, the desire for the highest good of others —this is the word which Jesus used. It is His command that we not only love one another; it is His command that we love our enemies. General MacArthur expressed it in other words when he said in effect: "I am not concerned with keeping the Japanese people down; I am trying to help them to get on their feet."

Jesus says that this ability to love is a mark of the sons of God our heavenly Father. For He bestows his good upon all alike. Love given for love is only glorified selfishness. If we love only those who love us or return our love, we do nothing worthy at all. Even publicans and sinners do the same, said Jesus.

Pray for Your Persecutors.

They need it. The fact that they persecute us is evidence of a spirit that in itself is dealy and will work their ruin. But we need it, too. It is only as we pray for them instead of *preying* upon them that we save our own souls. It is only thus that the sting can be taken out of the thing. It is only thus that we eventually can win them. Hate begets hate. Only love can conquer hate.

Hard Words.

These are hard words in our modern world. Great wrongs have been done, great wounds have been inflicted, great grievances have been created. There is so much vindictiveness and hate and the spirit of revenge, and the unwillingness to forgive in the modern world. The words of Jesus are hard words. But they are the only way out. His way is the only way that will work. And it is only as we give heed to His words that we will be able to save not only others, but ourselves.

Precept and Practice.

He practiced what He preached. Even as they nailed him to the Cross He prayed, "Father forgive them for they know not what they do." Here the Word became flesh and dwelt among us, and in it we saw the glory of God in the face of Jesus Christ.

ASPECTS OF MODERN ZIONISM.

(Continued from page 5.)

form two-thirds of the population. So long as Jews came in as colonists to make for themselves agricultural settlements, no objection was raised. But when it was proposed to bring them in in ever larger numbers so that they would eventually control

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the country, they protested vigorously and sought in every way to hinder the realization of Jewish political aims. The fact is that in competition with the Jew, the Arab knows he has no chance. The inertia of centuries is not easily cast off, and Jews bring to Palestine the skill and adaptability they have acquired abroad, and which gives to them a conspicuous advantage in almost everything they undertake. From the seemingly bottomless purse of the Jewish National Fund Arabs have been tempted, by the extravagant prices offered, to part with their heritage. They have seen the fattest and broadest acres of Palestine pass into the hands of men who have sworn never again to allow them to get into alien hands. Elbowed to less productive soil or to the rocky uplands, while they have scratched the ground with oxen and primitive plough or reaped the scanty crop with the ancient hook, they have watched with jealous eye the Jews with teams of well-fed mules drawing modern ploughs through the rich soil, or gathering with the latest machinery the fat sheaves from acres that once were theirs.

Arabs are well aware that without a determined struggle they will be worsted in the conflict. Seeing the contest going against them, they deny that Jews have any right to Palestine, and claim that they have been continuously as long in the land as the Jews. The steady influx of immigrants, the passing of the old order to which they are wedded, and the advent of various political changes, have all served to breed Arab discontent and resentment. Matters were not mended by the utterances of hotheaded political Zionists, who openly boasted that they would soon possess the whole land. From the first days of the mandate there were occasional conflicts between Jews and Arabs, but by far the most serious was that of September, 1929, when events connected with the Wailing Wall in Jerusalem furnished the pretext for Arab riots which spread from Jerusalem to Jaffa, Hebron, and other points. These fanatic attacks were carried out with characteristic Arab ferocity, in which defenseless Jewish men, women, and children were slain, their homes pillaged and razed, synagogues desecrated, and other outrages perpetuated. British soldiers quelled the riots, but Zionist leaders well know that Zionist ideals can never be realized under the threat of British guns.

To meet the situation the British government issued a White Paper defining its policy in Palestine, in which it stated that "Unauthorized statements have been made to the effect that the purpose in view is to create a wholly Jewish Palestine. Phrases have been used such as that Palestine is to become 'Jewish as England is English.' His Majesty's Government regards any such expectations as impracticable and have no such end in view. When it is asked what is meant by the development of the Jewish National Home in Palestine, it may be answered that it is not the imposition of a Jewish nationality upon the inhabitants of Palestine as a whole, but the further development of the existing Jewish community in order that it may become a center in which the Jewish people as a whole, on grounds of religion and race, may take an interest and a pride."

This statement of British policy was reluctantly accepted by Jewish nationalists, but was not accepted at all by the Arabs. Political Zionists were far from satisfied to have their idea of a Jewish state supplanted by the idea of a Jewish cultural center. On the other hand, to the Arabs the idea of a Jewish national home was still central in British policy, and that held within it elements of danger to Arab interests in Palestine. Later concessions to Arabs limited the number of Jewish immigrants who might be received each year, and the land that might be sold to immigrants. Scholars of the Hebrew University in Jerusalem, recognizing that if the work of Zionism is to go on, the good will of the Moslem population must be secured, set themselves diligently to bring this about. As Dr. Judah L. Magnes, Chancellor of the University, declared: "If the only way of establishing the Jewish National Home is upon the bayonets of some empire, our whole enterprise is not worthwhile." Much has been done, but there is an aggressive element among the Jewish immigrants that refuses to be satisfied with anything short of Jewish supremacy in Palestine, and is prepared to use force of every sort to attain it.

During the second World War a unit of Jewish soldiers joined the Allies and rendered heroic service. But when the war was over, and tens of thousands of Jews who had come through the horrors of Nazi torments and destruction, and who, homeless and poverty stricken, sought a haven of safety in the land of their forefathers, they found the door closed except for a few hundreds. There was an immediate outcry against the mandate power that insisted on keeping the agreement made with the Arabs. Jewish extremists issued an open defiance of the authorities, and bands of terroists began to make attacks on police stations and British troops. Palestine has thus become a country in revolt, and the struggle still goes on.

This article is an attempt to explain to Christian friends, who have requested it, the present situation in Palestine in relation to Zionist aims. What the future will be cannot now be forecast. Christians generally have been in sympathy with Jewish aims to provide in Palestine a refuge for the oppressed and poverty-stricken Jews of Europe in this time of dire distress, but question the present policies of political Zionists. We cannot forget that their long exile from the ancient homeland followed the rejection of Jesus by their leaders in Jerusalem in the long ago. Is not their return, in the providence of God, inextricably bound up with their relation to Him? We remember how Jesus, nineteen hundred years ago, stood on the hilltop overlooking Jerusalem, foreseeing not only the cross that awaited Him, but the future of His people in consequence, and, weeping in sorrow, said: "O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." How empty and desolate the house of Judah has been through these nineteen centuries! May it not be that Jesus, who gave a new and larger fulfillment of the ancient prophecies concerning Himself, had also in view a new and larger interpretation of the future concerning His people? Did He not foresee the day when His estranged people would hail Him with hosannas as the Redeemer of Israel, saying, "Blessed is He that cometh in the name of the Lord." And has He not for them a greater role in history than seeking to build in Palestine a national home in the midst of an unwilling people? Does not Christ suggest that when they see Him as their Messiah, they will not seek to hide themselves again behind ghetto walls, but will go forth to fulfill the divine mission for which they were ordained from the very beginning: to be His messengers to the ends of the earth.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

We wish to correct an error in our letter in The Christian Sun issue of September 5. It was Mrs. W. W. Sellars who gave the children the weiner roast instead of Mrs. W. R. Sellars. Mrs. W. W. Sellars makes this an annual affair, and gets a real joy out of making the children happy in this annual occasion. We are sorry this error occurred.

We have had five tonsil operations in the last three weeks. The Burlington Kiwanis Club bore this expense for us. Many thanks to the Kiwanis Club.

Our children are all now in school and take their lunch at the school cafeteria. They are away from the orphanage from 8:30 in the morning until 3:15 in the afternoon. We really get lonesome without them.

Mr. Wagoner, our farmer, has been very busy for the last week hauling out a car of agriculture limestone, and preparing eighteen acres of land and sowing it in alfalfa. Quite a job! But we had ten acres in alfalfa this year, and have already cut and baled 1,050 bales, and it is now ready to mow again as soon as we can get the weather to cut and cure it. It is a little costly the first year to get it in, but it will do for five years, except top dressing, which we will put on each year.

Then, too, there is no hay that will beat alfalfa, for milk cows. Milk is what we want for these little children. Since beef has gone so high and so scarce, it is out of the question for us to buy it. Lard is out of sight, and we cannot buy it even if it is high. I have been superintendent of this institution for nearly thirty years and went through World War I with its high prices, butI declare unto you, it did not equal what we are going through now.

I wonder if our church people give our troubles much thought? I notice one denomination in North Carolina has already sent its orphanage $198,000 so far this year. This does not include special offerings. The Congregational Christian denomination has sent to the Christian Orphanage the sum of $7,202, up to September 12th.

Chas. D. Johnston,
Superintendent.

REPORT FOR SEPTEMBER 19, 1946.

Amount brought forward	$7,202.81

Sunday School Monthly Offerings.

Eastern Va. Conference:		
Cypress Chapel	$ 16.40	
Christian Temple	10.00	
		$ 26.40
N. C. & Va. Conference:		
Burlington	$ 96.44	
Ingram	6.61	
Mt. Zion	7.79	
		110.84
Western N. C. Conference:		
Pleasant Cross	$ 5.00	
Pleasant Hill	78.25	
Pleasant Ridge	22.97	
		106.22
Va. Valley Conference:		
Bethlehem	$ 10.92	
Beulah	4.00	
Leaksville	12.10	
Linville	8.74	
		35.76
Total from churches for the week		$ 279.22
Total from churches for the year		$7,482.03

SUFFOLK LETTER.

(Continued from page 2.)

tion—was emphasized. The planning of a packet for the developing of prayer amongst our people is to be prepared. Ministers are to be urged to place some plan of daily family devotions upon the hearts of their people; and use of the World Communion Sunday, or a succeeding Sunday in October, is being suggested to all pastors as a time for renewal of our consecration to Christ, and the commitment of our lives to Him.

Much time was then devoted to the thought of evangelism. It is hoped that an evangelistic spirit would follow a tide of personal commitment of ministers and members afresh to Christ. The world's poverty of spirit, its sickness of soul, can only be answered by the Christ. Only He is adequate. We reaffirmed our faith in Him, and pledged ourselves to the task of presenting Him to others. A study of the records showed losses rather than gains in many churches, and a standstill throughout the Convention as to the increase of members. It was voted to set a goal of 2,500 new members during this biennium apportioned to the Conferences annually as follows: North Carolina and Virginia, 850; Valley of Virginia, 225; Western North Carolina, 300; Eastern North Carolina, 425; and Eastern Virginia, 900.

Those of us present have this entire matter on our hearts. We hope that we may be joined in spirit by the entire membership of our Convention, and that a new day of spiritual power may come upon us. Such was the earnest prayer of each one present.

John G. Truitt.

ALMOST A SACRAMENT.

There were nine of us, ministers and members of the Joint Committee on Spiritual Life and Evangelism, sitting together in conference and consultation about the deep and vital things of the Kingdom. There was an eagerness and an earnestness in the hearts of the members of the little group that made what otherwise might have been a commonplace conference, an "Upper Room" experience, and almost a sacrament. We felt that we were not alone.

We talked about methods and programs—but not much. Every one of us realized and confessed that it was not by might nor by power, but by the Spirit of the Living Christ, that our own, and the deepest needs of our fellowmen, could be met, and our plans and programs could be made vital and effective. We were determined that so far as in us lay, there would be no barrier in our lives in the way of the fuller work of the Holy Spirit. And we tried to yield ourselves anew and completely to Jesus Christ as the Lord of our lives, to be used by Him in any way He would use us. We were not willing to go out to ask others to commit themselves more fully to Christ, until we had first of all committed ourselves to Christ. Less than that we dare not do. More than that we could not do. We believe that God will bring good out of our consultation and our consecration.

H. S. Hardcastle.

THE SOUTHERN CONVENTION.

(Continued from page 3.)

of mankind in distress. 'Our responsibility is plain: life to the dying, faith to the disillusioned, bread to the hungry, haven to the homeless, beauty for ashes, joy for mourning, refreshment for all who have borne the burden of these desolating days.' "

Observe *Thanksgiving to Christmas Bible Reading* as sponsored by the American Bible Society.

On Christmas Sunday receive a special offering for our aged ministers and their dependents and send it to the Board of Superannuation, Elon College, N. C.

The Southern Convention Office, Elon College, N. C., stands ready to be of any and all possible assistance. We are your servants. Command us when we can help.

Subscribe to The Christian Sun by sending $2.00 per year to The Convention Office. This is our church paper which has inspired our fellowship for 102 years. Read it, support it.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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FOR THE CHILDREN.

(Continued from page 10.)

child standing on the edge of a lawn bordering on a side street. The protest seemed entirely justifiable, for—in the middle of the sidewalk—stood a child's red express wagon, and sprawled completely over it lay the town's "bad boy." He was trying to propel himself and the cart by pushing in the mud with hands and feet.

He could see me as I approached and doubtless expected the usual tirade, such as, "Why you miserable, mean boy! The idea of taking that little boy's cart away from him! Don't you know it's only a bully who'll take advantage of such a little fellow?" and son. In fact, as matters turned out, I do not think he had recently been spoken to by any of his adult neighbors except in reproof. Apparently he felt that "every man's hand was against him" and his dark, surly face indicated that he was ready for any encounter and he would not wait for the other fellow to begin, either!

As I drew near, as if to ward off the sermon he knew would be forthcoming, he growled a guuteral "Hi!"

Acting on a sudden impulse, I replied in my sweetest, most polite tone, "Good morning!"

The effect was electrical. He sprang to an upright sitting position and simply gazed, open-mouthed, as I went by. I could almost hear the tumult of combat going on inside the boy.

Evidently the better nature conquered, for very soon—in tones as pleasant and polite as my own had been—he called, "It's a fine day!"

I turned around to smile at him, and lo, he was walking away from the cart, whistling! How thin was that ugly mask of defiance after all! A single pleasant remark and the change was almost unbelievable! I wondered, as I passed on, what would be the result of continued right treatment. If he should receive one kind word for each harsh one already received, would he not quickly develop into one of the town's most courteous boys?

Eight or nine years in this world of so many vindictive grown-ups—especially when one is practically lost in a big family and seldom has quite enough to eat—is likely to produce a protective crust. But surely all of us have an obligation to use the crust-melting kindness instead of crust-hardening harshness when contacting such children. We might well ponder these familiar lines:

> Be noble! and the nobleness that lies
> In other men, sleeping but never dead,
> Will rise in majesty to meet thine own.

How true—and how very true of children!

RUSSELL JANNEY TO VISIT NORTH CAROLINA.

Russell Janney, theatrical producer and author of the outstanding new novel, *The Miracle of the Bells*, which was released on September 9, began a coast to coast tour of the United States on September 13. Lecturing on brotherhood and racial and religious tolerance, the theme of his novel, Mr. Janney will visit the principal cities of the United States and Canada under the sponsorship of the National Conference of Christians and Jews.

Mr. Allyn P. Robinson, executive director for the National Conference in North Carolina, announced that Mr. Janne is expected to visit North Carolina sometime within the next few months.

Mr. Janney, a native of Wilmington, Ohio, has begun a career as a novelist at the age of sixty-one, after a long and successful career in the theatre. The author of *The Miracle of the Bells* is best remembered in the theatre as the co-author and producer of *The Vagabond King*, and the late Otis Skinner's great success, *Sancho Panza*.

Book Reviews

THIS WAY TO UNITY.

Ministers and lay community leaders, concerned with promoting intergroup understanding, will find a valuable tool in *This way to Unity*, an anthology recently published by the Oxford Book Company. Edited by Arnold Herrick and Herbert Askwith, this collection contains short stories, essays, editorials, articles, a radio play, poetry, biography—some of the best writing by outstanding authors and thinkers on building unity and combatting intolerance. Designed as a textbook in intercultural education, complete with questions, projects and biblographies, *This Way to Unity* provides an excellent discussion guide for clubs and study groups in churches and other community centers.

The contents are presented under four headings: "Americans All" shows the United States as a nation of many nations, races and creeds, each contributing to our country's strength, each equally entitled to opportunity and freedom. "The Threat" clarifies the menace of bigotry, not only to groups directly attacked, but to the security of all people. "Freedom from Hate" points the way toward the elimination of intolerance with scientific findings, furnishing a background for intelligent opinion, and practical programs designed to build unity. "Involved in Mankind" sets forth the ideal of the brotherhood of men and nations in one world, eloquently expressed in historic documents and in the writings of famous authors.

Church Bulletin Boards

One of the minor pleasures of city-dwelling is the pedestrian perusal of church bulletin boards. They are the sign with removable letters by which the pastor informs his flock what he has in store for them come Sunday morning, and they are usually attached to the outside wall of the church to catch the eye of all who pass by.

Ministers are always hopeful, and they like to choose teasing titles for their discourses, and to set them in large white block letters. It is the minister's hope that if the title is tempting enough, some piqued passer-by may be lured inside to hear "The Great Rules of Life," or "The Unforveable Sin," or "Are YOU a Christian?"

Like menus displayed in restaurant windows, church bulletins vie with each other in the palatable presentation of the manna inside. Besides the display of the minister's name, his degrees, and the subject of his discourse, the bulletin adds a reflective touch with some morsel of Scripture, philosophy, or "Readers' Digest" wisdom. This is the real meat.

"Where there is no hope, there can be no endeavor," says the bulletin. Or, "Hope! of all the ills that men endure, The only cheap and universal cure." Or "It matters not how long we live, but how." Or, from the old Hebrew, "The day is short, the work is much." These pungent sentences are culled from all sources, both religious and secular, but didacticism links them all. Sometimes the quotation contains considerable intellectual nourishment, and can be mulled over in the mind for hours thereafter, as a cud is chewed by a cow.

Occassionally the bulletin message can prove confusing. This was recently the case at a downtown church in Richmond, where the omission of several key words in the week's sentiment resulted in hopeless incoherence. In such cases the resultant hash is apt to be hastily jotted down by some passer-by and mailed to the "New Yorker." Fortunately, though, careless sextons and church secretaries are few, and the church bulletin boards go on preaching their practical gospel twenty-four hours a day, seven days a week.—"Richmond Times-Dispatch."

Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, SEPTEMBER 26, 1946. NUMBER 38.

Christian Education Week

The White House,
Washington, D. C.,
June 18, 1946.

Dear Dr. Ross:

I am glad to note that the sixteenth observance of Religious Education Week under the auspices of the International Council of Religious Education will be held September 29 to October 6, 1946. It is my earnest hope that this observance will serve to emphasize the basic importance for democracy of religious education.

Since I wrote to you a year ago our last Axis foe has surrendered. I fear, however, that our task is not half finished. We are learning day by day that peace imposes responsibilities not less arduous than the tasks of active warfare.

Of one thing we are certain and that is that we cannot build an enduring peace structure unless we build it upon Christian principles. Religious instruction inculcates belief in the Fatherhood of God and the Brotherhood of Man.

These basic religious concepts are not intuitive; they must be learned; to be learned they must be taught. Unless they are learned the structure of democracy will crumble for want of moral cement; progress of democracy will halt for lack of spiritual dynamic. Democracy dare not neglect the religious nurture of its children, youth and adults.

Very sincerely yours,
/s/ HARRY S. TRUMAN.

Rev. Dr. Roy G. Ross,
General Secretary,
The International Council of Religious Education.

NEWS AND VIEWS

Rev. Carl R. Key has gone from the associate pastorate at Bushnell Church, Detroit, to the pastorate at Tallmadge, Ohio.

Rev. John Kenneth Clinton has gone from West Palm Beach, Florida, to become the associate pastor of First Church, Columbus, Ohio.

Drs. L. E. Smith and H. S. Hardcastle will be the guest speakers during the observance of Religious Education Week in First Church, Richmond.

The young people of our First Church, Greensboro—thirty strong—had their fall retreat for fellowship, study, and planning the year's work at Camp Nawaka.

Dr. Frank H. Lewis assisted Dr. I. W. Johnson in special services at Liberty Spring Church the first week in September; and during the past week at Oakland Church.

In the Eastern North Carolina Conference the New Hope Church recently received 31 new members; Beulah Church, 33. Rev. Thomas D. Sutton is the pastor of these churches.

The Albemarle Church, Rev. Ben Joe Earp, pastor, reports that its debt is now cleared. Rev. Weldon T. Madren has been assisting Pastor Earp in special services during the past week.

Mr. A. Edwin Grimes, field worker for the Universalist Church of America, gave a public address in the First Congregational Church of Asheville, N. C., September 9, on the subject, "Developing an Adequate Faith."

The Rev. William P. Jackson, pastor emeritus of the Asheville Church, has been seriously ill with arthritis to the extent that he has not been able to move and has been receiving treatment in Tryon. He expects to return to Asheville this week.

September 29 will be Homecoming at Second Church, Norfolk. Pastor J. Frank Morgan will on that day also observe his 40th anniversary as a preacher (he answered the call quite young), and Rev. O. D. Poythress will be guest preacher during the week in special services in the church.

The Layman's Movement for a Christian World (Room 1402, 347 Madison Avenue, New York 17, New York) has sent Frank Laubach to Paris to organize an informal prayer group for the conditioning of the delegates at the Peace Conference toward doing God's will in their deliberations. This is being done with the approval and encouragement of the State Department. We are asked to support them in our prayers.

JOHN V. SEES—CHRISTIAN LAYMAN.

Sunday, September 1, while at Minneapolis, I received this telegram: "John passed away yesterday. Services at Plymouth Congregational Church, Lawrence, Kansas, and at Huntington, Indiana, Wednesday. Olive M. Sees."

Yes, John V. Sees had passed from this little room of Time into the larger room of Eternty. Yes, I had feared it. Operation and trouble beyond the operation. Yet, I could scarcely realize it. He was such a friend! I had received him into our Huntington Church in 1910. Our association ever since had been so close. He taught my son, Paul, in Sunday school and when we left Huntington he and his class gave a banquet in honor of Paul who passed away three years ago. Paul never forgot the honor. Judge Sees has been President of the Corporation of the General Convention of the Christian Church and Chairman of the Executive Committee of the General Convention since 1934, succeeding Dr. Frank G. Coffin, and I have been Secretary with them both. Mr. Sees by virtue of being President of the General Convention was the first Assistant Moderator of the General Council. What a fine presiding officer he was—always judicial, fair, and never rattled. He was a man who loved the church and all its interests. He was a member of the Board of Trustees of Defiance College and Chicago Theological Seminary.

He had been President of the Indiana State Conference, and of the Eel River Association of Indiana. He has been one to whom the church looked for guidance in the legal and financial adjustments of the boards and agencies of the Congregational and Christian union. He gave his services, legal and otherwise, without compensation. He was a member of the Board of Control of Franklinton Center, also of the Christian Publishing Association and had helped work out the plans whereby that body became the Dayton Branch of Pilgrim Press. He was a churchman!

John V. Sees was born January 1, 1875. He leaves a devoted wife, Olive, and three children. He was president of the Standard Life Insurance Co., and a member of the law firm of Sapp, Sees, Glenn of Huntington. Mr. Sapp passed away only a few days before.

Rev. Archie H. Hook, D. D., the new Superintendent of the Washington State Conference, is Vice-Chairman of the Executive Committee of the General Convention and will carry on the work of the Chairman.

WARREN H. DENNISON.

FIFTH SUNDAY SERVICE AT HOBSON.

The fifth Sunday service at Hobson is an attempt to do two things. Held four times a year, there is kept alive in the community the idea that an active church is a possibility. Whenever it appeared feasible, more regular services might be held.

Second, it is felt by those sponsoring the idea that if a church is to stand in a community at all, it should be to the glory of God, rather than to his dishonor. The church was in bad shape, to say the least, when the Mt. Zion church people undertook to do something about it. They are the nearest neighbors. The church was cleaned, the grounds were cleared and it was announced that a service would be held there every fifth Sunday. Mt. Zion does not have a service on that Sunday and the people all go to Hobson.

The offering on that Sunday is used for the improvement of the Hobson church by a special committee, subject to the expense of the service which has not exceeded $10.00.

The plastering inside the church has been fixed and the interior painted. The organ and the piano have been repaired. The grounds are being kept up. The exterior is to be painted as soon as sufficient funds have been raised. There is about $100.00 now in the treasury of the improvement fund. Further offerings and special gifts will mean a church building that will glorify God. Others are invited to participate by their attendance on Fifth Sunday at 2:30 in the afternoon, and by their gifts which may be made to Mr. Charles Gray Adams at Hobson, Va.

RANDALL C. MASON.

Convention Stewardship Commission

REV. W. MILLARD STEVENS, *Chairman*

UNITED STEWARDSHIP EMPHASIS.

The Congregational Christian Churches are uniting with some 32 other denominations for a nation-wide enlistment of Christians in a consecration of their lives and money to the upbuilding of the Kingdom of God. We, in the Southern Convention, should share whole heartedly in this emphasis. This period of enlistment in our churches will be observed from October 1, 1946 to December 31, 1947.

As we in our convention and in individual churches engage in this program of stewardship education and action, we should find great power in recognizing that thousands of other churches throughout the country are engaging in this same worthy Christian enterprise.

The objectives for this emphasis have been set forth by the United Stewardship Council, and are as follows:

1. In the individual Christian: a new commitment to a wider and deeper Christian living in the areas of (1) making a living, (2) the use of time, abilities, and money and (3) sharing in the world Christian enterprise.

2. In the local church: a recognition that the church, by its very nature, is a giving, sharing, outreaching, serving concern, that Christians who unite with the church should expect to sacrifice in the spirit of Christ for the good of all men everywhere. This stewardship will be expressed through (1) giving as a central act of Christian worship, (2) working sacrificially for the church in the local community and (3) giving, studying and praying for Christian missions the world around.

3. In the world community: a new power through a concerned Christendom acting for the benefit of all mankind on the basis of Christ's gospel. Our stewardship may be expressed through such channels as (1) saving men's lives through sending food and medicine through our Committee for War Victims and Reconstruction, (2) bring justice in industrial areas through the work of our Council for Social Action, (3) developing racial brotherhood through our American Missionary Association and (4) spreading the spirit of Christ in the nations through our American Board of Commissioners for Foreign Missions.

At the meeting of the Stewardship Committee of the Southern Convention at Elon College on September 17, plans to help in the promotion of this emphasis were set up. Promotion will be carried on by the committee through THE CHRISTIAN SUN, the fall meetings of the several conferences, area rallies and through the local pastors and Sunday school superintendents. There will be available through the convention office material related to this emphasis, which may be secured by the local churches. Moreover, this emphasis should be promoted on the local church level through the Sunday school, pastor's classes, stewardship institutes, and the every member canvass. The Sunday school literature for this period will carry many lessons devoted to stewardship, and in many other ways will take into account this emphasis. Sunday school teachers should have this called to their attention and avail themselves of the opportunities afforded them to emphasize stewardship.

It is our desire that every church in the Southern Convention be awakened to the opportunity that belongs to them in this great emphasis to strengthen the whole life of the church and to extend the Kingdom of God.

All types of material for help in making this period of stewardship emphasis work and bear fruits are available at little cost from our denomination. The convention office will be glad to assist in securing this material for you.

W. MILLARD STEVENS, *Ch'm'n,*
JESSE H. DOLLAR,
BEN JOE EARP,
W. E. WISSEMAN,
THOMAS D. SUTTON,
GUY H. VEAZEY,
Commission on Stewardship.

SEPTEMBER 29 TO OCTOBER 6—FOR WHAT?

That this period has been designated by the International Council of Religious Education as "Religious Education Week" means just that and no more. If the period is to have meaning it must be translated in to concerted action by parents, pastors and teachers of all age groups.

Those translations must be made in the light of the circumstances under which each parent, pastor or teacher finds himself as related to the needs of the child or children under his spiritual care.

Methods of doing an effective job of Christian training—in the home, from the pulpit and in the classroom—have been worked out by our leaders in the field of Religious Education and put within easy reach of everyone who is interested enough in this important work to pick up the material and study it. Here again, as in the designation of the period, this fine material means nothing until parents, pastors and teachers study it and make use of it.

Many of these new methods, and the materials prepared employing their use, have been measured for results and found efficient. The greatest advance in the method of teaching religion is perhaps the audio-visual, employing slides and moving pictures with sound effects and the spoken words. But how many pastors have requested that equipment be installed in the Sunday school or church so that such equipment may be used? One larger parish we know has bought a moving picture machine and all four churches use it.

Too many of us are not concerned as we should be. We employ nineteenth century methods (?) of teaching people how to live in a jet-propelled, atom-conscious age. It is like entering Wright Brothers' first model into the trans-continental air races. We must concern ourselves, not only with lesson materials and acceptable methods of presentation, but with the physical surroundings which can be so very helpful. A simple worship center can be provided in any room. Rightly done it can change a room into a sanctuary which is to be respected with quiet, prayerful attention.

Teaching Religious Education, under whatever circumstances, must be given the advantage of all possible aids to worship and instruction if we are to hold the attention, attendance and respect of the children and young people who in their literary schools are provided with modern facilities, conveniences and well-trained teachers who, as a part of their preparation had to acquaint themselves with the latest and best methods and learn how to use them effectively. Perhaps we are suffering from those who are willing to accept the honor of being a teacher or leader but are not willing to prepare themselves to

(Continued on page 7.)

TEACHERS WHO TEACH.

Religious Education Week turns the spotlight of attention upon the teacher. Our efforts to improve our program of religious education hinge upon the preparation and response of our teachers. Any effort which fails to activate our teachers is inadequate for a total program of religious education.

Teachers who really teach may do so irrespective of conditions. The obstacles of heredity and environment are overcome by the resourceful teacher. Lack of equipment, previous training, materials and appreciation, provide added incentive to the conscientious teacher. All disadvantages drive the Spirit-filled teacher back upon the ultimate—God.

But given the modern materials and methods of religious education, the alert and animated teacher should be able to work with far greater efficiency and achieve more systematic results. A full generation of religious educators have enriched the field with their labors. No teacher need be without adequate guidance. No problem need be solved without expert guidance. Methods theologically and psychologically sound are available for all who are willing to read and study. "Seek and ye shall find" is the Biblical promise which should find rich and constant fulfillment in the life of every teacher.

It should not be necessary for any church to beg for teachers. Seeing the great need, the great opportunity, there should be scores of volunteers who are willing to substitute or teach regularly, who would count it among life's highest privileges to transmit the words of Eternal Life to growing and immortal souls. The proper comprehension of this divine privilege should result in a long waiting list of those who hold themselves in readiness for this high office. The glorious prospect of teaching should stimulate Christian lay-workers to study and prepare themselves anew for this holy office. Next to the ministry, this is the highest office the church has to offer. This should be the greatest era of Christian education, the greatest opportunity for teachers who teach.

RABBONI.

Religious Education Week harks back to the great Teacher who "taught as one having authority." Rabboni, the Galilean form of Rabbi, is an affectionate and descriptive title for the Master. It is no misnomer. His teaching has stood the test of scholarship. It has not been invalidated. The great Teacher could adapt his message to a profane fisherman, a woman of the world, or a ruler of the Jews. He was equally at home in a classroom in the Temple, a well, or by the seaside.

Our greatest teaching stems from an inculcation of the spirit and message of the master Teacher. Life has no higher privilege than that of sitting at His feet and teaching in His name. Go forth, therefore, and teach His message, proclaim His gospel, and sing His praise.

PARENTS MAY HELP.

No program of religious education can succeed without the cooperation of parents. Many excellent programs have failed because of parents who lacked intelligent and sympathetic understanding. Unresposive and irresponsible parents may constitute the greatest stumbling block to both pupil and teacher. Only the rare pupil can study and attend without being influenced by the ineptitude of parents.

How many parents help further a program of religious education? By eliminating the necessity for tardiness. By safeguarding the periods for home preparation. By maintaining an atmosphere in the home which is conducive to and synonymous with Christian ideals. By consistent example. By conversation which illuminates and illustrates the principles of Christian education. Yes, parents either help or hinder. Blessed are they that help!

YOUNG CHURCHMEN STUDY AND PLAN.

The National Conference of Young Churchmen was held at Lakeside, Ohio, September 3-6, at which 350 delegates—all of them under 30 and 90 per cent of them veterans—talked about how they might help strengthen their local churches.

The delegates, representing 20 denominations, were assigned to workshops according to the size church and size city from which they came. Resource leaders were available in each of the eight workshops but the chairman and secretaries were elected from the delegation.

In its final plenary session the conference adopted special recommendations looking toward a continuation of the work started at Lakeside. These recommendations call upon the two sponsoring agencies, the Federal Council of Churches and the International Council of Religious Education, to "consider the possibility of providing national staff leadership for young churchmen," and established a committee of 16 members—two from each workshop—to work with the agencies in any future program that may be developed. A third special recommendation urged the exchange of young churchmen with Russia in order to foster better relations with that nation.

Findings of the Conference (text follows) cover all the areas touched upon in workshop sessions, which in some instances dealt in detail with recommended procedures. Following are some of the topics which were particularly highlighted in workshop discussions:

Workshop.—Four of the eight workshops went on record as feeling that worship programs need to be revitalized. One group proposed more careful training of congregations in how to participate in worship services, and advocated a more careful use of silence. A second group asked for more dignity, a little more formality. A third group recommended specific steps that could be taken: (1) establish a worship committee to study the matter and assist the pastor; (2) establish

a sermon committee to canvass members on topics they want most to hear preached; (3) improvements in the sanctuary; (4) promote the use of good devotional literature; (5) greater lay participation in worship activities.

Young Adult Programs. — One group agreed that among youth groups there now tends to be lack of purpose and that the social aspects were sometimes not related directly enough to the central purpose of the church. The same theme was emphasized in several other workshops. In one group there was general agreement that there is no "typical" veteran and no veteran's "problems," and that therefore the church should concentrate on a sound, all-around young adult program which should not be aimed solely at veterans.

More Responsibility for Youth.— Numerous comments during the sessions emphasized the desire of these young churchmen for more responsible jobs in the church, tasks large enough to challenge them.

Radio Ministry.—One section held an extended discussion of the need for "streamlined religious radio." Fewer sermons; more dramatic and news programs; shorter programs; emphasis on weekday programs rather than a concentration on Sunday; better use of school dramatic classes, local writers, and prepared transcriptions.

Religious Education. — Repeated references were made to the need for the teaching of religion in the public schools, in addition to released time. "Whether or not this teaching of religion should include controversial subjects should be determined by the attitude of the community." One workshop emphasized the need for better Church School teachers—paid teachers if necessary.

Race Relations.—The statement in tn the Findings reflects extensive discussion during the final plenary session as well as considerable attention to this topic during the workshop sessions. One group prefaced its advocacy of equal educational and economic opportunities with the following: "The very nature of the Christian Gospel is antagonistic to racial discrimination. The problem is urgent."

Broken Homes.—The following recommendations taken from the report of one workshop reflects similar thinking in other workshops: "The church should provide education for young people in marriage and family life, permitting and encouraging free and realistic discussion of sex and birth control. Congregations where possible should provide counseling service through specialists. Church agencies should make every effort to provide training for pastors and other leaders in this field."

In his remarks keynoting the conference, Bishop Oxnam said: "The veteran is here to discover the 'know how' to give concrete effect to ideals. It is not enough for religion to repeat cliches. Ideals must be proclaimed, to be sure; but we are dealing here with human engineering. Proclamation alone is not enough. Religion calls the ideals, then it is for the enginering and executive type minds to lead out with the practical solutions in application."

In his address Dean Chester B. Emerson, of Trinity Episcopal Cathedral, Cleveland, said that "if humanity is to find some certainty in its confusions it will be at the hands of youth who have taken the torch from tired hands, bravely go forth to lighten the darkness and to discover the path wherein men may walk out of the tangled wilderness into the King's Highway."

Findings--National Conference of Young Churchmen

Our Commitment.

As young churchmen we declare ourselves to be men of faith—faith in Jesus Christ as the Son of God who came that we might have life. We believe in the Church as the "Body of Christ" on earth which in its nature is universal, embracing all of those who accept and follow Him. We confess our individual sins and seek the redeeming grace of our Lord and Saviour. It is with the deepest sense of humility and feeling of responsibility that we thus commit ourselves to Christian action on the human problems facing the Church. A great value of our Faith lies in the challenge which it presents to us as Christians. Our Faith makes us secure in accepting this challenge and it is through the bonds of friendship that we dedicate ourselves to our task.

Personal Spiritual Growth.

Because there is a special need today to revitalize Christian personality as a dynamic force in the world, *We commit ourselves:*

To make a personal dedication to the Will of God, and to develop to the best of our ability the qualities of life made evident in the life and teachings of Jesus;

To prepare ourselves for discipleship by study, prayer and worship, to the end that in living a seven-day-a-week faith we may make our most eloquent witness;

To assume unfailing personal responsibility for the needs of the world about us, evidencing our concern through aid to our neighbors, by sharing our personal faith, in the acceptance of leadership responsibilities, and in our personal interest in increasing the effectiveness of the total Church program.

Within the Local Church.

We committee ourselves to a re-examination of the whole church program, seeking to make all phases of its work more vital.

We commit ourselves to aid the Church in reaching non-church and delinquent church groups by: encouraging visitation evangelism; encouraging pastoral calling; supporting a follow-up program for members who are new in the church; seeking to interest groups as well as individuals; making an example of our lives in the practice of Christian ideals.

We commit ourselves to give support to an effective church training and education program, using every modern technique, in the areas of lay leadership training; the nature, history and organization of the church; parent education; counseling of youth in preparation for marriage; personal and family counseling.

We commit ourselves to the use of worship as a primary means of providing the resource of power necessary for vital Christian living.

We commit ourselves to the development of an adequate program for young people of all ages within the Church and throughout the community.

We commit ourselves to an effort to abolish vice and crime and control the liquor traffic by: appealing to local authorities; encouraging community pride; positive secular and Christian education.

We commit ourselves to the following church policy: a system of rotation providing for change in the membership of official boards, including youth.

We commit ourselves to the adequate financial support of the Church.

Through the Church and Community.

We commit ourselves to—

Making our churches centers of the social activities of the community

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Rev. Murdock Wellons Butler has a charming way of saying, "I like you"—charming, because you know he means it. I have just finished reading THE CHRISTIAN SUN for this week. I like it. The article on the front page—"The Every Member Canvass"—by my friend, the Rev. Warren H. Denison is just what I want for the Sunday before our Every Member Canvass. I shall use it in my morning worship service. Editor Robert Lee House has done a good job on page four. Some excerpts from the long article on "Teaching for Decisions" would have improved it so far as I am concerned. It is a great discussion of church school teaching—"Christian teaching without an evangelistic motive and passion is less than fully Christian" . . . "Whether one teaches little children or seasoned Christians his work is always momentous when Christ teaches through him" . . . "Christian teaching is the climax of all teaching because of its quality and purpose." I liked the article but it looks so long!

And how about that article on the last page? I liked that! The Superintendent of our orphanage did a wonderful job, too. And the Young People's Page had real value in it. There were several excellent articles giving a view of Christian young people at work in their churches, and in training for the work of the church tomorrow. Mrs. F. C. Lester had received splendid reports from many women's societies for that page which were good, and the Sunday School Lesson was very good. I read the Suffolk Letter first thing! (I miss Dr. Johnson's letters!). But on the whole I liked the September 12th issue very much.

By reading THE CHRISTIAN SUN I learned who the new pastor of our Raleigh Church is. I saw what the total giving to our Mission Board for the past year was. I learned that Newport News, Liberty, Elon, Rosemont, Windsor, Mt. Carmel, Isle of Wight, Antioch, are to have new ministers. There were challenging words from Elon College, and a copy of the Founder's Day program; there was something on parenthood, and there were words of wit and wisdom from Bishop Edwin Holt Hughes, also an item concerning the Episcopal 55th General Convention; and a good report on Miss Pattie Lee Coghill's recent errand to many nations.

THE CHRISTIAN SUN creates fellowship, gives inspiration, presents the church and the churches, and helps to build a better understanding amongst us. It is a good time to have it begin its visits to your home. Many friendly suggestions and many, many more readers, will make a much better CHRISTIAN SUN.

JOHN G. TRUITT.

CHRISTIAN FAMILY LIFE.

It has been said, but not too often, that when the family altar returns, wars will cease. Is this too optimistic? I think not. The family altar has many implications. It is not just the physical object of worship and adoration. It is religion becoming a vital part of the most intimate of groups, the family: reaching out into every phase of its being and influencing every thought and action. It is Christ born again—in the family and therefore in society. For, the leaven leavens the whole loaf; the family influences the church, the school, the community, the nation, the world.

What chance does the church school, however successful it may be, have at one hour a week in comparison to the home where the largest portion of every day is spent? With religious life at its best in the home, one hour in the church school can do no more than re-enforce it, correlate it to society as a whole. Granted that if we are to give our children a firm Christian foundation for their future, it must be done in the home, let it also be remembered that this is not mother's job alone. As one prepares for the work to be done to secure a livelihood, it is no less important to prepare oneself for the all-important task of parenthood. It is the privilege and duty of each and everyone that lives within the portals called home to take his and her part in the religious life of the family. Let us sound a note of warning to grandparents who interfere, over-indulgent aunts and uncles. Children who grow up in an environment where discipline is confused and whims are granted have a difficult time adjusting to a society that expects obedience to laws and social customs. What has this to do with the religious development of a child, with Christian family life? I shall tell you.

Christianity re-vitalized in the home means it touches every single phase of our living. It is cooperative planning and working together. It is sharing the fun, the labours, the joys, the hardships. It is striving to understand each other's problems, to be appreciative and tolerant of each other's point of view. It is sacrificing together for the good of another, within our own group or out in the world. It is studiyng, playing, singing, entertaining together. It is bringing all that we have, all that we share, all that we *are* into the presence of God. It is worshipping together. It is being thankful for all that we have: it is seeking guidance for all that we hope to be: doing all of it together. Whether the family unit is made up of just the mother, father, and children or includes grandparents, relatives or friends, each has a place, a duty, a responsibility, a contribution.

The National Commission on Christian Family Life in our denomination has done considerable work in compiling materials and literature to help us as we strive to make Christian family life more vital. At the North Carolina and the Eastern Virginia Women's Missionary Conference one of the work shops will concern itself with this problem. We hope that you will come prepared to study and to purchase the literature we shall have on display. Mrs. J. C. Lynch will lead at the Eastern Virginia Conference and Mrs. A. Greig Ritchie at the North Carolina Conference. We shall have some concrete helps that you may take back to your missionary group and your family. Throughout this year the Southern Convention chairman on Christian Family life will have an article each month in THE CHRISTIAN SUN suggesting definite activities that family groups may do during that month. It is comparatively easy for a family that has not already established the practice of family worship to begin, *now*. If we work, play, sing, share together, surely we can come to the family altar together.

MRS. A. G. RITCHIE.

I think there is only one quality worse than hardness of heart, and that is softness of head. *Theodore Roosevelt.*

The attempt is all the wedge that splits its knotty way betwixt the impossible and possible.—*Alice Carey.*

News of Elon College

By President L. E. Smith.

FIFTH SUNDAY OFFERINGS.

The college was founded by the Southern Convention. The Convention assumed responsibility for the support of its college at the beginning and has supported it more or less generously through the years. The plan adopted and now in force is through conference apportionments. Each church is apportioned a definite amount for the college and is asked to raise this amount annually. The Convention has further provided through the Sunday school and church offerings made on fifth Sundays or otherwise, that the necessary amount may be secured. Three fifth Sundays in this conference year have already passed. The one remaining fifth Sunday happens to be the last Sunday in this month, the month of September. This is an earnest appeal to every church and Sunday school to receive an offering for the college on this day. The amount raised will count on conference apportionments and will assist the local church in raising its entire budget for the support of the various boards, institutions and agencies of the denomination.

The college appreciates greatly every dollar contributed and will be happy to receive any contribution that the Sunday schools and churches may make as we move toward the close of the present conference year.

Previously reported		$5,369.54
Churches.		
Eastern Va. Conference:		
Norfolk, First	$ 10.00	
N. C. & Va. Conference:		
Lynchburg	39.00	
Western N. C. Conference:		
Flint Hill (R)	8.00	
		57.00
		$5,426.54

STALEY-ATKINSON-NEWMAN MEMORIAL FOUNDATION.

The Southern Convention approved and launched the campaign to raise One Hundred Thousand Dollars ($100,000) to finance a department of Christian Education at Elon. This department will not only help train ministerial students and other full-time Christian workers, but it will further enable the college to continue its Christian emphasis in all departments. This Fund will furnish the amount now urgently needed to reach standards for accreditization by the Southern Association of Colleges.

The Convention fixed the minimum quota per church by taking the *1943 Apportionment for Elon College* and mutliplying it by ten. That is, each church's quota is ten times what its Apportionment was in 1943. This is the case with the exception of the Western North Carolina Conference, the quotas for the churches of this conference being ten times the 1942 Apportionment for the College. If the churches would reach these quotas through the Convention, the Hundred Thousand Dollars could be reached.

Let us honor Drs. Staley, Atkinson and Newman in this significant way, and at the same time insure the success of Elon College's program of advance. The Southern Association meets in November and President Smith urges the churches to raise their quotas in full or in part at least by that time. The following list indicates what churches have started on the raising of their quotas. Please add your church to the list by your support by November, if possible.

	Pledged	Paid
Albemarle (individual)	$ 20.00	$ 100.00
Bay View (individual)	20.00	
Berea (Nans.)—church-quota in full	500.00	500.00
Brown's Chapel (church and individuals)	17.00	7.00
Burlington	9,802.00	8,592.52
Christian Temple	8,060.00	2,052.50
Cypress Chapel	1,000.00*	250.00
Dendron	120.00*	80.00
Durham		475.00
Elon College	3,200.00*	332.25
Franklin	2,210.00*	1,140.00
Greensboro, First	4,000.00*	2,042.00
Happy Home	820.00*	235.00
Henderson	600.00*	197.58
Hines Chapel	850.00*	173.65
Holland	2,000.00*	100.00
Holy Neck	800.00*	5.00
Ingram	1,230.00*	625.00
Lebanon	180.00*	23.09
Liberty (WNC)	150.00*	150.00
Liberty Spring	1,000.00*	1,000.00
Liberty, Vance	1,490.00*	30.50
Long's Chapel	10.00	2.00
Lynchburg	50.00	25.00
Morrisville	100.00*	25.00
Mt. Auburn	540.00*	368.75
Newport News	2,000.00*	888.75
Norfolk, First	1,250.00*	65.00
Oak Grove	300.00*	101.00
Oakland	500.00*	800.00
Pleasant Grove (WNC)	160.00*	14.00
Pleasant Grove (NC&Va)	580.00*	176.50
Reidsville		155.00
Richmond, First	1,000.00*	150.00
Rosemont	1,800.00*	2,693.00
Seagrove	120.00*	120.00
Suffolk	7,950.00*	374.00
Wake Chapel	960.00*	1,448.33
Spring Hill		10.00
Winston-Salem	200.00*	95.00

*Quota.

Wm. T. Scott, *Supt.*,
Southern Convention.

SEPTEMBER 29 TO OCTOBER 6.

(Continued from page 3.)

teach with a knowledge of the best approach to their group or of the subject matter to be presented. A good teacher must know what his group is thinking while he is not around as well as knowning what he wants them to think while he is present.

Dr. Edwin H. Rain, secretary of the Christian University Association of America, points out the trend and gives the challenge to all of us—parents, pastors, teachers and leaders. This is what he says: "Protestants must establish a complete system of education from kindergarten to university if Protestantism is to enjoy a strong and intelligent constituency. In this system of education the world and life view of the Bible must be at the basis of the curriculum and integrated into every subject of the course. Unless this is done, Protestants have no good reason for believing that they will be in the ascendency in the United States fifty years hence."

September 29 to October 6 should, therefore, be used by all of us to get started on the job before us.

Jesse H. Dollar.

EVANGELISTIC FERVOR.

It was my happy privilege to meet with eight spirit-filled men and to help plan the work of the spiritual life and evangelism committees of the Southern Convention. As a newcomer to the area I was wonderfully impressed with the concern of these men that the spiritual life of our people be deepened and that the unchurched be reached for Christ.

It has been my observation that about all the committees on evangelism in our conventions and conferences have done is to make a report and a supporting address and call the job done. However, I believe that the fervor and concern of these men will prove contagious and that it will carry over into our conferences and local churches and bear much fruit. God grant it!

C. Carl Dollar.

Help thy brother's boat across, and lo! thine own has reached the shore.—*Old Hindu Proverb.*

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

ATTENTION: ALL WOMEN OF THE SOUTHERN CONVENTION.

Thank Offering this year goes to Shaowu.

Date—November 4, 1946.

Goal—$3,000 and over. Watch The Christian Sun for articles about the work of Shaowu by those going there, and those who have been.

Shaowu—Last year, a vague name somehow hard to remember. This year, in our hearts because of the visits of the Jacksons, Dr. Shepherd, Miss Ward, Dr. Storrs. This year it is *our* Shaowu.

We have started a project. Our friends have accepted the challenge. They have given nothing less than their lives to spreading the now tiny speck of light in a vast darkness to a glow that will light up a whole area. *The opportunity to spread this light, the spirit of Christ, will be limited only by our comprehension of the necessity to spread his Word fast*—not in tiny patches with too few workers and insufficient funds, but, beginning with the few to increase their number and the necessary funds for more and more far reaching work. Hence the goal.

The shrunken globe of today cannot be divided into little enclosures where one field is controlled by the forces of barbarism, by those who would make tools and slaves of men for the sake of their own greed, and where the next field is being cultivated in the name of Christ. Christianity will be propagated intensively by Christians—you and me—through our envoys. It will be supported on a *rapidly growing* scale, or it will be throttled.

The work of the Convention depends on the local society—which is the sum of its individual members: you and me.

Missions is not something we can take or leave. China, where we are sending our special workers is right now torn between those who would follow Christ, the way of physical and spiritual well being, and those who cynically use the people as pawns for their own ends. She is being pulled in opposite directions by elements within herself, and by her powerful neighbor nations. Through taxes—billions—we gave our million sons the privilege of going through slime, heat, shell fire to kill the enemy representing the force of destruction. Shall we give pennies to support ten people to combat greed, starvation, spiritual despair? For our neighbors, the Chinese, are in physical hunger, and almost without hope.

Yet no one thinks war solves anything. Let us then, mean business in the alternative way: spreading *active* Christianity, which is the only real answer to chaos and despair.

Shaowu means *Fort* Shao. This is the eve of the Jackson's departure. Frances Louise Whittaker has sailed. They go out with the awesome task of planting the Christian way of life in one small spot in a vast country. We need them. They need not only their faith, their year's preparation, but our backing. By backing, we do not mean an easy slap on the back.

How *shall* we back them? Shall we say—ho hum, guess I'd better give a dollar. Shall we say—here, take this and quit bothering me! Thus showing total lack of comprehension of the total *necessity* of our mission? No—let us hold their hands high. Three thousand dollars? That is something—but how little compared to the total need. Let us show them that we understand this.

Let us produce concrete evidence of our sincerity by going over that $3,000. Not somebody else, but you and me. Let us learn of Shaowu, talk Shaowu, and enlist new interest, so that the foundation upon which Shaowu is supported, will be by ever more and more people.

The Jacksons will reach the field this year about time our offering is taken. We will not add to the untold difficulties of adjustment to a new work, the *daily worry* about where the money will come from, but we will make this year's gift a promise of what they may expect from now on—backing when backing is needed to make Fort Shao a Christian stronghold:

From famine to plenty
Disease to health
Ignorance to Faith and inner security
Darkness to ligt
Through the Gospel.

Mrs. D. J. Bowden, *Ch'm'n,*
Thank Offering Committee.
Elon College, N. C.

PROGRAM PACKETS.

Program packets will be available at the North Carolina and Eastern Virginia Conferences at 75c each. If your church is not represented at the conference, they may be ordered from Mrs. F. C. Lester, Elon College, North Carolina, until October 8. After that date the address will be: 840 Sunset Avenue, Asheboro, North Carolina.

As last year, there is program material provided for each month in addition to the usual study books. The *Plan Book* is incorporated in the *Year Book* which will be in each packet, and will also be given to all attending the conferences and sent to each society in the Valley Conference.

The packet will not include "The Divine Fatherhood," which is the Bible study booklet. This will be for sale in the Spiritual Life Workshop at conferences and direct from Mrs. O. H. Paris, Park Avenue, Greensboro, N. C., or from the Methodist Publishing House, Fifth and Grace Streets, Richmond, Virginia. The price is 25c.

NORTH CAROLINA WOMAN'S CONFERENCE.

The North Carolina Women's Conference will meet at the United Church, Raleigh, on October 1, 1946, at 10:00 in the morning. Mrs. J. D. Strader, conference president, promises adjournment in the middle of the afternoon. The United Church will serve lunch to all who attend the conference, so you can plan to eat there—rather than "carrying sandwiches" as in war-time days, or rushing downtown for a snack.

The highlight of the conference will be an address by Mrs. Howard Stone Anderson of Washington, D. C., past president of our National Fellowship of Congregational Christian Women. Last October she went to England where she spent three weeks visiting our churches, seeing at first hand the bombed-out places of worship, talking with church women in England about their problems. At the close of her visit, the women of our churches in England sent this message to America: "It has rejoiced us to discover from Mrs. Anderson the similarities of the work upon which we are both engaged. We are happy in the feeling that as a result of Mrs. Anderson's visit there is the possibility of building up between us an ever-deepening fellowship and joint service for Christ the Lord." One who has had experience in the wider aspects of our national

(Continued on page 9.)

A POST-GENERAL COUNCIL LETTER.

Dear Friends:

I make four proposals, all packed with fate, if we act . . . .

1. *F e e d.*—Speakers at Grinnell plead with us to save millions from dying of starvation. This is a must, not only to try, but to succeed. This means giving, and making sure that our gifts get used for food. Our own Congregational Christian Committee for War Victims and Reconstruction pledges itself to see to it that our gifts are immediately converted into food and that this food is made available at the places of greatest need. The workers are at their posts prepared to administer immediately the relief provided through our gifts. Gifts for food and other material aids should be sent to: The Committee for War Victims and Reconstruction, 289 Fourth Avenue, New York 10, New York.

2. *P r a y!*—We must pray as we have never prayed before. The danger of a catastrophe that will destroy us may be closer than you dream. Christians have the answer because the way of Christ is the way, and that way is love brought into mesh with a program of world service, tremendous enough to change the very face of the earth. Whether we like it or not, this world is ruled by pressures of great organizations. The first mighty pressure for us to exert is through prayer. We must pray larger prayers—for the rulers of the nation by name, for the leaders making the peace treaties, the delegates to the United Nations, our President, congressmen and senators, religious leaders in all nations, every church. Prayer is the world's mightiest force, mightier than atomic energy.

3. *Write!* Wield the third mighty pressure through letters. Write now, to the men for whom your pray, to the men making critical decisions in peace conferences, United Nations organization, legislative halls. Millions of kindly letters, coming to these men now like a blessed shower, would change fear into new confidence, dislike into friendliness. Don't wait! If you had to escape from a burning building, you would not wait until tomorrow. Write today!

4. *Send Helpers!*—Feeding is not enough. We must help the hungry to help themselves to a new level. Four-fifths of the world is dangerous and desperate today because of misery. They expect us to help them out of their misery because we have the means. If we help them they will love us, if we do not help them they will hate us.

We can wield our fourth mighty pressure by sending our skills to help the world to a new level. We have the machinery in our foreign missions net-work around the world. No other agency in the world is doing as much, man for man, to make this planet safe as the missionaries. I have worked in mission stations all over the world. I have seen how they produce a transformation in whole communities. Throughout Asia, Africa, America, Europe, Russia, anywhere, one can only say: "If only these people had been under the influence of the missionaries they would be safe now with the atomic bomb."

There are not one-tenth as many missionaries over the world as we need. Until recently you had to be a minister, doctor, nurse or a teacher to be sent out as a missionary. Missions are expanding. America has perhaps five hundred or a thousand technical skills which the world sorely needs—road-builders, flood-control engineers, sanitary engineers, industrial technicians, erosion specialists, etc. Many of us now see that many missionary-technicians-at-large should go to any point in the world where they are invited to help lift destitution to abundance, disease to health, and stagnation to progress.

Mission Board administrators are studying these new lines of missionary work, whereby technically trained men and women may go out and help save the world. We have proven that helping people's needs open their ears to listen to the Gospel. Wherever we have sent missionaries, there thousands and tens of thousands of people have become peace-makers, because they have caught the love of Christ in their hearts.

Enlarged plans for sending more missionaries requires a large increase in money. Last year the Seventh Day Adventists tithed and then above that gave $44 dollars per member for missions. If every Protestant in America tithed we would have billions of dollars a year. If every Protestant would give something he does not need, something he will never look at for the next ten years, a $25 war bond, we would have a billion dollars. This sum invested in Christian missionaries would make the entire world safe for bombs, and most of us would not know how many bonds we had left.

Nothing but Christ through missions can save us. We missionaries come back to America tingling with amazement at how easy it is to change the world if we serve it in the spirit of Jesus. Let us go! Back us up! Send us re-inforcements! We will by God's power save you and your children and the world. May your burning hearts set your church aflame.

FRANK C. LAUBACH.

NORTH CAROLINA WOMEN.

(Continued from page 8.)

and international fellowship, the busy wife of a busy minister in our nation's capitol, a speaker at the General Council, a charming individual —we shall be happy to welcome Mrs. Howard Stone Anderson to Carolina.

The work of the Committee for War Victims and Reconstruction will be presented by its field secretary, Rev. D. W. Strickler. This will give us an opportunity to learn of ways of serving in England and in other countries of Europe and Asia.

An unusual feature of the program will be "workshops" for the different phases of our work. Instead of the regular reports given to the whole group, an opportunity will be given for women interested in special departments to attend a "workshop" under competent leadership. For example, those interested in beginning or developing Cradle Roll groups in their churches will go to that workshop. It is urgently requested that the women from one church go to different workshops. Only in that way can they carry back to their society information concerning all phases of the work.

EASTERN VIRGINIA WOMEN TO MEET.

The Eastern Virginia Woman's Missionary Conference will meet on October 3 with the Holland Christian Church. All societies are urged to have full representation present.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

CHILDREN'S MISSIONS.

Dear Boys and Girls:

I am happy to have a report from one group of boys and girls who are busy with missions. I hope that many more of you will send in reports of what you are doing. It would be fine if you could write up the interesting meetings just after they are held and send them to me through the year.

Your themes for the coming year are: Foreign, "India" and Home, "The Christian and Race." Grades four, five and six will study the book, *Shera of the Punjah,* by Irene Mason Harper. This book gives you the exciting adventures of Shera and Shanti, a boy and girl of an outcaste family, who become Christians and go to a mission school.

Grades one, two and three will have *Fig Tree Village* by Grace W. McGravan. This book will introduce you to Ajit and his sister, Myria, who live in a small village of India. The story tells of the festivals they enjoy—harvest, Christmas, a fair, and a Christian Mela.

Grades four, five and six will study and enjoy *Call Me Charley* by Jesse Jackson. This is a story of a Negro boy in an Ohio town and of how he made his way in the community and in the school.

Grades one, two and three will have a picture reading book about a Negro family, *Billy Bates,* by Mabel Garrett Wagner.

Next week the women of your church mission groups in North Carolina will be going to their annual conference at Raleigh. Be sure that someone from your church is looking out for the materials which you will need in your children's group.

Our themes are splendid. There is lots of information. Let's learn a lot during the year ahead!

CHILDREN AND MISSIONS.

The junior missionary society of our church, Suffolk Congregational Christian, has been very active this year. We have held meetings each month except August. Our meetings are on the third Sunday right after Sunday school classes.

Mrs. Wells, our sponsor, reviewed the mission study book, *Nyanga's Two Villages.* This was an interesting story and we looked forward to each chapter.

At Christmas we had a party and invited our parents and friends. It was a beutiful party with a lovely play, songs and stories. Besides the usual candies and fruit we had ice cream and cake, too. We prepared eleven boxes to send to service men in nearby hospitals at Christmas.

Now we are almost through another church year. It has been a good year and we pray God to continue His blessings to us and our church.

RACHAEL BRISTOW,
President.

NAMES OR NICKNAMES?

By IDA M. HALIBURTON.

Issued by the National Kindergarten Association.

"Born, January 17, 1845, to Mr. and Mrs. Nicolson—a daughter, Margaret Jean."

Of course, two names had been chosen before the birth—a boy's name and a girl's name—chosen with great deliberation and after earnest study of the pros and cons connected with every suggestion of interested relatives. Now that Nature has revealed her secret, all there is for the parents to do is to give the name to the registrar, rest back on their oars, and feel that the vexed question has been well settled. But has it?

When Margaret Jean is brought in for the mother's inspection, she looks her all over and decides whom she favors. Then, because the little one appears so small, so appealing, so unlike the picture the name *Margaret Jean* calls up, the mother murmurs softly, "My little *Maggie*!" and *Maggie* she will stay until marriage or death makes use of the original name; and those who read the account of the wedding or the obituary will wonder, "Now, who could that be?"

But it may not be Mother who is to blame for the nickname. Sometimes an older brother or sister finds the name too difficult for an inexperienced tongue, and shortens it to *Mag.* The name clings, to Margaret's later regret; it may even cause her real unhappiness. Had the parents been wise enough to accept the child's contraction of the name without comment, continuing to use the full name themselves, later the difficulty would have been overcome by the child. It is just as unnecessary for adults to adopt the toddler's version of a beautiful name as it would be for them to creep because the baby does.

Then there are the endearment names given by the parents, without considering how incongruous such names as *Pet, Dolly,* or *Babe* sound when applied to greyhaired and wrinkled grandmothers. Parents should give and help to conserve for a child a name he or she can carry through life with pleasure and dignity; and they should give two names, so that if the bearer wishes to use the second instead of the first, it can be done with legality.

Because of the pernicious nicknaming habit, the world is full of *Lizzies, Edies, Maggies, Toms, Dicks,* and *Bills*—most of them despising their names—when there might be the same number of satisfied *Elizabeths, Ediths, Margarets, Thomases, Richards* and *Williams.*

Many parents hope to correct the bad start of nicknaming by sending the child's correct name for the register at the time he enters school, and many a *Bill* does not recognize his name when *William* is called. Usually a number of little friends enter school with the child, and the *Richard* of the schoolroom becomes *Dick* on the playground. The little friends see to that, and Dick himself is mortally ashamed of the longer name when the roll is called.

If parents are unwilling to use full names, why not choose short names to begin with? Such names as *Clyde, Lloyd, Bruce, Ray, Clare, Jane, Jean, Lynn* and *Joyce,* cannot be shortened easily; and names like *Ian, Eric, Brian, Dale, Gary, Laura, Ida, Ina, Ivy, Eva* and *Ola* do not readily lend themselves to nicknaming.

Books on "Naming the Baby"—containing long lists of names and their meanings—may be procured free from publishing firms. The meaning of a name may not have much interest for a small child, but later in life it possibly will. I know of one mother who made good use of "Brave Chief," the meaning of her son's name, when he became afraid of the dark.

Generally speaking, a plain surname permits a little elaboration in the given name. For instance, the name *White* is common, but *Portia White* lifts it out of the medicre. Vice versa, an elaborate surname is toned down by a brief given name—as in the case of *Bruce Hetherington.* One should beware of a repetition of sibilants in both names, as in *Phyllis Ross.* One mother, whose name was Moss, remarked, "I'd like to name the baby *Peter,* but think what it

(Continued on page 14.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent.*

FALL DATES TO REMEMBER AND ACTIVITIES WHICH WILL STRENGTHEN THE CAUSE OF CHRIST.

The Fall months are important ones in the life of our churches. Care put into the planning of our work will result in growth and joy in the Christian life.

October-November-December have been designated by the Convention as "The Christian Orphanage Period." Support liberally with your prayers and gifts our institution seeking to minister to little children.

The Annual Conferences meet in October and November. Each church should elect its delegates in ample time. Choose persons who ought to represent your church and its organizations, pay their expenses as your representatives, and provide a place on some Sunday immediately after Conference for them to report to the church. See that your church pays in full its Conference Apportionment, and give a liberal share *over and above.*

December is growing to be a season of feasting and extravagance. The Christian Church must impress the Christian message upon men, women, and children, or Christmas will revert to a "pagan festival." "The Christmas season, with its Christian implications emphasizes Christian love and brotherhood. We must feel and respond ever more deeply to the appeal of mankind in distress. 'Our responsibility is plain: life to the dying, faith to the disillusioned, bread to the hungry, haven to the homeless, beauty for ashes, joy for mourning, refreshment for all who have borne the burden of these desolating days.' "

Observe *Thanksgiving to Christmas Bible Reading* as sponsored by the American Bible Society.

On Christmas Sunday receive a special offering for our aged ministers and their dependents and send it to the Board of Superannuation, Elon College, N. C.

The Southern Convention Office, Elon College, N. C., stands ready to be of any and all possible assistance. We are your servants. Command us when we can help.

Subscribe to THE CHRISTIAN SUN by sending $2.00 per year to The Convention Office. This is our church paper which has inspired our fellowship for 102 years.

October 1—North Carolina Woman's Missionary Conference, United Church, Raleigh, N. C., Mrs. J. D. Strader, President, 414 N. Main St., Burlington, N. C.

October 3—Eastern Virginia Woman's Missionary Conference, Holland, Va., Mrs. J. F. Morgan, President, 1042 W. 35th St., Norfolk, 8.

October 6—World-Wide Communion Sunday. An emphasis upon the world-wide Christian fellowship in Christ. The Convention's Committee on Spiritual Life urges each pastor on October 6, or some Sunday during October to observe "World Communion Sunday," when every member will be urged to attend his church and re-dedicate his life to Christ.

October 20—Harvest Festival Sunday. A recognition of God's gift of food, and of the farmer as an important member of our fellowship. (Order special printed service—50c per 100—from the Congregational Christian Town and County Department, 287 Fourth Avenue, New York 10, N. Y.)

October 27—World Temperance Sunday. An opportunity to emphasize sound temperance habits as a Christian virtue and requirement.

October 30-31—Eastern Virginia Congregational Christian Conference, Newport News, Va., Rev. O. D. Poythress, President, South Norfolk, Va.

November 3-9—American Missionary Association Centennial Week. Recognition of 100 years of Christian service and right racial understandings. (Secure materials from the A. M. A. Division, The Board of Home Missions, 287 Fourth Ave., New York 10, N. Y.)

November 4—Woman's Board Thank Offering Service. Offering to go to Shaowu Mission. (If the 4th is not a convenient time, use nearest date possible during November. Secure material from Mrs. D. J. Bowden, Elon College, N. C.)

November 6-7—Western North Carolina Conference, Smithwood Church, near Liberty, N. C., Rev. H. V. Cox, President, Ramseur N. C.

November 10—World Order Sunday. Pray for peace and world understanding. An opportunity to see the world through the eyes and mind of Christ. (Secure material from the Council for Social Action, and Committee for War Victims and Reconstruction, 287 Fourth Avenue, New York 10, N. Y.)

November 12-13—North Carolina and Virginia Congregational Christian Conference, Union Church, R. F. D., Burlington, N. C., Rev. Joe A. French, President, 43 Montgomery St., Reidsville, N. C.

November 17—Men and Missions Sunday. Enlist the men in mission study, prayer, concern, and giving. (Secure material from The Layman's Missionary Movement, 19 S. LaSalle St., Chicago 3, Ill., or The Missions Council of Congregational Christian Churches, 287 Fourth Avenue, New York 10, N. Y.)

November 19-20—Eastern North Carolina Congregational Christian Conference, Wake Chapel, near Fuquay Springs, N. C., Rev. J. Frank Apple, President, 427 Rowland St., Henderson, N. C.

November 24—Thanksgiving Sunday.

November 28—Thanksgiving Day. Make Thanksgiving Sunday and Thanksgiving Day times of special gratitude. Remember in prayer and gift those less fortunate. Receive the *Annual Thanksgiving Offering for the Christian Orphanage.* Secure special envelopes from Mr. C. D. Johnston, Elon College, N. C.

December 1—First Sunday in Advent. The first four Sundays preceding Christmas constitute the Advent Season. Let us prepare for a Christian Christmas in 1946, remembering whose birthday it is. "In His name and for His sake" let us remember the needy, the lonely, and the discouraged. (Secure material from the Congregational Christian Committee on Evangelism and Devotional Life, 287 Fourth Avenue, New York.)

December 3—Eastern Virginia Christian Missionary Association, Newport News, Dr. John G. Truitt, President, Suffolk, Va.

December 8—Universal Bible Sunday. (Secure material from the American Bible Society, Richmond, Va., or 450 Park Avenue, New York 22, N. Y.)

December 22—Christmas Sunday. Receive an offering for aged ministers and their dependents. (Secure maetrial and offering envelopes from The Board of Superannuation, Elon College, N. C.)

December 25—Christmas Day. Remember Jesus' birthday in service and love to others "in His name and for His sake."

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PAUL'S BACKGROUND AND EARLY LIFE.

Lesson I—October 6, 1946.

Memory Selection: *Remember also thy Creator in the days of thy youth.*—Ecclesiastes 12:1.

Lesson: Acts 21:39; 22:3, 27-28; 26:4-5; Philippians 3:5-6.

Devotional Reading: Philippians 4:8-13.

"Meet My Friend, Paul."

The lessons for this quarter will be taken from the life and letters of Paul as recorded in Acts and in his letters. They will give us an opportunity to become better acquainted with this, the greatest of all Christians, and the man next to our Lord Jesus Christ himself, who has meant most to Christianity. Paul was an intellectual and spiritual giant. If we study these lessons we will find: (1) guidance for personal living; (2) help in meeting church problems; (3) an understanding of Christian doctrines; and (4) inspiration to high Christian devotion. In outlining these lessons, the Lesson Committee is saying as it were, "I want you to meet my friend, Paul." May God help us to learn something of the secret of this man's spiritual power, and to express more fully his spirit of compassion for others and his zeal for Christ and His Church.

A Boy Well-Born.

We know little at first hand of Paul's father or mother. Even their names are unknown. They are thus representatives of that great host of nameless and unusually humble men and women who have given illustrious children to the world, and thus have blessed the world, although they are unknown themselves. Thank God for the humble men and women on the farms and in small villages, or in large towns or cities, who have borne sons and daughters, trained and nurtured them, sacrificed for them, and sent them out to bless the world. Their names may not be in the "Social Register" or in "Who's Who," but their names are in the *Lamb's Book of Life.*

Paul's parents were Jews, pure-blooded Hebrews, indeed as he says, Hebrews of the Hebrews. They may not have been rich in this world's goods, but they were undoubtedly rich in character, and in a good name which is rather to be chosen than great riches. Furthermore his father was a Roman citizen, a member of a group which had been given Roman citizenship, and which had established a "colony" in Cilicia. Paul's thorough knowledge of the Old Testament came in large part from his mother's training. It is quite likely that it was she who taught him the thrilling stories of the heroes of Israel, and stimulated him to learn the ancient and honored laws of his people. Here was a boy well-born and well-reared.

A City Boy.

A large majority of the world's preachers, and especially its greatest preachers have come from the country. But one of the world's greatest preachers came from the city. Paul was city-born and city-bred. And he was proud of that fact, too. "I am a Jew of Tarsus, in Cilicia, *a citizen of no mean city.*" He had a right to be proud of it, for Tarsus was no mean city. It was the metropolis of a region rich in natural resources, and in commercial activities. It was a cross-roads for that section of the world. It was the seat of a great university. Paul was proud of his native city. A man ought to be proud of the place he lives. And Tarsus undoubtedly later was proud of Paul. A man ought not only to be proud of his city or country, but his city or country ought to be proud of the man. It might have been due to the fact that Paul was a city-born and city-bred man that there is so little of Nature in his sermons and his letters. Like so many other city dwellers, he probably knew little of such things of Nature. But he did know men, and his life in that teeming city with its cross currents and its mixture of races and religion prepared him for his fruitful career. He knew what was in man.

A Boy Well-Trained, or "Brought Up."

Reference has already been made to Paul's early training at his mothers knee. That is usually determinative anyway. "Train up a child in the way in which he should go and when he is old he will not depart from it"—thus says the inspired writer of the long ago. He undoubtedly also attended the synagogue where he was thoroughly grounded in Jewish lore and literature. He may have attended the university in Tarsus as a "day student." He later went to or was sent to Jerusalem to study under Gamaliel, one of the greatest of Hebrew scholars and teachers. He was well grounded in the literature and history of his race and religion, and he also knew the philosophy and the literature of the world in which he lived.

Religion had its part, too. His education was rooted in and redeemed by religion. It was not secular, it was religious. Unlike many modern parents who are so eager for their children to get a secular education, but who seem to care so little whether they get any religious education, Paul's parents saw to it that their son was brought up in the nurture and admonition of the Lord.

A Boy Well-Thought Of.

"My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews." There it was, written out in living letters for all men to read. He had a good name in the community. He had been of the straightest sect of the Pharisees, the party who had the highest ideals for their nation, even though they often allowed the letter to kill the spirit. Character is more important than reputation, but reputation counts for so much. It is well for every young person to get and to keep a good reputation.

Paul's Script for "Who's Who."

"Circumcised the eighth day"—only a pure-blooded Jewish child was thus sealed by this sacred rite. He was no proselyte, he was a Jew by birth. "Of the stock of Israel"—a direct descendant of the patriarch, whose sacred name Israel designated his descendants as the covenant people of God. "Of the tribe of Benjamin"—the only son of Jacob born in

(Continued on page 13.)

THE CHRISTIAN PUBLISHING ASSOCIATION,

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Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

EASTERN VIRGINIA PILGRIM FELLOWSHIP RALLY.

The Eastern Virginia Pilgrim Fellowship met at the Rosemont Church on Sunday afternoon, September 1, for their Fall Rally. There were over a hundred young people present who enjoyed a business session, supper and evening worship service.

Officers for the coming year were elected as follows: Ann Truitt, president; Herman Duke, vice-president; Anna Lee MacMillan, secretary; Marjorie Mathews, assistant secretary; Clarence Holland, treasurer.

Committee Chairmen were elected as follows: Harry Lee Weaker, personal action; Jackie Wentz, missionary action; Melvin Bunch, social action; Rebecca Mann, interdenominational action; Johnson Turner, reporter.

REORGANIZATION OF RICHMOND YOUNG PEOPLE.

In June, 1944, Ruth Burgess, newly elected superintendent of the young people's department of the First Congregational Christian Church of Richmond, and six young people, began "the big push" in a stirring effort to establish the young people's department as an "up and coming" unit of the church. Since that time, the Department has gone steadily forward. Regular business meetings have been held, a sound financial program has been developed, the choice and election of a young people's council made, participation in well planned and executed worship programs enacted, the young people's room made more attractive, and countless entertainments, including Christmas parties, picnics, and other socials sponsored and enjoyed by everyone.

An unusually keen interest in the promotion of attendance has been manifested by the Department, the church attendance banner having been won on one occasion. Of the present 20 members of the young people's department, 16 are church members.

One of the beneficial projects of the Department (and one which merits and receives honorable mention) is the young people's choral ensemble, which functions under the competent leadership of Rev. R. L. House. The ensemble provides music each third Sunday evening of each month.

With regard to its role in current world affairs, it has been a matter of genuine satisfaction to the young people and their leader that, when World War II ended, their department was established in such a manner as to give its returning young men "something to come home to" in a spiritual capacity. The young people hope to render an influence and service to the end "that in all things He might have the preeminence."

Present officers of the young people's department are: John Draine, president; Mary Francis, vice-president; Vivian Martin, secretary; Leslie Rodden, treasurer; Blanche Cofer, teacher; Ruth Burgess, assistant teacher.

RUTH BURGESS, *Chairman,*
Young People's Council.

NATIONAL CONFERENCE OF YOUNG CHURCHMEN.

(Continued from page 5.)

which will serve the basic needs of our people, always keeping in mind the real spiritual purpose of the Christian Church;

The church-sponsored training of laymen for community service;

Making our churches conscious of the needs of the community;

The promotion of community recreation;

A determined effort to bring the teaching of religion into the curriculum of the public schools;

The application of the Christian gospel, with its affirmation of human brotherhood, to the problem of racial discrimination. We commit ourselves therefore to the removal of race discrimination, to taking the lead as young churchmen in the formation of interracial community councils, to taking affirmative action in local situations, and to seeking equalization of educational opportunity for all races;

Developing cooperative united Church channels for effective community action and to encourage church union where possible in over-church communities;

The promotion of adequate economic opportunity for all races;

Take every opportunity to advance the Christian ethic in the community by adequate acceptance and presentation of the Christian gospel.

In the Wider Community.

We commit ourselves with fresh vigor and inspiration to the task of interpreting and applying our faith to all those affairs of the national and world-wide community that effect the brotherhood of man:

To support the total Church in fulfilling its prophetic role;

To support the spirit of cooperation in the present United Nations and recommend the transfer of some major elements of national sovereignty to a world organization as soon as possible so that the principle of universal brotherhood may be better served;

To persistent prayer for lasting peace supplemented by Christian action in its behalf;

To interdenominational efforts at all levels, believing that our local churches and all Protestantism will be strengthened if we speak with a united voice in matters of common interest;

To secure information and direction leading to consistent, constructive, Christian policies regarding those areas of racial and religious tensions that seem to be increasing;

To improve the relations of labor and management;

To the support of missionary work.

We further commit ourselves—

To look for creative methods of implementing the missionary and evangelistic efforts of the church at home and abroad through the application of Christian principles in all channels of life;

To seek all means whereby we can gain greater understanding of the problems of foreign countries, by promotion exchange of young churchmen between nations, by the study and appreciation of the culture, literature, art and music of these foreign neighbors;

To support the efforts by which provision is made for the development of an adequate program for training Protestant ministers with the highest possible qualifications including: spiritual dedication, liberal education and understanding of the life and needs of the community.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Running the orphanage with the high prices to contend with, is no easy job. Sugar is the only item that has not soared skyward. It has taken an advance, but still in reason.

We carried some of the children to the store last week to buy shoes. It made me heart-sick to pay the prices, but the children here have to have shoes to wear for the winter. We do try to get them to wear out the shoes they have before they wear the new ones. We make it a rule to buy our shoes early in the fall before the rush, and before the numbers get broken, and we cannot get the right number.

It takes four cars of coal to run us a year; three cars for the stokers and one for the cook stoves. We got in a car the first of the month, and another came in last week. But the price is so much higher than it was some years ago. It now costs us $8.42 per ton, delivered. The last year cost us $428.97. Now that digs into our bank account! I gave you these prices to show you the present prices cost us something to live. But we have to have coal; we have to have shoes; and we have to have clothes, let the prices go where they may. We are forced to buy and pay the price, but how about the money to pay with? Income, up to September 19 from the churches and Sunday schools, was $7,482.03, $50 less than it was this time last year. Our churches are largely rural. Cotton, tobacco, corn and wheat are bringing a good price.

Last week, Mr. R. S. Crawford, the Fuller Brush Man, came to see me, and said he wanted to give the buildings some brushes. I told him to go to each building and see the matrons to see what they wanted. He did, and some days later, he came back with the selections they made, which amounted to thirty dollars. He said to me, "I believe you have been here thirty years." And I said, "Yes, that's true." He said, "I am going to donate this bill to the orphanage. It will be one dollar for each year you have served as superintendent." I said to him, "You are very generous, and I am grateful to you." Thirty years of service, thirty dollars! That is fine! I wish I could find many who would be so kind and thoughtful as he.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 26, 1946.

Amount brought forward	$7,482.03
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Wake Chapel	41.85
Eastern Va. Conference:	
Norfolk, First .....$ 10.00	
Old Zion 10.00	
	20.00
N. C. & Va. Conference:	
Bethlehem .....$ 60.71	
Durham 30.18	
Reidsville 19.00	
	109.89
Western N. C. Conference:	
Ether .....$ 4.60	
Flint Hill (R) 2.00	
	6.60
Va. Valley Conference:	
Newport	10.37
Total	$ 188.71
Total from churches for the year	$7,670.74

CHILDREN'S PAGE.

(Continued from page 10.)

would sound like to have him nicknamed *Pete*! Though he is of Irish descent, *Pete Moss* would be emphasizing the green a little too much."

The combinations of initials need to be watched. What parent would give a son the initials *T.O.A.D.*, if he realized what he was doing? A child who did receive them was destined from that minute to become *Toad* in later life, and he didn't enjoy it.

There is a nationality—is it the Chinese?—who give each of their infants a baby name, allowing the children to choose real names when they reach their teens. This might seem an advantage, but tastes change from teens to twenties; and if his own naming later does not please a child, he has not the advantage, that our children have, of knowing he was not to blame!

FORUM ON TECHING FOR ONE WORLD PLANNED FOR RELIGIOUS EDUCATION WEEK.

A special forum to mark Religious Education Week will be presented by NBC (except WEAF) Thursday, October 3 (1:15-1:30 P. M., EST).

The subject is "Moral and Religious Teaching for One World." Participants will be Dr. Richard Hoiland, director of Christian education of the Northern Baptist Convention, and Dr. Paul Calvin Payne, executive secretary of the board of Christian education of the Presbyterian USA Church.

Dr. Forest L. Knapp, executive secretary of the World Sunday School Association, will act as moderator for the discussion.

RELIGION CAN PREVENT CATASTROPHE FOR NATION AND WORLD.

This sixteenth annual observance of Religious Education Week occurs at a moment in the life of a world so tense and so tired that all mankind should welcome a deep instant of universal prayer. This week, as on some holy day, we must all of us reaffirm our association with God lest we become, in the end, incapable of seeing through the mists of our immediate problems the solace and the betterment that surely waits in the offing. Religion gives us this hope because religion is faith.

As the Attorney General of the United Staes I know what the absence of religion has done among our youth. I know how greed and irreligion has distorted the ambitions of sometimes able, and often fundamentally good and brilliant men, and I welcome the work of the International Council of Religious Education in seeking to emphasize religious training for the childhood and youth of America. I cannot imagine my own life either in my youth or now without religion. Without it there is only catastrophe for our country and all the earth. With it there is no limit—positively none—to which our scientific progress, our industrial skill, our national strength may lead us.—*Tom C. Clark, U. S. Attorney General.*

OUR VANISHING VETERANS.

The military uniform is once more an oddity on the American scene. Discharge buttons are numerous but inconspicuous. In the cities at least the various veterans' organizations do not seem to be enjoying much popularity. The ex-serviceman is an emphatic civilian with one of his major ambitions to "forget it." We doubt if the politicians will be able to make much out of the soldier vote, at least for some years to come. In the churches two schools of thought have developed. One urged that something special be done for the returning men and women; the other held that they should be treated like anybody else. Some successful banquets have been given, but often the guests of honor have proven a bit elusive. Most of our returning warriors get out of their uniforms as quickly as possible both physically and psychologically. The American people are incurable non-militaristic. Our soldiers have never been anything more than dressed-up civilians.—*Advance.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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1,000 RURAL LEADERS TO ATTEND CONVOCATION OF THE CHURCH IN TOWN AND COUNTRY.

One thousand leaders of rural Protestant church life in America are expected to attend the third National Convocation on the Church in Town and Country, to be held in Des Moines, Iowa, November 12-14, under the sponsorship of the interdenominational Committee on Town and Country.

Bishop G. Bromley Oxnam of The Methodist Church, New York Area, and president of the Federal Council, will address the convocation at a mass meeting on the evening of November 13. "The Rural Church in These Moving Times" will be the subject of the closing address to be delivered by Dr. Hermann N. Morse of New York, administrative secretary, Board of National Missions, Presbyterian Church, U. S. A., and president of the Home Missions Council.

Other general sessions speakers will include Carl C. Taylor of Washington, D. C., of the Bureau of Agricultural Economics, United States Department of Agriculture, and Monsignor L. G. Ligutti of Des Moines, executive secretary, National Catholic Rural Life Conference. Special considerations will be given in general sessions to the Statement on "Man's Relation to the Land" and to the recently completed Iowa Church Survey.

Future program emphases for the rural church will be studied by convocation delegates in sessions of 20 commissions, which will be under the leadership of nationally-known town and country executives of the churches and farm organizations. Advance registrations for the convocation, necessary to permit adequate housing in church homes of Des Moines, should be sent to: Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y.

"NATIONAL RADIO PULPIT" WITH DR. VAN KIRK'S "RELIGION IN NEWS" TO RETURN TO NBC IN OCTOBER.

Two of radio's oldest religious programs, "Religion in the News" and "The National Radio Pulpit," will return to NBC the first week in October.

The thirteen-year-old "Religion in the News" again will be conducted by Dr. Walter W. Van Kirk on Saturdays beginning October 5 (6:45-7:00 P. M., EST). The series will consist of up-to-the-minute commentary on religious happenings at home and abroad.

On October 6, Dr. Ralph W. Sockman, pastor of New York's Christ Church, will resume his role of officiating clergyman on "The National Radio Pulpit" (10:00-10:30 A. M., EST). Dr. Sockman's first talk, "Secrets to Share," will be supplemented by special music directed by George Shackley. The Radio Choristers will be featured soloists.

Talks by Dr. Sockman on succeeding Sundays will be "Keeping Sane in a Mad World," October 13; "The Ladder of Hope," October 20; and "When Life Lets Us Down," October 27.

These religious programs and their summer replacements, "The Art of Living" and "Highlights of the Bible," are presented by NBC in cooperation with the Federal Council of the Churches of Christ in America. They are broadcast over a coast-to-coast network.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

the Promised Land. "A Hebrew of the Hebrews"—pure and unmixed stock. "As touching the law, a Pharisee"—a member of the patriotic and orthodox party, conservatives and deeply religious. "As touching zeal, persecuting the church"—his loyalty and zeal unquestioned, and far beyond many of his fellow-citizens. "As touching the righteousness which is in the law, found blameless"—not simply ceremonial righteousness, but the moral requirements of the law. It was not the inner righteousness, as Paul afterwards understood and confessed, but as judged by men, and in accordance with an external rule, Paul regarded himself as blameless.

The Young Man's Religious Experience.

We will learn more about this in a later lesson. It was this, however, that was the vital factor in his life. It was when this young man came into touch with Christ and yielded himself fully to Christ that all that he had inherited and all that he had learned was fused, and glowed and burst into a aflme that set the ancient world on fire.

I would like for you to meet my friend, Paul. He is a great man, a man who was a scholar, a sage, a statesman, a seer, a saint. A man of heart as well as of head, of passion, of imagination, of tender sensibilities, of will, of sincerity, of courage, of vivacity, of tact, of genius for organization, of leadership, of gift of expression, an apostle and ambassador of Jesus Christ, and a master-builder of the universal church. But always the servant of Jesus Christ for whom he suffered the loss of all things. And rejoiced in it.

OFF TO COLLEGE: Edith Talley, N. C. State Hospital; Geneva Underwood, Queens College; Helen Collins, Davis Bible School; Jesse Meredith, N. C. State College; Mrs. Lillian Meredith, N. C. State College; Betsy Lea Ware, Greensboro College; Owline Gregory, Appalachian Teachers; Elizabeth Wray, Elon College; Erna Nell Carter, Elon College; Clyde L. Fields, Elon College. We wish for each of them success in their work and pray that God may use their talents to his own glory.—*Reidsville Church Bulletin.*

"Go to Sunday School" CAMPAIGN

SEPTEMBER 29-OCTOBER 6, 1946

Is The Sunday School Worth While?

Church workers are not unmindful of the attacks which are sometimes made upon the Sunday School. Its most ardent friends are conscious of its short comings, but in the minds of most church workers, the Sunday School has rendered the church a service of immeasurable value.

1. **Biblical Knowledge.**—The Sunday School helps children acquire knowledge of the Bible and a knowledge also of other Christian literature. This knowledge has often been partial and superficial, but for millions of people, the Sunday School has given them about all the knowledge they have had of the Bible. The lives of many people have been enriched through this particular contribution of the Sunday School.

2. **Members for the Church.**—The experience of most church workers would suggest that the majority of church members were first members of the Sunday School. The entrance of God's Word gives light. Dr. Henry W. McLaughlin has said, "If ten men were to attend a Bible class regularly, seven of the ten would confess Christ and unite with the Church."

3. **Music Appreciation.**—In the Sunday School, millions of children have learned to sing and appreciate the great hymns of the Church. Their lives have been enriched.

4. **Missionary Education.**—What has been the relation of the Sunday School movement to the missionary movement? Surely, the Church might have found some other way to instill the missionary spirit into the minds of its children. The fact is, however, that the Church used the Sunday School as a primary instrument of missionary education.

5. **Loyalty to Faith.**—It is easy to be on the negative side. We are constantly reminded that vast numbers of American youth are lacking in loyalty to the Christian Faith and to the Church. In every community there is truth in this negative indictment. But, is not the level of loyalty to Christian ideals higher in this country, or in England, or in Scandinavia, than it is in Germany, or in the Soviet Union, or in certain other countries? The fact that from 18 to 22 million people have remained enrolled in American Sunday Schools for many years has had something to do with this country's maintaining respect for the Christian Faith. The Sunday School has had a part in maintaining loyalty and respect not only for Christianity but for all free institutions in America.

6. **Training in Service.**—The Protestant Sunday Schools of America are served by about 2,000,000 persons. These are unpaid laymen and laywomen. They work because they are interested in the work. As they work, their interest grows. Some of them become ministers and others professional workers in the Church. The vast majority continue to serve the Church as non-professional lay workers. Many of these people become stalwart workers in other phases of church work. Aside from the good which Sunday School workers accomplish in the lives of their pupils, the Sunday School has served as a helpful laboratory for the training of workers for every department of Church work.

7. **Larger Fellowship.**—The movement toward cooperation among people of different denominations began in the Sunday School. Their desire to learn how to render a better service prompted them to come together in conventions and conferences. Thus, the ecumenical spirit, when it was only the size of a man's hand, was begun and nurtured in the Sunday School. Almost every phase of present day cooperative Christianity can be traced back to association and practices which had their beginning in the Sunday School work of the Church.

We cannot teach them unless we reach them.

We cannot reach them unless we know where they are.

We cannot know where they are unless we go where they are.

We will not go where they are unless we love and obey Christ.

Shall we say, "Come and get it," when He says, "Go and teach?"

—"Virginia Manual."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, OCTOBER 3, 1946. NUMBER 39.

The Power of the Printed Word

REV. JOE A. FRENCH, Chairman
Board of Publication

Protestant Press Month should serve to awaken the ministers and leading laymen of the Southern Convention to an active interest in providing religious literature for fellow church members.

I feel that too often we forget the fact that it is the printed word that preserves for us the very thing about which we are deeply concerned, namely, the Gospel of the Good News. Sure there have been and still are flaming evangelists of the Gospel both in the pulpit and pew, but they have depended and must depend upon the printed word. All of our preaching of every form is necessary, but we neglect the most potent helpmate when we do not accompany our preaching with the printed word.

We may forget another factor also, and that is that the printed word is the cheapest method of disseminating information. If you question this fact, look around your home at the books, magazines and papers and try to calculate the cost of getting to you by some other method the information which they contain.

Once again, the printed word is efficiently and quickly delivered to any person anywhere. Our postal laws were enacted for this purpose and Uncle Sam puts the resources of the immense postal organization at our disposal for distributing the printed word.

Now over against these facts is the need of our church people to keep in touch with the vital things of the church program and to receive the inspiration of the printed page.

Let us then see that our church people subscribe to The Christian Sun.

NEWS AND VIEWS

Sunday, October 6, is World Communion Sunday.

The Suffolk, Virginia, parsonage has recently had a new stoker installed.

The Editor and Mrs. House announce the birth of a daughter, Andrea Lee, on September 25.

Superintendent W. T. Scott will assist Rev. W. J. Andes in revival services at Winston-Salem October 14-20. Dr. Scott was the first pastor of the Winston-Salem Church.

The entire Southern Convention will regret to learn of the critical illness of Mrs. C. H. Rowland of Greensboro, N. C. Mrs. Rowland makes her home with Dr. and Mrs. William E. Wisseman.

Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church in New York City, will speak at the First Baptist Church in Richmond on October 8-10. He is to preach each evening at 8:00 and speak to ministers Wednesday and Thursday mornings at 11:00.

Superintendent Scott was guest speaker at the Fifth Sunday Rally of the pastorate served by Rev. Walstein Snyder (Bethel, Concord, Mt. Zion) and held at Mt. Zion Church September 29. The meeting of all churches in our various pastorates would add strength to the work generally.

Rev. R. A. Whitten has completed a decade of service as pastor of our church in Winchester. "Anniversary Day," the beginning of his eleventh year as pastor of the church, will be observed this Sunday with a sermon by Superintendent W. T. Scott. Rally Day will be observed in the Church School. Dr. Scott will speak also at the evening service.

Christian Stewardship means regular giving of: *Time*—for church worship services, family and personal devotions, and leisure-time service tasks. *Abilities*—for a lifework that is Christian, church vocations, musical and artistic contributions, leadership, teaching, and leadership training. *Material Possessions*—in money gifts, and of things that the church can use in its work.

The Western N. C. Pilgrim Fellowship met at Smithwood Church on Sunday, September 22. Approximately 100 persons were in attendance. The goals and projects for the year's work were presented by C. Baxter Twiddy, president of the Southern Convention Pilgrim Fellowship. Miss Vivian Walker of Asheboro, and a student at Elon College, served as president, and was re-elected.

Rev. James G. Graham of Westerly, Rhode Island, Began his services as pastor of the First Church, Norfolk, September 22. First Church is the oldest church of our fellowship in the Norfolk area, it being organized October 6, 1846, and has been a faithful member of our fellowship of churches. Though the church has had efficient supply ministers during the time, it has been without the services of a regular pastor since April, 1945. The church has spent $1,000 improving its parsonage and the congregation is greatly encouraged in the coming of their new minister.

WORLD-WIDE COMMUNION SUNDAY.

The Southern Convention's committee on Spiritual Life, of which Dr. John G. Truitt is chairman, asks that each pastor in the Convention, either on October 6, or some other Sunday in October, observe "World Communion Sunday," when every member will be urged to attend his church and re-dedicate his life to Christ. Such an emphasis upon world-wide Christian fellowship cannot but increase the Spiritual Life of the local church.

W. T. Scott,
Superintendent.

THEY DID NOT FORGET.

On September 10, 1946, at the Revolution apartment house, the Sunshine and Wicker Bible Classes of Palm Street Congregational Christian Church, held a joint meeting, at which time a well planned and secretly kept birthday party for their pastor, Rev. M. A. Pollard, was held. An evening of worship and fun was enjoyed by a large number from both classes. They sang songs, played games and presented us with gifts of shirts, ties and a birthstone ring. All of these are appreciated more than we can express to you. We shall always remember every expression of love to us. The very fact you gave us these gifts makes a warm place in our heart for all of you. As we wear them we shall be constantly reminded of the generosity and cooperation you are giving, that together we may serve better. We feel very unworthy of what you did, since we have been unable to do for the church and people what we would like to have done. We are praying that the future will be much brighter, and that we can do our best in return for your love and kindness. I shall never forget this occasion, although a complete surprise to me. May God lead us on, that together we shall accomplish His will in the work of the church, and many souls be brought into fellowship with Jesus Christ through our ministry and labors at Palm Street as we begin our ninth year together. I cannot forge ahead unless you, the church, and Sunday school stand by and support in every way possible our weak efforts. We say thank you, and may the blessings of the Lord Jesus Christ be with you all.

M. A. Pollard.

CHURCH HOLDS RESPONSIBILITY UNITING THE WORLD.

During the years of war, when we were stripped of much of the paraphernalia that cluttered our thinking and befogged our faith in the roaring 20's and in the dismal 30's, we were unanimous in our resolution to attain a common goal—Victory! We realized, as did our forefathers, that there are some ideas and ideals which cannot be verified by mere rational processes. Convictions and faith are needed. Now that the military victory has been won, there is a danger that we may fail to work together for peace and that those ideas and ideals may be obscured. On the churches there rests the primary responsibility to unite the peoples, not only of our own nation but of the whole world, in a crusade for translating into reality the precepts of the Prince of Peace.

May the churches rally those spiritual forces by which only a world of decency and order may be established. Ours is a blood-bought opportunity. The beacon that will lead us out of the morass of confusion and despair is still the old, but ever new, Light of the World.—*Dr. Sidney Smith, President of University of Toronto.*

Nay, offer me not honey-hearted wine, lady mother, lest thou cripple my might and I forget my valor.—*Hector, Illiad VI—258.*

Convention Stewardship Commission

REV. W. MILLARD STEVENS, *Chairman*

September 28, 1946.

To the Pastors and Sunday School Superintendents of the Southern Convention:

Dear Fellow Workers:

On Tuesday, September 17, 1946, the Stewardship Committee of the Southern Convention met at Elon College and gave devoted consideration to the important matter of the Stewardship Life in relation to our churches. All of us were deeply concerned that our churches take full advantage of the Stewardship Emphasis which will be carried on in our denomination, as well as in many other denominations during the period—October 1, 1946 to December 31, 1947.

We feel sure that all of our pastors and church members realize the great need for Stewardship education in these critical times. If our church is to go forward, it must go forward in the matter of Stewardship as well as other phases of the Christian work. We ask your help in a courageous program of Stewardship Emphasis and Education during this period.

We have planned a program for the next year which will include a series of informative articles in THE CHRISTIAN SUN, Stewardship area rallies in the spring, and greater emphasis upon local institutes and the every member canvass in the local church. We would call your attention to the fact that during this period the Sunday school literature will include much Stewardship material, and we hope that your Sunday school teachers will be led to a full use of this material. We are anxious to help you secure material for your own program and will be glad to offer suggestions if you desire them.

We are sure that if all of us get behind this matter of Stewardship that it will pay great dividends in a deeper spiritual life in our whole church. We would be glad to know what you are doing in your churches in this matter, and would be happy if you would write us and give us this information.

With prayers and best wishes, we are

Sincerely yours,

THE STEWARDSHIP COMMITTEE OF THE SOUTHERN CONVENTION,
W. Millard Stevens, Ch'm'n.

APPEAL TO YOUTH.

Let us assume that youth is not simply waiting for age to present traditional ideas and to open up traditional materials. Even in a group of very average educational background there is a minority which is eager for an intensely presonal and truly creative experience. We can assume four characteristics of our increasing minorities.

First, *curiosity.* Youth wants to know why flowers are beautiful, how space and time are relative, why international conferences fail, why we have churches at all.

Second, *criticism.* Youth is not ready to believe in a personal God, or in denominations, or in corporate worship just because such beliefs and practices prevail. Nor is youth ready to minimize other religions.

Third, *creativeness.* Youth is anxious to participate in the big business of the universe. If that business is, as Rufus Jones says, the creation of high moral and spiritual personality, youth wants to get to work. That means testing institutions, creeds and programs by an intensely personalistic philosophy. The church must win its way by vitalizing life. That is a creative task. Youth is eager for it. If the task lacks vitality youth asks to be excused. The creativeness of youth is an asset which many churches cast aside every year.

Fourth, *courage.* Timidity comes with age. Courage can be fixed as a habit if begun early. Youth has not ceased to dream. Youth climbs uncharted mountains, explores unknown seas, is bold in business, ready for experiment in industry and among nations and races. Youth is daring in idealism.

Without idealizing unduly the younger generation and without ignoring the indolence of multitudes of young people, these qualities mentioned are more characteristic of youth than of age: *curiosity, criticism, creativeness, courage.* Let every youth movement harness them for usefulness.—*Elmore M. McKee.*

SET YOUR SUNDAY SCHOOL GOAL HIGH
for
YOU WILL NOT FAIL TO REACH YOUR GOAL
ATTENDANCE and EFFICIENCY

If You Will

P repare challenging programs,
R each out to the unchurched,
A sk God's guidance in your planning and activities,
Y earn for the salvation of souls.

S ee the improvements needed in your Church School and
T ry to make these improvements,
U se as many people as possible,
D irect your attention to meeting needs and interests
Y ield to God's guidance, and not to man's whims.

W atch for opportunties to invite people to the Church School,
O rganize the work carefully,
R ework outmoded methods and materials,
K indle the embers of interest in the Church School.

You will increase your Church School attendance,
and the increase will be permanent.

—Mary T. Lindsay.

DUAL EMPHASIS.

This is Religious Education Week. Considerable space was devoted to this subject in our last issue. Material apropos to the observance is included in this issue. It is our hope that many churches are holding one or more meetings this week in the interest of religious education. This is the logical time to study the entire program of Christian education in the local church.

The "Go To Sunday School Campaign," initiated by the Virginia Council of Churches, is one phase of Religious Education Week. The Sunday School is an important unit in our program of Christian education, and as such deserves our studied attention. But it is not our only agency. The total program of the Church should be evaluated, improved and activated.

October is Protestant Press Month. The Protestant Press is a potent instrument of Christian education. It is not static like like a book, but fluid like a refreshing stream. It is therefore adaptable to our present and continuing needs. Horace Greeley Smith, president of Garrett Biblical Institute, gave this testimony: "Every man, and particularly the minister, needs the unique interpretation that the religious press gives. We are bombarded by reading matter that is for or against special movements and causes. The religious press gives us the view of religious ends and we desperately need that view."

We trust that every minister and church will cooperate with our Board of Publications by seeking to enlarge our circulation. This is one way, an excellent way, to improve and strengthen the Protestant forces of Christian education.

THE RELIGIOUS TELESCOPE.

The news of the world is incomplete without an adequate coverage of religious news. Such an adequate coverage is not available in the secular press. Sensational features appear frequently at the expense of more significant events. Those who depend solely on the secular press for their knowledge of religious news receive a fragmentary and frequently distorted picture. There have been many painful sighs over press reports of religious meetings and pronouncements. Great preachers have been known to shake their heads in amazement as they read the press accounts of their messages.

The religious press for the religious news is the only adequate answer to this problem. While we rejoice over the fact that some newspapers do give generous space to religion and carry their message to a large number of readers, we realize that many newsworthy items are hopelessly abbreviated or eliminated.

Protestant Press Month reminds us that there are more than 200 periodicals representing the major denominations which endeavor to publicize the religious news of the world. Editors and reporters are devoted to this essential task. They are ready to serve you. Through these publications you are privileged to look out across the world—the world which Christ loved and for which he died. Use your religious telescope regularly.

LITERATE but LETHARGIC.

A realistic appraisal of the reading habits of our constituency leads to the conclusion that many of our people are literate but lethargic in their reading. Our total program of religious education is handicapped by desultory and superficial reading. Long articles, regardless of their merit, stand little chance of being read. A digest of the digest is needed for a capsule-minded public.

Even the secular press is disturbed by the lax reading habits of John Q. Public. An editorial in the **Richmond Times-Dispatch,** September 23, gives able expression to this concern. It begins with the statement: "The increasingly strident differences of opinion in the United States over world affairs, and particularly over our relations with Russia, are dangerous. Some elements of the press and the radio are whipping citizens into an alarming state of belligerance. . . . Now is the time to halt this trend. The American people, unlike the Russian people, have free and uncensored sources of information. They can, if they want, know the facts of our dealings with Russia. Yet, how many Americans take the trouble to inform themselves? How many, for example, read a full account of Secretary Byrnes' Stuttgart speech and thus have a basis for understanding the criticism of that statement by the Russian press? How many people bothered to read a full account of Secretary Wallace's Madison Square Garden speech and know what he stands for?"

The editorial continues this devastating analysis, "The regrettable truth is that most Americans, despite the availability of splendid sources of news, are satisfied to read headlines, to listen to radio commentators, and to let it go at that. And headlines and commentators, bidding for attention, too often select the most sensational items, or sensationalize news to their taste. Thus the spark of national indignation is fanned while extremists prate of the inevitability of war."

The editorial concludes with this same observation: "The times call for temperance and self-control. A truly enlightened America can be the most stabilizing influence in the world. But an America inflamed and divided by propaganda and angry charges is dangerous to herself and to the world peace."

Protestant Press Month should remind us of our great opportunity, our present opportunity and our inescapable responsibility. Protestantism will lose its moral leadership and authority unless it develops more rigorous habits of reading.

R. L. H.

Jews at the Church Door

JOHN STUART CONNING.

The great Agassiz once received a check from a friend for one thousand dollars with the request that he spend a vacation in Europe. He returned it with the explanation that he had already planned for a more extended journey, that he purposed spending the summer in his own back yard. As a result of his geological discoveries in this narrow sphere, he has given us the fascinating book, *The Journey of a Naturalist.* Professor Aghassiz has thus reminded us that opportunities for adventure may lie at our very door.

Many a pastor has made this discovery as he has sought to carry the influence of his church into the hearts and homes of the people within his own parish. As one pastor put it: "After more than thirty years in my one church, I can truly say that life for me has been one continuous adventure. Never for long has it seemed drab and ordinary. I have had as much high romance in real life as many recounted in fiction, as I have entered into the life of my people with all their joys and sorrows, their hopes and fears, their successes and defeats, their tragedies and triumphs, their sins and spiritual victories. And right in my own parish I have had missionary experiences as thrilling as those encountered in strange lands, under tropic or arctic skies, and among people of alien culture and unfamiliar speech."

But the tendency of pastors in many communities is to confine their ministry to those within the bounds of their parishes who are in accord with the established social and ecclesiastical standards of their church, and pass by those with a different racial or religious background. The result of this selective process is that large elements in almost every community are unevangelized. And it is among these unevangelized elements that subversive movements flourish to counteract the influence of the church and create those social problems that so sorely vex our social and religious community leaders. A movement is now underway, sponsored by church leaders, to urge churches to seek out the unevangelized elements in their own community that they may be won for Christ and enlisted in the cause of righteousness. It is well to remember that the very people whom the church has so often neglected or overlooked as "outsiders" are those to whom Christ specially devoted His ministry — "the lost sheep of the house of Israel."

Among those who are generally regarded as "outsiders" by the church are the Jews. When the attention of one pastor was called to the fact that a considerable number of Jews were living in the neighborhood of this church who would doubtless appreciate the friendly interest of himself and his people, he replied with astonishment: "Why, they're Jews!" It had never occurred to him that he and his church had any responsibility for the community fellowship or spiritual welfare of these Jewish neighbors. They were outsiders quite beyond the range of the church's minisrty. And yet those particular Jews were without synagogue connection and were well disposed toward their Gentile neighbors.

One of the important reasons why Christian pastors should give special consideration to this topic is that tens of thousands of them have Jews living within their own parish. Jews are widely distributed in America. while they are found in the largest numbers in the great cities, they also live in smaller numbers in many other places. New York has a Jewish population of over 2,000,000, which is by far the largest center of Jewish life in the world, or in history. Jerusalem in the days of its splendor never had so many Jews. Chicago has 325,000 Jews, Philadelphia 275,000, and there are 165 other cities having a Jewish population of from 1,000 to 100,000. And in addition to these there are nearly 10,000 smaller cities, towns, and villages that have some Jews in their population.

The significance of these figures is that today in America almost every Jew is living in proximity to some Christian church. And these churches have thus presented to them a God-given opportunity to express to these Jewish neighbors the Christian spirit by word and deed, and seek to interpret to them the faith of Christ from which their people through ignorance, prejudice, and ill will have been so long estranged. It is here that a test is providentially offered to thousands of churches, as searching as any they will ever be called upon to face, as to whether they are thinking as Christians should. The test is one of loyalty to Christ, to His command and spirit in the face of an unparalleled opportunity. Principal W. M. MacGregor, of Glasgow, thus presents it:

"Within our churches we often meet with a startlingly frivolous judgment about the Jews, that, as they have a religion of their own, we are entitled to leave them to that. Certainly they have a religion; theirs, as Paul says, 'is the sonship, and the Shekinah'—God's glory resting upon their gatherings—'and the covenants, and the law and the worships, and the promises, and the fathers.' They have so much that only Jesus Christ is wanting. And there are actually people in our churches who seem to regard that exception as if it were of no account. That they have come so far and yet miss the one thing that gives their religious meaning, that actually seems to a host of Christian people a fact which calls for no redress."

And then there are many of our church people whose whole thought on the subject of their relationship to the Jews is determined by their likings, or rather their dislikings. Frankly, they confess that they do not like the Jews, and that settles for them the question of their responsibility to share with Jews the Gospel which their forefathers gave to us. Unless there is love for Christ and sympathy and kindness in the Christian heart toward the Jews any approach to them will die a-borning. Jews are a sensitive people, and are well acquainted with the atmosphere of prejudice and dislike in the world outside the church; if it finds a place within the church Jews will sense it, and give it a wide berth. After a discourse in a metropolitan church to a congregation of twelve hundred people, in which the responsibility of the church for the evangelization of the community was emphasized, including the Jews, the pastor followed with a personal remark. He said:

"We have a considerable number of Jews living in the neighborhood of this church. Many of them are my friends. I have often felt like inviting them to our church services. Do you know why I have hesitated? I did not know how you would treat them. I did not want them to come here and not receive a welcome and a cordial greeting, or perhaps receive from some one an unfriendly look or a cold shoulder. If you will promise me that you will welcome these guests as Christians should, I should be glad to invite them to share the warmth and fellowship of our services. And I hope that each one of you who has a Jewish friend will do the same."

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Who should attend church? Those who love the Christ. No place thrilled him more than God's house. He called the temple the Father's house, and he called heaven "in my Father's house." The church—heaven on earth. Look at Jesus from babyhood, boyhood, manhood, until the very end, his life and way, exalted the house of God. He honored it, respected it, defended it, attended it. At whatever cost his followers obey the divine compulsion to attend church.

Who should attend church? Those who are making a home. More than 502,000 marriages ended in divorce in 1945, which was a record that topped 1944, which had a record that topped 1943. One out of every three is close to the ratio, but of those attending church the ratio rises to one out of every fifty! The church—the Father's house — heaven on earth; the home—a divine institution, too—a little heaven on earth! There is no place sweeter than a Christian home. In olden times it was the forerunner of the church. There the father was God's appointed priest. The church is a divine culmination of the power of many Christian homes. Happy the young couple who habitually go to church. Heaven is on their side!

Who should attend church? Those who need God's love. "And mine eyes and mine heart shall be there forever." (II Chron. 7:16.) God's heart is there. "Christ also loved the church, and gave himself (died) for it." God's heart is there. There is a divine fellowship for those who have receptive minds in God's house. In the coming together at God's command, in the quiet beauty of the holy place, in the singing of the songs together, the prayers, the offerings, the reading of God's Word, the preaching of the Gospel, in all these things and more, there is found divine comfort, guidance, and strength. "My heart shall be there perpetually," says God.

Who should attend church? Those who have respect unto God's wishes. It symbolizes his abiding place. He wishes us to come unto him. He wills it, and hungers for our fellowship. Says God, "Mine eyes shall be there . . . and mine eyes shall be open." Will he see vacant pews? Absent people? Will he find obedience? "If ye be willing and obedient, ye shall eat the good of the land; but if refuse and rebel, ye shall be devoured with the sword." (Isaiah 1:19, 20.) "Forsake not the assembling of yourselves together." Those who respect God's wishes.

Who should attend church? Those who have prayers to pray, who have ideals toward which they press, hopes upon which they set their hearts. One of the most beautiful of all God's beautiful promises is: "Mine eyes shall be open, and mine ears attent *unto the prayer made in this place.*" (II Chron. 7:15.) Take your hopes to your church, with your children, and the promise of divine blessing is upon you.

JOHN G. TRUITT.

PALM STREET CHURCH.

On August 25, we began a young people's revival, with Staley Sorrell, of Danville, Va., as evangelist. From the very beginning much interest was shown in these services. All young people in particular were asked and urged to attend, which a large number did. The young people of the church sponsored the revival, taking the lead in responsible positions during all services. We have never had a better response from young people and I appreciate it as pastor. They made provision for special singing at every service, for which all the people, both young and old, are thankful. The choir was made up as nearly as possible of young people and rendered mighty good singing, which prepared the people for worship. Palm Street Church is to be congratulated for the splendid talent found in the church. When it comes to really doing things, they do not have to go outside the church and secure help, they have the talent within its own membership to do a splendid job. However, there is a spirit of cooperation existing within the church, and they incite those who are not members of this particular church to help in all our services for which we are thankful. Singers from our neighbor churches gave such good cooperation in these special services that we feel indebted to them in helping to make the entire revival such a success. Young and old were invited and urged to enter into them in order that God might be worshipped together. The junior choir, together with its directors, deserves special mention here, for the singing it rendered each evening, in the beginning of every service. They were there to fill their places eagerly and on time as they had the first part of the musical program. We only hope that this revival has aroused such an interest, not only among our young people, but older ones, too, that they will all be more loyal and interested in the work of the church. Staley Sorrell, fifteen-year-old son of Rev. M. T. Sorrell, who is pastor of Third Avenue Christian Church in Danvill, Va., did all the preaching for us. His messages were timely, well prepared and delivered with such power as to grip the mind and heart of all who heard him. God used him in a great way while in our midst, to strengthen the Christians and to reach many unsaved ones. Not a single service passed from the very first one, but what there those at the altar seeking God. The Lord wonderfully blessed the entire Congregation. There were sixty souls at the altar during this one week of services. Some who had become indifferent toward God were brought back, and many others who had never professed Him, came to know Him as their personal Savior. We thank God for Staley, and pray that God will use him wherever he goes to help lead the lost to Christ. Our congregations were unusually large, having to use chairs in every available place to accommodate the crowds.

We do not feel that Palm Street received all the benefit from the meeting, but the Methodist, Baptist, Church of God and others have been made to feel the effects of this revival. The young people have not failed to see results of their efforts, and ought to be so encouraged in church as to put forth their greatest strength and energy to carry on the services and help the church to grow stronger. I hope the young people all realize how much your pastor appreciates your work and cooperation in help to reach so many souls. And we pray that you will continue to help us to carry the load of the church. You need the church and the church needs you, so don't fail us in this great task of soul winning.

M. A. POLLARD,
Pastor.

Eternal God, we pray for the teachers of this nation and for the schools where our children go. Forgive us for our folly that we build armies and navies and destroy schools, and kindle this nation to a fresh appreciation of the high vocation of teaching and of democracy's foundation in well-instructed youth. *Amen.*

News of Elon College

By President L. E. Smith.

MOVING TOWARD ITS GOAL.

[The following article was prepared by the Elon College News Bureau and appeared in the "Greensboro Daily News" Sunday, September 29. The article appeared in connection with the third-page photograph of the architect's drawing of the new campus when completed, as described.]

With more than $230,000 in cash and pledges already received, Elon College is moving forward in its campaign to raise a million dollars for new buildings and improvements. Head by Dr. L. E. Smith, president of the college, the campaign is proceeding daily with fresh vigor.

In addition to Dr. Smith, officers and directors of the campaign committee include Dr. W. H. Boone, Durham, president of the Board of Trustees of Elon College; Thad Eure, Secretary of State, Raleigh; J. H. McEwen, Burlington, president of May-McEwen-Kaiser Hosiery Mills; Julian Price, Greensboro, president of Jefferson Standard Life Insurance Company; Stanley C. Harrell, secretary of the college Board of Trustees; and C. D. Johnston, treasurer of the Board of Trustees.

Architect in charge of the building program is William Henley Deitrick & Associates, Raleigh. Robert W. Noble is consulting engineer with the Deitrick firm.

An aerial view of Elon today shows a central group of five modern brick buildings — administration, music, science, religious education, and library—all connected by colonnades; and three women's dormitories, a power house, and the gymnasium, which is the main men's dormitory, all detached and of different architectural design. Outside the campus walls, used as men's dormitories, are the old publishing house, the Club House, and Oak Lodge apartments. Two temporary projects for single and married veterans, one completed and one partially constructed, also stand beyond the campus proper.

The architect's drawing of the proposed development shows three new men's dormitories and two women's dormitories, in Georgian architecture, of red brick with white portico columns, the men's at the east end of the campus and the women's at the west, and a new dining hall at the west gate. The power house will be removed and a new plant, gymnasium, and athletic stadium erected immediately north of the present campus site on large acreage which the college has purchased for future expansion. A new parkway will connect the old and new campus divisions.

Adding momentum to the million-dollar drive is the college Alumni Association's "campaign - within - a-campaign" for the $250,000 Memorial Gymnasium, to be dedicated to the Elon men and women who served in World Wars I and II, which campaign was launched officially at the commemoration of Elon's Founder's Day, September 16. This phase of the expansion program is under the direction of W. C. Elder, Burlington, president of Elder Finishing Mills, and will end with the Commencement meeting of the General Alumni Association in May, 1947. The present gymnasium was built after a similar Alumni campaign in 1913.

Elon's last major building development, which resulted in the present central group of five structures, was necessitated by the fire that destroyed the original administration building in 1923. Fire is also partially responsible for the current expansion plans, the old dining hall having been consumed by flames five years ago.

The million-dollar expansion campaign will enable the college to keep pace with the times and with the growing significance of education in a world emerging from History's greatest threat to the Christian way of life.

Elon College was founded in 1889 by the Southern Convention of Congregational Christian Churches, which felt the need of an educational institution, based on Christian principles, for young men and women of the Congregational and all other denominations. Through war, fire and depression it has survived to further its purpose of preparing minds, enriching lives, and moulding destinies; and today, with the largest student enrollment in its fifty-seven-year history, it stands on the threshold of a new era.

HOMECOMING AT BETHEL CHURCH.

The annual home-coming services of the Bethel Congregational Christian Church, near Elkton, were held on the third Sunday in September, opening with Sunday school services in charge of the superintendent K. B. Dofflemyer.

Following the Sunday school period, an address of welcome was given by Mrs. Carroll Monger. The morning was in charge of the young people. Following the devotionals a history of the church was given by Miss Goldie Dofflemyer. Miss Lorraine Hensley rendered an accordion solo. Rev. S. E. Madren delivered the morning sermon using the topic, "The Growth and Needs of the Church."

Pledges for money to be used in purchasing new pews were received after which the services were adjourned and lunch was served on the church lawn. Total offerings and pledges came to $1,390, which is the cost of the new pews.

The afternoon services were in charge of Rev. Walstine Snyder, Burlington, N. C., who used as his topic, "The Goodly Pearl." He pointed out the needs of the ex-service man and challenged them to seek for the good of mankind. During his talk special recognition was given each veteran. Rev. Snyder is a former member of the Bethel Church and is the only young man to go from the church as a minister, so therefore the church felt highly honored in having this young minister back for this occasion. We were also glad to have the fine group of seventeen or eighteen young people from the Bethel Church in North Carolina, of which Rev. Snyder is pastor. Their actions and splendid attitude speaks very highly of their church and community, as well as their pastor.

Professor J. Owen Long was in charge of the singing which consisted of a solo by Miss Louise Frazier, of the Mt. Olivet Church, the Bethel girls quartet, and congregational singing of old hymns.

Rev. C. B. Richards, of Petersburg, was introduced as the next speaker by Mrs. A. A. Dofflemyer who sang a solo as the introduction of her father. Rev. Richards' splendid sermon was the climax of the program.

This annual home-coming of our church was also the "fiftieth anniversary" of the church of which we are very thankful. We were very glad to have our friends from the Mt. Olivet (R) Church, as well as all other visitors to take part in the services of the day.

Mrs. Carroll Monger.

The unpardonable sin today is inaction. For us to do nothing is to abdicate.—*J. Paul Williams.*

PLOTTING THE COURSE AND STAYING ON IT.

By George W. Shepherd.

All of those who are supporting missions in China are disturbed by the seriousness of the civil war that has overtaken large sections of the country. The churches of the Southern Convention have "set their hands to the plow," and they would like to know if they can finish the job.

Shaowu is not in the disturbed belt. The communist armies have chosen to operate in the Northern Provinces where they will be in close touch with Russia. The city of Shaowu, and the surrounding counties, for which we have the sole evangelistic, medical and educational responsibility, have their share of local banditry and unrest, but the entire area has escaped invasion by both the Japanese and the communist armies. Many members of well-to-do families, that took refuge from the Japanese invaders along the coast, have made permanent investments in forests, farms and shops. Products of the Shaowu region such as cereals, tobacco, lumber and paper have been in great demand throughout the war years, and they are still selling at top prices. The boom has brought a measure of prosperity to all who are engaged in production and commerce.

This puts the Shaowu region in a favored position. From now on churches, schools and hospitals, organized and strengthened by gifts from the churches of America, can look forward to a time when self support will be possible. No matter what we in America plan to do for the Chinese people in this, their period of distress, we know that institutions become permanent and efficient in society only as they are rooted in the soil on which they stand. They must have beneath them a sound economic base if they are to survive. Shaowu has considerable poverty, but underlying its life is an economic stability that has not been upset by the civil war now raging. The ordinary man still produces what is greatly needed within his own society, and he commands high prices in the market regardless of what currency is used. Out of the wise investments being made by the churches of the Southern Convention will surely come crops that yield sixty and a hundredfold. The land is good, the people are industrious and shrewd, and the growing cities down the Min River are hungry for all that can be floated down. Churches, schools and hospitals will be rooted in a sound economy when the project now being undertaken has been completed.

The great task of the Southern Convention is to send out and support men and women who are capable of doing more than a little with so much. The building of the Christian faith into the lives of individuals, villages and towns has always been painfully slow, and there is no reason for believing that it will be much faster in the modern world. A competent staff of Americans and Chinese must settle down to a long life of systematic work in churches, schools and hospitals. The churches at home must likewise determine to make their gifts substantial and regular year by year. The cost of the work will increase rather than decrease. The standard of living of both the missionaries and the Chinese staff will rise with the economy of the nation. Quite logically also the contributions of the Chinese Christians to their own work will increase thus providing their growing institutions with the financial means for expansion.

What we are working toward is the development of a Chinese Church, not the extension of missions from the American base. It is important to keep this goal in mind, and to be ready for the inevitable withdrawal and the inception of work in another needy area of the world when the goal has been reached. In the meantime we are only beginning, and it will be advisable to plot the course ahead and to decide to stay on it. Every wind that blows, by the set of the sail we shall use for this God-given purpose.

The influence of American missionaries upon Chinese communities is greater in the present day than at any time in more than a century of American-Chinese relations. Ministers, educators, doctors, nurses, each have an opportunity to contribute toward changing the course of history. A Christian and friendly China emerging from the present chaos is worth all our effort. Capable messengers must go out again two and two to do the Master's work.

Behind their going must stand the loal long-term support of our churches. We dare not give today and withhold tomorrow. Boys and girls, men and women, must be patiently taught "line upon line, precept upon precept," what the Christian faith is, and they must be led to dedicate their lives and their fortunes to Christ and His Kingdom.

Around Shaowu Chinese Christians must do most of the work, and, inspired by the missionaries, they will eventually assume responsibility for its major support. Before we reach that stage we must educate and train hundreds in the way of the modern world and in the precepts and principles of Christ and His Church. We have made a good beginning, let us rejoice in the opportunity to contribute liberally and directly to the building of one section of the new world. "Whatsoever a man soweth that shall he also reap." Let us sow good seed and plenty of it, for good seed bringeth forth good fruit. It will fall into good ground at Shaowu. The Thank Offering this year is our opportunity.

MISSIONARY OFFERINGS.

REPORT FOR SEPTEMBER 13-27, 1946.

Sunday Schools.

Bethlehem—N. C. & Va.	$ 5.00
Concord—N. C. & Va.	2.00
Durham—N. C. & Va.	15.45
Flint Hill (M)—W. N. C.	2.48
Ingram—N. C. & Va.	9.95
Lynchburg—N. C. & Va.	9.46
Newport—V. Va.	9.70
Newport News—E. Va.	22.90
Norfolk—E. Va.	10.00
Pleasant Ridge—W. N. C.	22.24
Portsmouth—E. Va.	9.72
Rosemont—E. Va.	84.00
Total	$ 202.90

Churches and Individuals.

Flint Hill (R)—W. N. C.	$ 12.00
Total for period Sept. 13-27	$ 214.90
Previously acknowledged	216.44
Total since Sept. 1, 1946	$ 431.34

Respectfully submitted,
Wm. T. Scott, *Supt.*

FURLOUGH FROM INDIA.

Dr. Edward Wheeler Wilder, Boston-born and Hardvard-bred Congregational medical missionary from Madura, India, has reached Boston for furlough. Dr. Wilder has done medical work among the Tamil people

(Continued on page 13.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

FUTURE FOR SHAOWU.

Before me now is a sheet of paper covered with lines and interesting marks; no, it's not a sheet of Chinese characters; it's a house plan! The house the Storrs built before they left Shaowu. It will be our home in China. Aunt Polly (Mrs. Charles L. Storrs) drew the plans for us and explained them while we were together on the train leaving Waverly last Spring. After that moving commissioning service and many sad good-byes, it was a good thing to look forward with the Storrs to our life in China. Dick and I had stood at the back of the train 'til Waverly station was a mere speck in the distance and I must confess there was great heaviness within me far weightier than any lump in the throat. And so we were glad the Storrs could lead us into the future.

Now again, with the Storr's help, I would like you folks who read this to glimpse that future with me. Since we started with our Shaowu home: have you hear the latest news about it? It is not good. Pastor Huang wrote that thieves broke in and removed all the window glass, making one more thing to take time and money before we can settle in Shaowu.

Good News.

But now for a piece of good news. Well, it's not really news because it isn't a fact yet; but a rather sure hope. There is a kerosene refrigerator now available to us. What a boon it would be to the hospital and home for vaccines, ice, for conserving food and for something really cold when the heat of Shaowu tries our tempers. To have such a thing as a refrigerator even in a pipe dream is a real thrill.

And now let's get down to our work in China. These are our tentative plans: Since Foochow is the jungsin (center part) of much work in Fukien, we'll be there a while first with preliminary trips to Shaowu to fix the house and look over the situation. Miss Lucia Lyons, an experienced evangelistic worker from North China will be with us for this, her last term, to help us get a good start. Frances Whitaker, our nurse, may be studying in Peking (that "missionary special" boat she's taking may have sailed by September 30) for six months or a year. Doctor Ed Riggs will be in Foochow learning medical ways in China before the final decision about his going to Shaowu is made.

Hostel for Girls.

And now for Shaowu itself. One great need Uncle Cahrlie and Aunt Polly Storrs have told us, is a hostel for Christian school girls in the government junior high school. Those girls from the countryside who wish more than primary school education must find a place to live in the county seat in order to attend school there. Should all the school buses of Virginia and North Carolina be taken away and should all the roads be plowed under, then you'd know a little of China's problem in getting children to school. Open a hostel for school girls—that's what we'd like to do. Then later, perhaps, a mission school for girls so that more may be reached, that more may learn the Christian way.

Leadership training! What church in the Southern Convention doesn't want more and more of it for laymen and ministers? But in Shaowu there is only one young man studying for the ministry, and he is trying to support his family and mother at the same time. We want to hold conferences and study group meetings to give instruction and inspiration. Lack of roads, inflation, and poverty must not prevent the people from learning His way. We who have Bibles, churches, roads, and the means of learning Christ's way at our fingertips must see to it that others can learn, too.

As for that "one empty house" Pastor Huang wrote about last spring —the hospital. Already we're visioning jars of medicines, shining instruments, neat beds in that house long empty except for a promise given way back in 1931 when Dr. Walter Judd left.

And Baby Baths, Too.

Here is something for you folks with parish houses, club houses, youth centers and harmony halls to note: "A few steps down the street from Shaowu's South Gate Church is a modest little building. It is the home and center of local social service work as organized by the Rev. and Mrs. Charles H. Riggs. Gifts from a Columbus, Ohio, young people's church club gave it its name (Manoka House) and springboard. Baby baths in the cold winter, warm-hearted women's evangelism, medical clinics, town hall meetings, reading room, student rallies, refugee lodgings, agricultural exhibits, varied indeed have been its many ministries."* Doesn't that sound like a good place for our work to begin. When people ask, "What are you going to do?", I think of Manoka House, That's one of the first things we want to see and inquire about in Shaowu.

Fears Also.

But in the midst of these plans I must confess to some dark moments; two fears keep cropping up. One, a fear of my own incompetence, of my own softness. Our American way of life is awfully comfortable you know, and this has been our home a long time. The other fear is that I may fail to keep you people of the Southern Convention close to Shaowu and all mission interests. When times are hard for us and the day has not enough hours, will we keep in touch with you? When depression years hit America, will you of the Southern Convention—? It's like the young girl dreaming of marriage. She hopes her man will be handsome and true and that she'll be lovely and patient; then she gets realistic and does more than hope! she plans to be the kind of wife her ideal husband would want and starts being that kind of girl before she even meets him. We're trying to be the kind of missionary you folks want and God needs, now while studying. But we've slipped, oh so many times.

A Trust.

You have been the kind of supporting people we want and God needs; your interest, your letters, and your gifts are bringing Shaowu closer all the time. When depression years come it will be harder for you, in a way, than for us. You will be miles from China's need, your troubles will so easily shut off your contact with the rest of God's world. But no—they won't either. By your work now in Christian service, you are opening wide windows through which you may look later and see beyond your own troubles, see a vision of work you are doing for God's kingdom. We will be in China helping your work; you will be writing us your thoughts and prayers and sending your mission gifts. We have promised you and God and China; will you help us live up to our trust?

DOROTHY JACKSON.

*From Rev. Charles L. Storrs.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

You will be planning your missionary programs for the year during this month of October. Here's one idea that came to me out of one group. In the study of the home theme, "The Christian and Race," it was suggested that each member be on the lookout for items for a missionary scrap book, "Personalities and Contributions of Other Races." The youth who made the suggestion said that it was common to hear about the bad things which people of other races did. He felt that each Christian should discover some of the good things that people from other races had contributed to our world.

Someone has said, "To know is to understand." I hope that all of us will become acquainted with many interesting people of other races in our study this year. If we do, then we will be more able to understand that their needs are much like our own. The dreams that they dream for their race are the same sort of dreams that we dare to dream. Their problems are so much like our own. "Dr. Walter Killenbach said that in his rose garden there grew roses from almost every country on the globe; yet they were getting along beautifully, making the world lovelier. Why can't we be like that? People from all nations having as our contribution the making of a lovelier world?" Well, boys and girls, why can't we?

CHILDREN AND MISSIONS.

BETHLEHEM WILLING WORKERS.

The Willing Workers of Bethlehem Church have been studying the continent of Africa this year. We used as our textbook, *Niyanga's Two Villages* and Mrs. Paul Yates was our teacher. We sold Everyday Greeting Cards to help out our financial situation. Several of our juniors took part in an Easter pageant presented by the young people of the church. Twenty-nine Willing Workers attended the Vacation Bible School at Bethlehem and took part in the Children's Day program. Mrs. Edward Johnson was hostess at a weiner roast given for the Willing Workers on Thursday, August 22. She has been doing fine work in leading the Willing Workers through the past church year.

CAROL JEAN BROWN,
Secretary.

JUNIOR MISSIONARY SOCIETY OF HOLLAND VIRGINIA.

The Junior Missionary Society of the Holland Christian Church has been divided into two groups, under the leadership of Mrs. Sumner Rawles and Mrs. Wm. E. Norfleet. Each group meets during the Sunday school period one Sunday a month.

The enrollment is nineteen and attendance has been very good and a keen interest shown in both study books used by each group. At Easter an offering was made for the orphanage and two baskets sent to local shut-ins. Ten dollars was sent to Fancy Gap to add to the fund for purchasing fixtures and installing electricity.

The highlight of the year's work was the public program during which the film, "Africa Calling," was shown. Following this a social hour was enjoyed with refreshments.

REPORTER.

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WILLING WORKERS OF WINDSOR CHURCH.

Following are some of the accomplishments of the Willing Workers of the Windsor Christian Church, Windsor, Va. We have six little boys and nine little girls on the roll.

We have held twelve meetings this year. We have used the two mission study books. The children enjoyed "Trailer Town" very much.

We've gone over the top with our offerings. This is a lively little band and there is a great opportunity before them. We hope and pray that good workers for the Master may develop in this little Willing Worker Band.

MRS. C. W. BAILEY,
Leader.

TRY THIS HAPPIER WAY.

By DIXIE M. BURTON.

Issued by the National Kindergarten Association.

Do you sometimes have to coax your boys and girls to eat?

If the children's dining room, or the nook where they have their meals, is pleasant and the furnishings interesting and attractive, their appetites are likely to be much benefited. And since happy dispositions usually accompany good appetites, life is in this way made more cheerful for the entire family.

To give freshness and variety, the table, the chairs, and the woodwork of the room should be repainted occasionally. A built-in cupboard, either with or without glass doors, will be found to be very convenient and will add chairm to the room. Father or Big Brother may be able to make this.

The room should be well lighted and the electric fixtures carefully placed to protect precious eyes. Only frosted bulbs should be used, and pretty shades—in a color to harmonize with the furnishings and decorations of the room—may easily be made or purchased.

For use on some days in the early autumn or late spring, when the furnace is not running, a small electric heater is a great convenience and comfort.

There should be at least one or two pictures on the walls of the dining room or nook. A resourceful mother, whose small son and two daughters are fond of Robert Louis Stevenson's *A Child's Garden of Verses,* has the framed illustrations of several of the poems hanging where the children can see them while they are at their table.

The new composition tablecloths are finding their way into many homes. These come in pleasing colors and varied patterns. They do not have to be laundered as they are quickly cleaned with a damp cloth. Where the children are not too young, however, or if they have been carefully taught with regard to neatness, the cotton or linen cloths—with cunning animal and various other figures done in a running- or cross-stitch—are dainty and give a great deal of pleasure. Many of these have napkins to match.

Pretty, interesting, and sometimes amusing are the dishes designed for young children. Many are on the market again; and in comparison to the cost of the plain ones, they are not expensive. The ware is usually heavey, but shaped so that none of the pieces are difficult for the children to hold. If you let your girls and boys help select their dishes, they will be likely to take special pleasure in them. It is not necessary to buy a full set in the beginning; the children will delight in adding to the collection from time to time. They may choose a set decorated with quaint Dutch figures, their jolly Mickey Mouse, or with one of the bird patterns so well loved by the little folks.

"Good morning, Birdie. You up already for breakfast?" was a five-

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

SOUTHERN CONVENTION PILGRIM FELLOWSHIP.

For the first time since 1942 the Southern Convention Council of Pilgrim Fellowship has held a week-end of planning. On September 14 and 15, the new Council officers, who were elected at Waverly, Virginia, in April, along with four Commission heads elected at Camp Crabtree, and the presidents of the Pilgrim Fellowships of each conference in the Southern Convention, met at Elon College to plan the work for the coming year.

This group held a lengthy discussion on the publishing of a Southern Convention paper for the young people. This paper is to carry news in addition to that which appears on the Pilgrim Fellowship Page of THE CHRISTIAN SUN each week. Baxter Twiddy was elected editor of the proposed paper. A name has not, as yet, been selected. It will probably appear every two months after publication begins.

Considerable discussion centered around the sending out of packets of informative materials for use among the various young people's organizations. This packet is to include a letter of explaination and materials on Missionary Action, Social Action, program helps and other helpful information.

It is the hope of the Council that visiting teams will be organized within each conference for the purpose of going out to organize new Pilgrim Fellowship groups and to strengthen and help those already organized. These teams will tell what happened at Council meetings and explain the purpose and program of Pilgrim Fellowship.

In the coming year a pre-Council retreat is being planned so as to keep these Council meetings out of our Young People's Training Camps.

At the meeting at Elon a budget of $3,000.00 was agreed upon and adopted as our goal for the Southern Convention.

The Council members present were: Baxter Twiddy, president; Catherine Cooper, vice-president; Alice Lee Davis, secretary; Evelyn Moore, Ann Truitt, Tessie Zimmerman, Vivian Walker, Bill Scott, Floyd Savage, Bland Leebrick, and Miss Betty Chicoine who is now employed in the Southern Convention Office.

ALICE LEE DAVIS,
Secretary.

SUFFOLK YOUTH FELLOWSHIP.

The Youth Fellowship of the Suffolk Christian Church held a Council meeting Monday night, September 23, to make plans for the work of the new year which begins October 1st. Johnson Turner presided and other officers present and serving with him were: Ann Truitt, vice-president; Mary Elizabeth Burton, secretary-treasurer; Membership Committee—Billy Taylor, chairman, J. Parker Cross, Jr., Betty Hancock; Program Committee, Jean Shalleress, chairman; Claude E. Eley, Nancy Speight, and Miss Virginia Brinkley, adult counselor; Project Committee, Nell Bradshaw, chairman, John Truitt, Jr., Eleanor Williams, and Mrs. John G. Truitt, adult counselor; Social Committee, Julianne Brinkley, chairman, Margaret Taylor, Anne Wright, and Miss Mamie Sasler, adult counselor.

Miss Virginia Brinkley outlined the work of the Youth Council for the year, setting forth the work of each committee, and officer. The group then divided into committee-units and formulated plans which will presented at the regular Sunday evening meeting. The first project accepted by the Youth Fellowship is the delivering of the offering envelopes to the church membership on the fifth Sunday afternoon.

REPORTER.

NEWPORT NEWS.

Always, about this time of the year, it has been the custom of the Young People's Christian Endeavor Society of the First Congregational Christian Church of Newport News, Va., to submit a resume to the readers of THE CHRISTIAN SUN of the work carried on by our society during the preceding year. All of our regularly planned socials, our Christmas pre-carol service and our full schedule for Youth Week—our home and foreign mission study books—our lenten activities—all the requirements to place our society on the Standard of Excellence—and last of all our Sunday afternoon outings and vesper serivces during July and August go to make up our yearly schedule of activities.

This has been a very outstanding year inasmuch as so many of the boys have returned from service and are taking so active a part in all our activities. In December, 1945, we formally opened our new educational building. Because of the recreational facilities now available, we have held many of our monthly socials and youth banquets in the new fellowship hall. On Tuesday night the Christian Endeavor Society usually meets in the fellowship hall for ping-pong and other games. One of the highlights of our year was the interdenominational social held shortly after the opening of our new building with the neighboring Methodist and Presbyterian Young People's Societies entering into the fellowship and fun with our society.

JANE COLLINS,
Reporter.

CHILDREN'S PAGE.

(Continued from page 10.)

year-old boy's greeting to a bluebird on his cereal dish.

Do not fail to have a centerpiece. Here mothers and children may exercise their ingenuity to the limit. In the city, this decoration must often consist of artificial leaves, flowers, or bright berries.

A toy pony standing knee-deep in artificial grass and a toy fox terrier sitting alert and watchful help to make up the centerpieces most frequently in demand by three friends of mine—two boys and their younger sister. Older children in another family prefer the pretty plaster figure of a dashing guitar-player performing on a stage bedecked with blossoms.

In the country, the children gather the flowers, leaves and berries for these centerpieces and for the vases which are sometimes used. They also arrange the bowls of fruit for their tables.

Usually the children have at least some of their meals in the same room and at the same time as other members of the family — this is often necessary and sometimes really desirable—but they may still have their own small table and chairs, their pretty dishes and attractive centerpiece. You will be fully repaid for the extra effort and the time it will take by the children's enjoyment and good appetites.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PAUL MAKES A NEW START.

Lesson II—October 13, 1946.

Memory Selection: *Faithful is the saying, and worthy of all acceptation; that Christ Jesus came into the world to save sinners.*—I Timothy 1:15.

Lesson: Acts 8:1-3; 9:1-9a; 22:4-16; 26:9-18; I Corinthians 15:8-10; Galatians 1:11-16.

Is Conscience a Safe Guard?

"I verily thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth." On another occasion Paul said that he had lived in all good conscience until this day. He evidently thought he was telling the truth. His conscience had been his guide. But he had done things that were contrary to the name of Jesus Christ. Conscience is not infallible. Conscience is not always a safe guide. But one had better follow the best conscience he has and he will have more light. If the light that is in us is darkness, then we are in darkness indeed.

Let the Redeemed of the Lord Say So.

Paul had no hesitancy in telling about his religious experiences. And he did not have to be in a "class meeting" or a testimony meeting either. On two occasions as recorded in Acts, and in each case before officials, Paul told of his conversion. To be sure that is not all Paul had to talk about. He had had many fresh experiences of Christ in the succeeding years. Alas, for the man who has nothing new to talk about, no new heart-warming, heart-changing experience since his conversion. But let the redeemed of the Lord say so. If one believes let him speak.

All Out for God.

This fellow Paul was a "whizz-bang" before he was converted. He was a regular "ball of fire." He not only persecuted the Christians in Jerusalem, but he went far and wide, even unto Damascus to persecute Christians. He did with his might what his hand and his head and his heart found to do, before he was converted.

And he had the same spirit after he was converted. He went all out for God. He gave himself with the same enthusiasm for God that he had given against God before his conversion. It is too bad that so many of us do not give ourselves with enthusiasm to the things of the Kingdom as we do to the things of the world. Usually God would have us elevate, or as the psychologists say "sublimate" our passions and appetites and ambitions and impulses when we are converted.

This man Paul was a critical and crucial figure in the life of Christianity. God needed a big man, big in mind, big in heart, big in spirit for such a time as Paul lived in. Paul was perhaps the one man in the Roman empire that could do what needed to be done. And God made sure of his man. His experience on the Damascus Road was so vivid and so vital that he never had any cause to doubt Christ's living presence or His transforming power after that experience. That is usually the case. If one studies the history of the men and women, both in the Bible and in history, who have been key men and women he will find that, generally speaking, they had a great and glorious experience of God. Their religion was rooted in a great reality. To be sure their experience was not all alike—perhaps no two of them had the same experience. But it was real and rugged.

Hard to Kick Against the Goads.

"It is hard for thee to kick against the goads." It is the figure, familiar to the people of that day, of an ox, kicking when harnessed to the plow, and every time he kicked, striking the sharp-pointed goad which the farmer used to prod him to greater action. Ah, the discomfiture and pain of the heart resisting Christ. It is, in truth hard to kick against the goads. Life will work only one way, Christ's way. So many people are carrying a heavy load, and working under tension because they are resisting their better nature and refusing Christ entrance into their lives.

A Minister and a Witness.

"For to this end have I appeared unto you, to appoint thee a minister and a witness." He was to tell what he knew, to bear his witness, and to be the servant of the people. That was God's purpose and plan for life. Christ himself said that we are to be his witnesses. A witness tells what he knows. Do you have anything to witness? To tell?

A Growing Experience.

"Both of the things herein thou hast seen me, and of the things wherein I will appear unto you." That is the hope and strength of the man of God. It would soon be stale and sordid stuff if one spoke only of the few experiences he had at the beginning of his Christian life. But there is more light to break forth from God's word. There are new experiences awaiting us along the road. There are new discoveries of the riches of grace in Christ. There are new adventures in the Christian life. We should live on tip-toe. We should face life expectantly.

A Great Calling.

"To open their eyes that they may turn from darkness to light, and from the power of Satan unto God, that they might receive remission of sins and an inheritance among them that are sanctified by faith in me." Every minister ought to read that sentence at least once a month. It would give a lift to his sermon preparation. It would keep him from scolding his people. It would transform his message from good advice to "good news." It would give him a new sense of the purpose and the power of the gospel. The minister is a man with a great and grand calling.

By the Grace of God.

"But by the grace of God I am what I am . . . the grace of God which was with me." No boasting here of what he was and what he did. He had a great deal of which to boast, humanly speaking. But he knew he was what he was by the grace of God. There is no such thing as a self-made man. Men are what they are by the grace of God.

It Can't Be Poured in a Mould.

Paul had a great experience. But his experience cannot be made the standard of every conversion. There have been many fine, and faithful and fruitful Christians who never had such an experience as Paul had. The basic thing is an experience of Christ. The method may vary, and does not matter a great deal, if one has that. God does not pour his children into the same mould. The man who says that unless every other man is converted just like he was converted goes beyond the Bible, or better put, goes outside the Bible for his authority.

Truth in scientific terms must be accepted within the limits of scientific knowledge and the qualifications of the speaker. The true scientist hesitates to speak outside the field of his special training.

JEWS AT THE CHURCH DOOR.

(Continued from page 5.)

There is a notion widely prevalent among Christians that any attempt to interest Jews in the Christian faith or win them to the discipleship of Christ is ineffective. It would be foolish to deny that there are difficulties in the way of an approach to Jews by Christians. But they are not found where they are supposed to lie—in doctrinal or Biblical impediments. They are chiefly historical and p e r s o n a l — in the long estrangement that has existed between Jews and Christians through the centuries, and in the personal prejudices that Jews have encountered in contacts with their Gentile neighbrs. Jews are always on guard against efforts by Christians to proselyte them. But the task of the Christian is not to force his faith upon Jews, but to help them through disinterested kindness and sympathy to understand what Christianity really is. Christianity has an appeal to Jews that captures both mind and heart when they come under the influence of its spirit in the lives of those who are loyal to Christ. Practically all Jews who have been won to Christ bear testimony that the determining factor in their conversion has been the sincere and friendly interest of some Christian whose devotion to Christ has won them into fellowship with their Master.

Instead of being ineffective, experience has demonstrated that work for the Jews is more productive than for any other non-Christian people. In proportion to the efforts put forth, no other field can show such encouraging results. Here in America thousands of churches have Jews in their membership. The total number has been estimated at 100,000. But much more important than the number is the quality of service these Jewish followers of Christ have brought into the churches to which they belong. Christ not only satisfies their spiritual longings and aspirations, He sets them on fire with zeal for the extension of His cause. One pastor, in introducing me to a handsome capable - looking woman, said: "I want you to meet the president of our Woman's Society." Afterward, he said: "You wouldn't know it, but her father and mother are orthodox Jews. She is the most influential woman in our church." Another pastor said: "I have three Jews in the membership of my church. One of them is a church officer, a prominent business man. He has a men's Bible class of over sixty on Sunday afternoon." A third pastor said: "I have five Jewish families in my church. Two of the men and one woman are church officers. Frankly, these families are among the most dependable. I wish I had more like them." And in like manner hundreds of other pastors can testify.

There is real romance in work for these people, for, as Professor Macgregor has said: "We are concerned not with any time or torpid folk, but with one on which God Himself has laid His hand, and over which His purpose still is brooding." Here in America, in this time of fresh beginnings for Israel, thousands of pastors and churches have the opportunity, not only of ministering to individuals who are heart-hungry for God, but of falling into step with the the most loyal in our church, and the divine purpose to which Christ Himself gave His life and behind which still lie the sure promises of God.

FURLOUGH FROM INDIA.

(Continued from page 8.)

of South India for 25 years. This is his third furlough. With Dr. Wilder is his wife, Mrs. Harriet Wyman Wilder, and two of his four sons, Donald and David.

Dr. Wilder, who is the son of Mrs. M. W. Wilder of 70 Myrtle Street, Melrose, Mass., and a brother of Howard B. Wilder, principal of the Melrose High School, is head of the Pierce Memorial Hospital for men in Madura, India. In 1937 he received the coveted silver Kaiser - I - Hind medal, a decoration bestowed by the Indian government for distinguished service to the people of India in social and educational work.

When Dr. Wilder began his work in Madura he had only a small hospital with no water system, no lights, except kerosene lamps and lanterns and no privacy for either examinations or operations. He recalls the difficulty of keeping serums and vaccines from spoiling and emulsion from slipping off X-ray films, because Madura is said to be one of the three hottest spots on earth, and the thermometer runs from 100 degrees to 108 degrees in the shade for days at a time with little or no drop at night.

In 1930, Dr. Wilder began raising funds for a new building and today he has a hospital with most of the equipment found in a similar western institution. This hospital serves an area where the ratio of hospital beds to population is about one to every 4,900 persons.

Working closely with the government Health Offices and with the friendly cooperation of other physicians, Dr. Wilder's hospital has made great strides in checking Tuberculosis which is one of the tremendous problems in South India. "Fully 90 per cent of the people in India's villages are unable to procure proper medical care," says Dr. Wilder, "and while more patients than formerly can now get in to central hospitals in some areas, there are still untold numbers who have no medical help whatever." Looking ahead, Dr. Wilder dreams of a group of clinics in villages manned by trained Indians and tied up to the mother hospital in Madura.

The problem of medical work in India are the same as those of a doctor in America plus a lot more. Much of caste feeling centers around food and so when a Hindu patient is convalescent and needs eggs, but will not eat them because meat is taboo to the Hindu, Dr. Wilder gets around it by writing on the chart: "One egg twice a day night and morning," and the patient takes it—for medicine—not food.

The Indian also likes to have all his family present and often they wish to fix his meals. "The Indian is a great home body and being separated from his family sometimes retards progress toward health," says Dr. Wilder. So Pierce Hospital allows the patient to see his family and eat the food they have cooked just so long as it is consistent with his diet.

Mrs. Wilder has been doing a very effective piece of work along the lines of literacy, using Roman Tamil.

MISSIONARY TO SHANGHAI.

Rev. and Mrs. Jerald Hood Snavely of 117 North Rotherwood Drive, Evansville, Indiana, have been appointed as Associate Missionaries of the American Board of Foreign Missions, Boston, Mass., for service in China. Mr. Snavely has been serving for two years as a chaplain in the U. S. Navy, during which period he was stationed for some time in China.

He has accepted a call to become pastor of the Community Church in Shangai and hopes to sail on or about October 4. This church, which is the only English speaking American church in Shanghai, has a very large proportion of Chinese in its membership as well as Westerners.

Born in Wooster, Ohio, the son of Rev. and Mrs. Frank H. Snavely of 39 N. 7th Street, Columbia, Pa., and educated at Findlay College and Yale

(Continued on page 14.)

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

The Convention designated the months of October, November, and December as the months in which the Christian Orphanage can make a special appeal for contributions. We are happy that they designated these three months for this purpose. Our Thanksgiving offering is made during November and December. The Christian Orphanage has been taking a special Thanksgiving offering all these years.

It started out as its plan to finance the orphanage by asking the Sunday schools for a monthly offering, the churches and Sunday schools for a special Thank Offering, and also appealed to individuals for offerings to help support the little children here. We have never changed our plan. All through the years it has worked. Forty years you have been given an opportunity to make a special offering to help support the orphanage. It has really become an annual thing to look forward to. We rather think you would be disappointed if your church did not give you the opportunity to make an offering to help the children here. You cannot help but realize that they need your help. God has richly blessed us with bountiful crops this year, and the prices you are getting for your wheat, corn, tobacco, and cotton are high. You are able to give! "Freely ye have received, freely give."

During the months of November and December we will give you an opportunity to show your love for these little children. They are lovely little fellows with strong bodies and bright minds, ready to make good if they are given an opportunity. How do you know but some day when you are sick and need a nurse, that some girl you help to support here, may be your nurse, and bring you back to health again? It would really make you feel good to know you had helped give her a chance, and that she had made good and had come to your rescue in the time of need.

We have many nurses in the field of nursing now; those you have helped through the years. They have made good and are a credit to the institution that mothered them, when they were helpless and in need. They love the institution that came to their rescue, and by your contributions, made it possible for them to have an opportunity which might have been denied them.

Chas. D. Johnston,
Superintendent.

REPORT FOR OCTOBER 3, 1946.

Amount brought forward		$7,670.74
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Pleasant Union		25.00
Eastern Va. Conference:		
Liberty Spring .....$	1.00	
Mt. Zion	13.03	
Rosemont	25.00	
Portsmouth, First	9.19	
		48.22
N. C. & Va. Conference:		
Bethel		5.85
Western N. C. Conference:		
Hank's Chapel.....		7.11
Total from churches for the week		$ 86.18
Total from churches for the year		$7,756.92

MISSIONARY TO SHANGHAI.

(Continued from page 13.)

Divinity School, Mr. Snavely taught high school and engaged in business before going into the ministry.

Mr. Snavely married Bobbie Watson, R.N., daughter of Mr. and Mrs. Robert A. Watson of Evansville, Ind., and they have one daughter, Suzanne, eleven months old. Mrs. Snavely was born in Eldorado, Ill., and educated at the local schools. She is a graduate of the Illinois Masonic School of Nursing and in 1943 enlisted as a Navy nurse, serving for two years.

Mr. Snavely served as a Student Pastor of the Evangelical and Reform Church in Findlay, Ohio, and as Pastor of the Methodist Church in Rocky Hill, Conn. For the year 1943-1944 he was Assistant Pastor and Director of Religious Education at the United Congregational Church, Bridgeport, Conn. In 1944 he enlisted in the U. S. Navy as a chaplain with the last ten months of his tour of duty spent in Shanghai.

In Shanghai Mr. Snavely was in constant contact with the civilian churches and started a youth fellowship on Sunday evenings for military personnel which was also opened to Chinese young people. The attendance became so great that it was necessary to issue tickets.

QUARTERLY REPORT.

Following is the financial report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference, for quarter ending September 15, 1946:

Balance on hand last report ...		$ 234.48
RECEIPTS.		
Women's Societies. (On Apportionment.)		
Antioch .....$	3.65	
Bay View	15.00	
Berea (Nansemond)	24.40	
Berea (Norfolk)	19.00	
Bethlehem	38.00	
Christian Temple	89.50	
Cypress Chapel	57.00	
Dendron	17.85	
Elm Avenue	12.50	
Eure	12.00	
First, Norfolk	18.75	
First, Portsmouth	30.00	
First, Richmond	12.50	
Franklin	77.00	
Holland	20.00	
Holy Neck	42.50	
Hopewell	2.65	
Isle of Wight	6.00	
Johnson's Grove	5.00	
Liberty Spring	65.00	
Little Creek	12.50	
Mt. Carmel	5.79	
Newport News	30.00	
New Lebanon	20.00	
Oak Grove	7.50	
Oakland	43.75	
Rosemont	120.40	
Second, Norfolk	15.00	
South Norfolk	15.00	
Shelton Memorial	7.00	
Shelton Memorial (Young Women)	10.00	
Spring Hill	5.00	
Suffolk	160.00	
Suffolk (Staley Society) .	110.20	
Union (Southampton) ...	11.80	
Wakefield	11.85	
Waverly	13.50	
Windsor	19.85	
Windsor (Miss. & Aid So.)	15.00	
		1,202.44
Young People.		
Antioch .....$	3.75	
Bay View	1.25	
Berea (Nans.)	9.00	
Bethlehem	25.00	
Burton's Grove	7.50	
Christian Temple	8.50	
Cypress Chapel	15.00	
Eure	4.00	
First, Portsmouth	6.25	
First, Richmond	2.00	

(Continued on page 15.)

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES.

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One Year.....$2.00

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

HANBURY.

In loving memory of my darling husband and sweetheart, Cary Edward Hanbury, who passed away one year today, September 17, 1945, to his Heavenly home. God called my darling husband one year ago today.

How I've missed you sweetheart, since God took you away. Your gentle hands and sweet smiles are just a memory. Your sweet face I know I will see again.

You are always in my thoughts no matter where I go; I am sad and lonely because dear I loved you so. I know you have gone to dwell with Jesus forevermore.

Darling, I am going to meet you over on that Golden Shore. There's a vacant chair that no one can fill. The tears, darling, I've shed for you I am shedding still; I miss you sweetheart, my heart is sore, as time goes by I miss you more.

I know you have gone to Heaven, that beautiful land, a beautiful mansion not made by hand. I loved you derly, darling sweetheart, it made me so sad when we had to part.

My life is so lonely, my heart is troubled so, but some sweet day, my darling, we will meet on Canaan shore; darling sweetheart, how I miss you but I know it was God's will.

His devoted wife,
IDA V. HANBURY.

LILLY.

Edward Marcus Lilly, 68, of LaCrosse, Va., died Saturday, June 1, 1946, at a Richmond hospital. He had been in ill health for some time.

Mr. Lilly, a native of Waverly, had made his home in LaCrosse the past 14 years, where he was agent for the Southern Railway. He was a deacon in Waverly Christian Church and an active member of the Masonic Fraternity and the Order of Eastern Star.

He is survived by his wife, Mrs. Gertrude Grizzard Lilly; three sons, Rodman Grizzard Lilly of Richmond; Henry Marcus Lilly of Seaboard, N. C.; and James Davis Lilly of LaCrosse; two brothers, P. H. Lilly of Rustburg and C. C. Lilly of Suffolk; four sisters, Mrs. Ida M. Spain of South Norfolk; Mrs. W. H. Whitehorne and Mrs. J. L. Whitehorne of Portsmouth, and Mrs. J. B. Smith of Charlotte; two grandsons and one granddaughter.

Funeral services were held Monday afternoon, June 3, at Frank A. Bliley Funeral Home, Richmond, with burial in Forest Lawn Cemetery, Richmond.

QUARTERLY REPORT.

(Continued from page 14.)

Franklin	6.75	
Holland	4.00	
Holy Neck	17.00	
Liberty Spring	16.00	
Mt. Carmel	6.00	
Newport News	12.00	
Oak Grove	2.00	
Oakland	9.00	
Second, Norfolk	2.00	
Spring Hill	8.00	
Suffolk	18.00	
Union (South.)	6.15	
Waverly	10.00	
Windsor	12.20	
		211.35

Juniors.

Bay View	$ 1.25	
Berea (Nans.)	18.75	
Bethlehem	9.00	
Christian Temple	8.10	
Cypress Chapel	16.50	
Eure	1.00	
First, Portsmouth	3.00	
First, Richmond	.50	
Franklin	8.00	
Holland	6.00	
Holy Neck	7.00	
Liberty Spring	11.25	
Mt. Carmel	2.50	
Newport News	5.00	
Oakland	2.75	
Rosemont	10.85	
South Norfolk	15.00	
Suffolk	10.00	
Union (South.)	3.00	
Waverly	5.29	
Windsor	8.61	
		153.35

Cradle Roll.

Antioch	$ 3.40	
Bay View	12.00	
Berea (Norfolk)	1.00	
Bethlehem	43.68	
Cypress Chapel	22.17	
Eure	1.00	
First, Portsmouth	6.00	
First, Richmond	7.36	
Franklin	1.50	
Holland	11.72	
Holy Neck	20.00	
Liberty Spring	12.00	
Mt. Carmel	54.13	
Newport News	32.56	
Oak Grove	6.15	
Oakland	4.00	
Rosemont	5.41	
South Norfolk	3.00	
Suffolk	26.25	
Union (South.)	8.12	
Waverly	3.50	
Windsor	12.15	
		297.10

Thank Offering.

Bay View	$ 5.00	
Damascus	5.00	
Mt. Carmel	10.00	
Spring Hill (Y. P.)	5.00	
		25.00

Life Memberships.

Cypress Chapel	$ 10.00	
First, Portsmouth	20.00	
Franklin	20.00	
Holy Neck	10.00	
Isle of Wight	10.00	
Liberty Spring	10.00	
Mt. Carmel	10.00	
Newport News	20.00	
Oakland	30.00	
Rosemont	10.00	
South Norfolk	10.00	
Shelton Memorial	10.00	
Windsor	20.00	
		190.00

Memorials.

Antioch	$ 10.00	
Cypress Chapel	20.00	
First, Norfolk	10.00	
First, Portsmouth	10.00	
First, Portsmouth (two infants)	2.00	
Newport News	10.00	
Suffolk	10.00	
Wakefield	10.00	
		82.00

Friendly Service.

Waverly (Carroll County)		5.00
Total		$2,166.24
Grand total for Quarter		$2,400.72

DISBURSEMENTS.

Gurley Press	$ 8.50	
Franklin Printing Co.	5.50	
Mrs. W. V. Leathers, Treasurer	2,166.24	
		2,180.24
Balance in Treasury September 16, 1946		$ 220.48

Respectfully submitted,
MRS. W. B. WILLIAMS,
Treasurer.

A man cannot climb the ladder of success and keep one foot on a bar-rail.

RELIGIOUS EDUCATION NEEDED

These Statements, Written at the Request of the International Council of Religious Education, Endorse Its Sixteenth Continent-Wide Observance of Religious Education Week.

RESPECT FOR DIGNITY OF MAN IMPERATIVE

This is a time of vast unrest and reckless social strife for which, in my opinion, there is but one cure: a practical application of the faith of our fathers. In this hour, we need to hear again and to observe the lessons of charity, tolerance, understanding and respect for the dignity of man which I am afraid have been somewhat forgotten.

We are strong materially as perhaps never before. But spiritually, we are a shadow of what we ought to be. And material things are without value unless things of the spirit walk with them hand in hand.—Eric Johnston.

* * * * *

RELIGION AND CHRISTIAN TEACHING PRIMARY IN HOPES FOR FUTURE

Religion has been a basic factor in American culture since our forefathers landed on our shores. From it have stemmed our highest ideals. Christian education has been a molding influence in character development in our youth all the way from kindergarten to college. Resulting values, to the individual and the nation, have been conspicuously evident in peace and in war. Unnumbered men and women have found faith and courage for daily living in the spirit and precepts of the Christian way of life and even in the trials and sufferings of war, have been strengthened to make the sacrifices and endure the sorrows that have come to them.

Now, as we face the greater and more critical problems of peace, the place of religion and the understanding of its values as they are interpreted through Christian education seem to me to be primary in all our hopes and plans for the future.—Admiral Chester W. Nimitz.

* * * * *

DEVELOPING CHARACTER TRAITS URGED

Man has three basic component parts—his body, his brain and his soul.

The first two elements of this Trinity of Life are possessed by nearly all members of the Animal Kingdom. But the third element—the Soul—is a divine endowment—the priceless gift of God who created Man in His of life **is** and **must be** the treasure of his God-given spiritual power.

In this day and age when we spend so much thought, time and money on attaining physical perfection of our Youth—and even more time,

To all mankind, therefore, the greatest gift own image.

thought and money on expanding the intelligence of our young people—I feel that we do not spend half enough time, thought and money on developing the character-making traits of religious consciousness of the boys and girls who **are** America.

The Pilgrim Fathers, the pioneers and settlers, made this country great because they had the strength to work; the ability to think and faith to pray.

Even as strong bodies, able minds and sturdy souls were needed to build order out of Wilderness of yester-year, so those very traits are required now to create order out of the economic, social and spiritual Be-wilderness of today.—Eddie Rickenbacker.

* * * * *

SPIRITUAL RECOVERY MUST BEGIN IN THE HOME.

That great casualty of the war, the Christian home, has left us much poorer both in the Service and in civil life. Anything that can be done to restore the home, with all its implications, will add to our spiritual recovery as a Christian people.

One of the most potent factors in our recovery acceleration could be the part played by the church-connected college. Here character is both taught and caught in the intimate life of the smaller Christian campus.—Major General Luther D. Miller, Chief of Chaplains, U. S. Army.

* * * * *

SPIRITUAL DISCIPLINE NEEDED

Much is currently being said about the need for realism in discussing and evaluating the problems of the day. Religious education can contribute inestimably to a sound realism, for, as G. K. Chesterton has said, religion is the sense of ultimate reality. Lacking a truly religious base, much of the supposed "realism" of the time will prove to be a dangerous illusion.

In the troubled world of today, where standards and values sometimes seem to change almost overnight, one thing which remains immutable is the pressing need for all Christians to acquire a discipline of the spirit. Without this spiritual discipline, we cannot hope to expand and strengthen our freedom at home, or to create dynamic and beneficial relationships with our neighbors abroad. With it, we can play a tremendous part in working towards the common goal of all mankind—a world free from fear, want, and intolerance.—Dean Acheson, Acting Secretary of State.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, OCTOBER 10, 1946. NUMBER 40.

Ten Commandments for Giving

1. Thou shalt remember that churches cannot operate without money to meet expenses.
2. Thou shalt pledge thy share to meet regularly the financial needs of the church.
3. Thou shalt make contributions which match thine income and expenditures.
4. Thou shalt not permit secrecy of pledges to cloak inadequate gifts, God knows your ability.
5. Thou shalt not value the total gifts so much as the sacrifice involved.
6. Thou shalt not offer wornout alibis for ungenerous or unpaid obligations.
7. Thou shalt not speak of church giving as charity, but as a great investment.
8. Thou shalt not put the things of Christ into the last place.
9. Thou shalt remember that all of us would be pagans but for Christ and the church.
10. Thou shalt remember that the church budget should be pre-pledged.

DR. A. F. MCGARRAH (Temple Baptist Messenger),
Salt Lake City, Utah

NEWS AND VIEWS

Dr. I. W. Johnson assisted Rev. Guy H. Veazey in special services at Bethlehem Church, Valley of Virginia Conference.

Rev. W. J. Andes is conducting evangelist services this week in the Memorial Evangelical and Reformed Church, Winston-Salem, N. C.

Dr. Albert W. Palmer, moderator of the General Council, will be one of the speakers at the Virginia Convocation of Churches which will be held in Lynchburg in February, 1947.

Mrs. Howard Stone Anderson of Washington, D. C., was the interesting and popular speaker at the Eastern Virginia Woman's Missionary Conference which met last Thursday at Holland. There was a record attendance.

On October 6, Rev. Murdock W. Butler observed his 87th birthday. He is at present time making his home with a daughter in Roanoke, Virginia. Until last year Mr. Butler was pastor of the Wakefield pastorate.

Rev. G. D. Hunt announces that the annual meeting of the East Alabama Association of Congregational Christian Churches will be held at New Hope Church in Chambers County on Wednesday after the second Sunday in October.

The North Carolina and Virginia Woman's Conferences—at United Church, Raleigh, N. C., Tuesday, October 1, and at the Christian Church, Holland, Virginia, Thursday, October 3, were well attended and inspiring programs were rendered.

The Rev. Arthur A. Rouner, former pastor of North Congregational Church, Portsmouth, N. H., preached for the first time as pastor of Cadman Memorial Church, Brooklyn, on last Sunday. He succeeds Dr. Moses Lovell, who had succeeded Dr. S. Parkes Cadman at the Old Central Congregational Church.

The Wakefield pastorate under the leadership of Rev. Carroll H. Beale, pastor, has had an interesting and successful summer. Mr. and Mrs. Beale moved into the parsonage in August. Rev. R. E. Brittle assisted in the meeting at Barrett's, where there were five additions. Rev. H. E. Crutchfield assisted in the meeting at Wakefield and there were five additions. A young people's society has been organized.

The Alamance County Fellowship of Congregational Christian Ministers, recently organized, sponsored an advertisement of the Congregational Christian Churches of the area in the Burlington *Times-News* on Friday, October 4, calling special attention to World-Wide Communion Sunday. The names and location of fourteen of our churches with their pastor appeared with an invitation to attend the services. This should be followed by other areas where we have a concentration of churches.

DR. ERNEST M. HALLIDAY.

Dr. Frank Laubach, who has just returned from the Paris Peace Conference will make two address in Richmond on Friday, October 11. He will speak at 12:00 noon, in the Ginter Park Methodist Church, before the annual meeting of the Virginia Council of Church Women and at 8:00 o'clock, he will address a mass meeting at the First Baptist Church, Boulevard and Monument Avenue, under the auspices of the Virginia Council of Churches. The public is invited to each of these services. Dr. Laubach's addresses will be built around the general theme of "Prayer and Our Present World Situation." Richmond will be the first of twenty-five strategic centers across America to hear Dr. Laubach. He is being sponsored nationally by the Laymen's Missionary Movement.

SECRETARY OF HOME BOARDS RETIRES.

Dr. Ernest M. Halliday of New York city and 2 Grace Court, Brooklyn, New York, distinguished churchman and home missionary administrator for 25 years, retired from active service on October 1.

A leader in interdenominational groups Dr. Halliday was chairman of the committee which in 1935 prepared the National Comity agreement which was entered into by the Boards of six of the larger denominations—Northern Baptist, Congregational Christian, Episcopal, Evangelical and Reformed, Disciples, Methodist and Northern Presbyterian. This agreement provides for joint planning in the national mission work of these denominations and for the elimination of competitive expenditures.

Virtually born into home missionary work, Dr. Halliday is the son of a pioneer "circuit rider" and his birthplace was L'Anse, Michigan, up in the north country. His first pastoral charge was in the sawmill town of Ontanagon, Michigan.

He planned to enter law and after completing his course at the University of Michigan was admitted to the bar. A successful debator and public speaker, representing his university in intercollegiate debates, he later taught public speaking at the University of Illinois and at Columbia University.

Prepared for the Christian ministry at Union Theological Seminary, Dr. Halliday was ordained in 1913 and was pastor of the Ocean Park Congregational Church, Brooklyn, N. Y., at the time of his election as a secretary of the Congregational Board of Home Missions. In this post he served as head of the Church Extension Division which involves financial and legal matters as well as the planting and nourishing of new churches in the U. S. A.

Dr. Halliday has served as a member of the General Commission on Army and Navy Chaplains and as chairman of the Congregational Christian Committee of Ecclesiastical Endorsement for the Chaplaincy. He is a member of the Department of National Religious Radio of the Federal Council of Churches of Christ in America and is a trustee of the American and Foreign Christian Union.

During 1935-36, Dr. Halliday acted as president of the Home Missions Council of the United States and Canada which represents some 23 denominations. He is a trustee of

(Continued on page 11.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent.*

NEW FIELD WORKER FOR THE SOUTHERN CONVENTION.

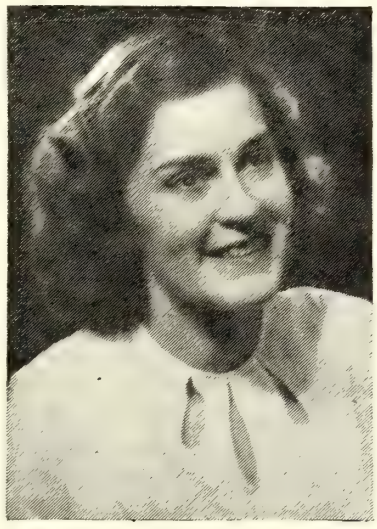
Miss Elizabeth Chicoine is the new Field Worker for the Southern Convention of Congregational Christian Churches in the promotion of Christian Education, Young People's Work and Woman's Work among the churches of North Carolina and Virginia.

Miss Chicoine is the daughter of Rev. and Mrs. Victor B. Chicoine, formerly of Winter Park, Florida, now of North Adams, Massachusetts. She attended Rollins College, Winter Park, and graduated from Florida State College for Women, Tallahasse, where she received the A. B. degree in Education. In college she was a leader in the religious and student activities, and was a member of "The Mortar-Board," Kappa Delta Pi, and French honorary societies. She served as co-chairman of the Religious Emphasis Week and the Chain of Missionary Assemblies. She was college representative and also Secretary of the Congregational Christian Young People's Pilgrim Fellowship in the Southeast.

Miss Chicoine has been a successful public school teacher in Florida and in Massachusetts, and has served as counselor and teacher in Young People's Summer Conferences and in Vacation Bible Schools. She has had considerable experience in directing youth and junior choirs and dramatics.

Much of Miss Chicone's experience in Christian Education and Young People's Work has been under the guidance of our own Miss Pattie Lee Coghill, and it was from Pattie Lee's influence that "Betty" has been led to dedicate her life to full time Christian service in Christian Education or Foreign Missions. Her father, Dr. Chicoine, is one of our most successful Congregational Christian pastors and leaders of youth. Coming from such a background of Christian devotion at home, training and experience, Miss Chicoine will find a place of great usefulness in the life of the churches of the Southern Convention.

For a number of years there has been a feeling in the Southern Convention that our work and opportunities demanded the addition of a Field Worker to the Convention Office staff. We are most fortunate in securing the services of Miss Chicoine. She is well qualified and is anxious to render maximum service to our Sunday Schools, Young People's Work, and the other interests of the Convention. Her office is located at Elon College, N. C., and we trust that the pastors, Sunday School workers, and the women will call upon her freely for counsel and service. She may be addressed: Miss Elizabeth Chicoine, c/o The Southern Convention Office, Elon College, N. C.



MISS ELIZABETH CHICOINE.

FALL DATES TO REMEMBER AND ACTIVITIES WHICH WILL STRENGTHEN THE CAUSE OF CHRIST.

October 20—Harvest Festival Sunday. A recognition of God's gift of food, and of the farmer as an important member of our fellowship. (Order special printed service—50c per 100—from the Congregational Christian Town and County Department, 287 Fourth Avenue, New York 10, N. Y.)

October 27—World Temperance Sunday. An opportunity to emphasize sound temperance habits as a Christian virtue and requirement.

October 30-31—Eastern Virginia Congregational Christian Conference, Newport News, Va., Rev. O. D. Poythress, President, South Norfolk, Va.

November 3-9—American Missionary Association Centennial Week. Recognition of 100 years of Christian service and right racial understandings. (Secure materials from the A. M. A. Division, The Board of Home Missions, 287 Fourth Ave., New York 10, N. Y.)

November 4—Woman's Board Thank Offering Service. Offering to go to Shaowu Mission. (If the 4th is not a convenient time, use nearest date possible during November. Secure material from Mrs. D. J. Bowden, Elon College, N. C.)

November 6-7—Western North Carolina Conference, Smithwood Church, near Liberty, N. C., Rev. H. V. Cox, President, Ramseur N. C.

November 10—World Order Sunday. Pray for peace and world understanding. An opportunity to see the world through the eyes and mind of Christ. (Secure material from the Council for Social Action, and Committee for War Victims and Reconstruction, 287 Fourth Avenue, New York 10, N. Y.)

November 12-13—North Carolina and Virginia Congregational Christian Conference, Union Church, R. F. D., Burlington, N. C., Rev. Joe A. French, President, 43 Montgomery St., Reidsville, N. C.

November 17—Men and Missions Sunday. Enlist the men in mission study, prayer, concern, and giving. (Secure material from The Layman's Missionary Movement, 19 S. LaSalle St., Chicago 3, Ill., or The Missions Council of Congregational Christian Churches, 287 Fourth Avenue, New York 10, N. Y.)

November 19-20—Eastern North Carolina Congregational Christian Conference, Wake Chapel, near Fuquay Springs, N. C., Rev. J. Frank Apple, President, 427 Rowland St., Henderson, N. C.

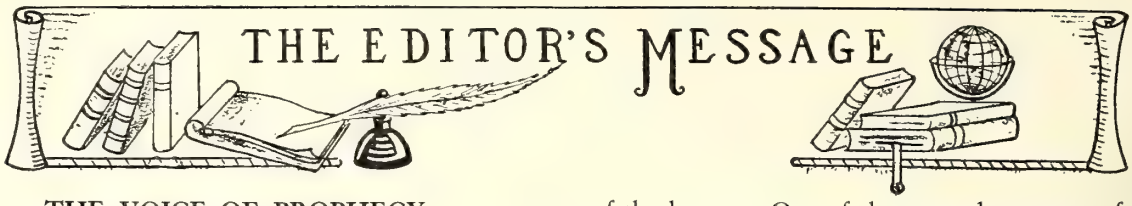
November 24—Thanksgiving Sunday.

November 28—Thanksgiving Day. Make Thanksgiving Sunday and Thanksgiving Day times of special gratitude. Remember in prayer and gift those less fortunate. Receive the *Annual Thanksgiving Offering for the Christian Orphanage.* Secure special envelopes from Mr. C. D. Johnston, Elon College, N. C.

December 1—First Sunday in Advent. The first four Sundays preceding Christmas constitute the Advent Season. Let us prepare for a Christian Christmas in 1946, remembering whose birthday it is. "In His name and for His sake" let us remember the needy, the lonely, and the discouraged. (Secure material from the Congregational Christian Committee on Evangelism and Devotional Life, 287 Fourth Avenue, New York.)

December 3—Eastern Virginia Christian Missionary Association, New-

(Continued on page 11.)



THE VOICE OF PROPHECY.

It is not necessary to await cataclysmic events for the fulfilment of prophecy. Every day witnesses the inexorable logic of the divine mandate in countless lives and events.

St. John recorded these words in his Revelation concerning the Church of Ephesus: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Situated near the mouth of the Cayster and on an important trade route from east to west, Ephesus, at that time, was the foremost city of the province. Not only as the seat of political interest and commercial activity, but also as a center of religious life, the city was conspicuous. But it was also the headquarters of magic arts, the warden of the Temple of Artemis, and one of the chief seats of emperor worship. The church is therefore admonished to bear in mind the high plane from which it has fallen, repent at once, and resume the attitude and activity exemplified at first; otherwise it would be deprived of its standing as a church.

The candlestick of influence, power and usefulness has been removed from many churches which proved recreant to duty. Church officials who trifle with their sacred obligations may expect no exemption from the divine decree. "I will remove thy candlestick." In the gradual elimination of inadequate ministers, or in the sudden defrocking of an apostate, one may observe the operation of the same divine law. Nations operate under the same mandate. To whom much is given, much is required. Failure to exercise the stewardship of opportunity results in default, demotion, and extinction. This has been true of one nation after another. America faces her hour of opportunity. Did a nation ever hold a candlestick with greater beauty and splendor? "Ye are the light of the world." But the candlestick may be removed. Penitence and devotion to first principles are the prerequisites of privilege in the divine order. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall be also reap."

THE WAGES OF SIN.

Biblical prophecy finds stark fulfilment at Nuernburg, Germany. Our easy, puny ideas of sin have been ruthlessly revised. Hermann Goering was sentenced to death by hanging for guilt or sin "unique in its enormity."

The Biblical insistence that "the wages of sin is death" was ignored by the Nazis. In the thinking of many people, sin had become fictitious as Santa Claus. A second World War was required to shock us into the realization of the enormity of sin.

Those who are reluctant to heed the pronouncements of the theologian need only turn to the findings of the lawyer. One of the great documents of our time is the opening statement for the United States of America in the case against the Nazi War Criminals by Justice Robert H. Jackson. Listen to his words: "We recognize that to plan warfare is the business of professional soldiers in every country. But it is one thing to plan strategic moves in the event war comes, and it is another thing to plot and intrigue to bring on that war. We will prove the leaders of the German General Staff and of the High Command to have been guilty of just that. Military men are not before you because they served their country. They are here because they mastered it, along with these others, and drove it to war. They are not here because they lost the war but because they started it. Politicians have thought of them as soldiers, but soldiers knew they were politicians. We ask that the General Staff and the High Command be condemned as a criminal group whose existence and tradition constitute a standing menace to the peace of the world."

As one continues to read this amazing document, it is apparent that the jurist has become the prophet. One is reminded of stern Amos crying, "Let justice roll down as waters and righteousness as a mighty stream!" The moral and ethical judgment of a Christian civilization is voiced in the stern and eloquent pleading of Justice Jackson: "No charity can disguise the fact that the forces which these defendants represent, the forces that would advantage and delight in their acquittal, are the darkest and most sinister in society—dictatorship and oppression, malevolence and passion, militarism and lawlessness. By their fruits we best know them. Their acts have bathed the world in blood and set civilization back a century. They have subjected their European neighbors to every outrage and torture, every spoliation and deprivation that insolence, cruelty, and greed could inflict. They have brought the German people to the lowest pitch of wretchedness, from which they can entertain no hope of early deliverance. They have stirred hatreds and incited domestic violence on every continent. These are the things that stand in the dock shoulder to shoulder with these prisoners.

"The real complaining party at your bar is Civilization. In all countries it is still a struggling and imperfect thing. It does not plead that the United States, or any other country has been blameless of the conditions which made the German people easy victims to the blandishments and intimidations of the Nazi conspirators.

"But it points to the dreadful sequence of aggressions and crimes I have recited, it points to the weariness of flesh, the exhaustion of resources, and the destruction of all that was beautiful or useful in so much of the world, and to greater potentialities for destruction in the days to come. It is not necessary among the ruins of this ancient and beautiful city, with untold members of its civilian inhabitants still buried in its rubble, to argue the proposition that to start or wage

an aggressive war has the moral qualities of the worst crimes. The refuge of the defendants can be their hope that International Law will lag so far behind the moral sense of mankind that conduct which is crime in the moral sense must be regarded as innocent in law."

The verdict, "guilty," has been rendered and the approaching executions will only add to the multiplied thousands of widespread evidences that "the wages of sin is death."

R. L. H.

A Chat About the Old Testament

By Herbert Gordon May

Professor in the Graduate School of Theology, Oberlin College, Ohio

The Old Testament is a part of our Chistian Scriptures. It is true that the New Testament, in contrast with the Old Testament, is concerned with the Christian movement. But we make a mistake if we think of the Old Testament as Jewish Scripture alone. The Old Testament is not something which the Christians merely took over from the Jews, and which is foreign to Christianity. The Christians did not steal the Old Testament. The first Christians, you will remember, were Jews, and they already had the Old Testament. A reading of the New Testament writings will show you the extent of the dependence of the early Christians and the early Christian church upon the Old Testament. And we feel particularly justified in reckoning the Old Testament a part of our Christian Scriptures when we appreciate the degree in which Christianity had its roots in Judaism. You cannot understand Christianity apart from the first century Juaism in which it was born, nor from historic Judaism as we find it in our Old Testament. To mention but one item, the important Christian teaching that one God should be worshipped by Jew and Gentile alike had long been the theme of a significant section of exilic and post-exilic Judaism, disclosed in the pages of our Old Testament.

You properly do not dissociate the problem of the significance of the Old Testament for today from the question of Scriptural inspiration. In what sense is the Old Testament the word of God? We must, of course, first ask a prior question. What is the Old Testament?

The Old Testament is the literature of a people who achieved a unique insight into the nature and will of God, and through whom God was able to make known his nature and will as through no other people in antiquity. It is the literature of a people who, thanks largely to the missionary activity of the Christian movement, were the instrument of a higher conception of God and a knowledge of his will for men were mediated to mankind. An anonymous prophet whose writings are found in the book of Isaiah foreshadowed the role which Israel was to play in human history. He represented the Lord as saying:

> I am God, and there is no other—
> by myself I have sworn—
> Truth has gone out of my mouth,
> a word that shall not return—
> That to me every knee shall bow,
> Every tongue shall swear,
> Saying, "Only in the Lord is victory and strength."—(Isaiah 45: 23 and 24.)

That prophet depicted the role of Israel in the words of the Lord:

> You (Israel) are my witnesses, . . .
> My servants, whom I have chosen—
> That they (the Gentiles) may know and believe me,
> And understand that I am he.—(Isaiah 43:10.)

It was the Hebrew God, rather than the gods of the Egyptians, Assyrians, or Greeks, who became the God of world-wide Christianity.

A gang of slaves escaped from Egypt, and a man by the name of Moses united them in loyalty to a God who was unique among the gods of that time. He was the only God they as a people should worship. He was to be represented by no image. He had no consort. His people were united in a covenanted community. There began with Moses that process which was to result in a culture which could produce the Hebrew prophets, and from which Christianity itself was to spring.

The Old Testament is the literature of this inspired people. You cannot realize to the full what this means until you know the life and literatures of the other peoples of the Near East. "Amid the glorious ruins of Syria, Egypt, and Mesopotamia, one must still stand amazed at the literary, poetic, and religious genius of Israel" (G. E. Wright, *The Challenge of Israel's Faith*, page 14). The Old Testament is, of course, not a textbook of science. The Babylonians and Egyptians made far greater contributions to science than the Hebrews. The Biblical writers believed that the world was flat, and that the sun moved around it, and could be stopped by God at will. To them the dome of the sky was very real, and above it God sat enthroned in splendor and glory, while beneath the earth lay Sheol, the shadowy abode of all the dead.

Nor is the Old Testament a textbook of scientific history. There is much history in it, but the modern historian must use it with caution, for it contains myth, legend and folklore, as well as history, and the history is sometimes distorted by the subjectivism of the authors.

The contribution of the Hebrews was in the field of theology and human relations, and they did not separate theology and human relations, as we shall see. Yet, we cannot take over the theology of the Hebrews *in toto*. There are variant theological viewpoints represented in the Bible. Of certain ideas in the Old Testament we may want to say with Jesus: "It was said of old, . . . but I say unto you." Or even perhaps like Martin Luther we may want to write opposite a verse here and there the words, "This is not true."

Where in the Old Testament is the word of God? The best answer I can give is to advise you to read it, study it, and permit its great truths to speak to your hearts and minds. No eleven-minute chat can reveal it to you. It took a thousand years to write the Old Testament. Isaiah prophesied for more than forty years, and he was but one of many prophets, and I would not presume to make here a "reader's digest" of their messages. I will content myself with listing for you five of the great insights we find in our Old Testament. They all are, I believe, of vital import for us today. (1) Loyalty to a God of righteousness who demands justice in human relationships. (2) A conception of "one world," with a belief in one God as the *sina qua non* of the realization of that conception. (3) A society of men united under God in a community covenanted to keep his moral laws. (4) A world view which looks on God as both creator and judge, passing judgment on men for their sins, but struggling creatively against the forces of evil to give something of meaning and purpose to history. (5) Faith in the coming kingdom of God, which foresees a time when men shall beat their swords into plowshares and their spears into pruning hooks.

Every one of these propositions, and others which we might add to them, involves a theistic approach to religion and life. From the Biblical standpoint, secularism and polythe-

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Miss Essie Mae Joyner, Franklin, Virginia, a member of the Union (Southampton) Church, is the new president of the Young People's Missionary Conference of Eastern Virginia. She has a good task, is a capable young leader, and is in good hands—the Rev. R. E. Brittle and Mrs. Brittle. Miss Jean Hook, formerly of Elon College and now of Newport News, is the capable vice-president; and Miss Clara Bradshaw of Liberty Spring Church, is the secretary.

Perhaps many readers of THE CHRISTIAN SUN do not realize what a mighty potential these young people of Eastern Virginia are. Last Friday evening they wellnigh filled the Suffolk Church. Liberty Spring led all the rest with thirty-four representative young people from their church. Three other churches had very large groups of young people present. And they were young people, too. Only a few adults were present—the pastors and their wives, and two or three other adults. Mrs. W. B. Williams, treasurer of the Eastern Virginia Woman's Conference and therefore automatically their treasurer, was present, of course, and when she read a total amount of gifts actually turned in to the treasury of nearly a thousand dollars I realized that here was a combination of dreams and deeds!

But I started out to say that Miss Essie Mae Joyner has a good size task set before her. There were many churches, perhaps half of them, not represented, nor reported. There are fine young people in each of those churches, and I predict that more of them will be represented next year. Our churches need to give more emphasis to young people's work. Take, for instance, what is being done in some of the rural and some of the urban churches in our confeernce, that needs to be done in all our churches. Young people are trained, helped, placed in places of service and activity along with older people. We do not need to emphasize adult leadership less, but many churches need to emphasize both more.

I find response in the hearts of young people when they are recognized, encouraged, and helped to do work in the church. We are in great need of more ministers, missionaries, Christian workers and directors. Let us be wise enough to use our youth in the church in their early years that they may come into the places of service which await them tomorrow. It was indeed an inspiring sight to see how that large congregation of young people listened to the well planned and presented address made by Miss Elizabeth Chicoine, new field worker in the Southern Convention. Miss Chicoine's visit to the Eastern Virginia Young People's Missionary Conference was most helpful in every way.

JOHN G. TRUITT.

ROSEMONT REPORT.

The Rosemont Christian Church held its annual church conference, or business meeting, on Wednesday evening, October 2, and it was a happy occasion. As usual a supper was served free to the members of the church, and this year it was a turkey supper with all the "fixings." Just about one hundred people were present at the fellowship meal.

Immediately after the supper the conference was called to order. Dr. William T. Scott, Superintendent of the Southern Convention, was the guest speaker and brought an inspiring and challenging message. Reports in writing were presented by practically all the officers and organizations. The treasurer's report showed that the church had raised for current expenses, $6,600, and for benevolences, $6,800—more for others than for self. The pastor's report showed a healthy increase in membership too, as fifty-eight new members were added to the roll during the conference year. There were other evidences of healthy and wholesome conditions in the church. Officers were elected, and a pastoral committee was also elected. This "friendly church by the side of the road" is trying to help to bring in the Kingdom at home and abroad.

The church also observed World Communion Day in an appropriate way. Invitations had been issued to the membership to attend the service and there was a large congregation present. Six persons—all of them adults, and two of them coming on profession of faith—united with the church just before the Communion service.

Rosemont has recently launched a campaign to raise funds for additional space and equipment for its Sunday school and church activities, setting as its goal at least $750 a quarter for the next two years. This is to be a "nest egg" until the time when conditions will permit building much needed additional room. This church has an open door of opportunity, and a promising future.

H. S. HARDCASTLE.

WORLD COMMUNITY DAY.

NOVEMBER 1, 1946.

The people of Bikini were asked to leave their homes on the island voluntarily. They held a tribal meeting to vote on the proposition. Afterward, their chief reported to the Navy men: "We love our homes. . . . It is hard to leave our native land. But if our going will help to preserve world peace, we will do it gladly." Would *we* be willing to pay that price for peace?

World Community Day is a time when we emphasize the "world community" which we all believe is the only way to avoid war. If we stand for a belief in enduring peace, we must be willing to make some effort toward that achievement, and not just talk about it or wish for it. There are ten million women in the United States who can make a terrific force for peace if they want it bad enough. What woman doesn't want peace? Women are those individuals who bear and rear the sons who have to go to war.

One concrete thing which we may do is mentioned in the program for World Community Day: "Kiddie Kits." A list is given of articles needed, how to pack them and ship them, and also suggestions on consecration of the gifts after they are brought to the church. Last year, over a million diapers were sent through Church World Service for babies in Europe. In such acts the church women of America may give more than lip service to ideals of universal brotherhood and peace.

Also in the program for World Community Day are five other sheets, one containing a worship program, and others giving information and inspiration. It is suggested that these facts be given in summary and then the entire group discuss them. Directions are given for using each sheet and an introduction is given on page one. The price of each set of six sheets, which is the program for World Community Day, is 10c each—100 for $5.00. This program may be ordered from United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

Since the end of the war, and the ultimate realization of our Council of

(Continued on page 7.)

News of Elon College

By President L. E. Smith.

ELON COLLEGE TODAY AND TOMORROW.

The college is right now facing a grave crisis. It will either go forward with a sane program and solid progress or it will lose its grip on the reins of progress and begin a disasterous retreat. The answer lies with the church and the alumni. The church first and then the alumni. The college was founded by the church, and in a very real sense it belongs to the church. The church's attitude and spirit will determine the attitude and spirit of the alumni and all others. We are all interested in the college and anxious for its future. It will take more than anxiety. It will take generosity; gifts that run into sizable figures or smaller gifts that will be extended to large numbers. The college cannot go without adequate support.

The other day a good friend of mine and of the college said, "How is the college? How is the campaign coming along?" These are good questions, and the one who asked them was sincere and anxious for the college, not only for today but for tomorrow. Facts in the case, however, are that neither he nor his church have made any worthwhile contributions recently or at any time. We have been talking long enough. Good wishes are good so far as they go, but they will not pay for buildings and furnishings. The time has come when we as individuals and churches need to follow the example of the generous souls among us, and share our holdings that our college may be adequately equipped and sufficiently well finished for a convincing program in the field of Christian high education.

The immediate need of the college, aside from equipment, is an additional endowment of $40,000 so that when the college makes its application for full membership in the Southern Association of Colleges and Secondary Schools in December of this year, there shall be no question as to its eligibility. We have approximately $40,000 in pledges to the Staley-Atkinson - Newman Memorial Foundation Fund. If these pledges could be paid, the college's position would be greatly strengthened. There are many of our churches, some larger ones, that have not contributed either in cash or pledges. They could find no better time to come to the help of the college than now. Together we can remove all question and undergird our college sufficiently to meet every test.

If our people and churches could realize how vital and serious the present situation is in the light of the future, I know they would come to the help of their college and raise this minimum sum without delay. We have only about two more months, but there is sufficient time. If everyone in the Convention would give a little time and a little money, we would reach this minimum goal in good time. Won't you discuss this matter with your people or with your pastor, and start now to see that you and your church meet your church's quota in full?

FIFTH SUNDAY OFFERINGS.

This is the last month in the present conference year for the great majority of our churches, and by the time this article reaches the public, there will be but three more Sundays. The total apportionment for the college is $12,500, and by the way, this has been the apportionment for the past ten years and more. To date, including this week's report, we have received a total of $5,807.03. It is essential that we raise the entire $12,500. Our regional accrediting agency requires that we raise this amount. We have $6,692.97 to go. Has your church done its share? If so, won't you please go the "second mile." Some other church may fall short. We cannot afford to report less than the total apportionments this year if we expect favorable consideration from the Southern Association of Colleges and Secondary Schools. The Association will meet in December. Our reports must clear by December 1. Our report this week is encouraging. I trust that for the remaining Sundays our receipts may be increased greatly.

We are grateful for all contributions from churches, individuals and friends.

Previously reported	$5,426.54
Sunday Schools.	
Eastern Va. Conference:	
Rosemont	30.00
Bethlehem (Nans.)	10.00
Liberty Spring	21.00
Mt. Carmel	17.17
Newport News	19.35
Old Zion	25.00
Portsmouth, First	8.68
Eastern N. C. Conference:	
Beulah	6.00
Liberty (Vance)	63.60
Morrisville	9.55
Mt. Auburn	16.77
Wake Chapel	12.58
N. C. & Va. Conference:	
Concord	2.00
Greensboro, First	67.18
Happy Home	7.25
Ingram	8.63
New Lebanon	4.75
Pleasant Grove	5.63
Western N. C. Conference:	
Pleasant Ridge	12.43
Va. Valley Conference:	
Dry Run	7.34
Leaksville	7.09
Antioch	10.49
Churches.	
Eastern Va. Conference:	
Richmond, First	5.00
Big Oak	3.00
Total	$ 380.49
Grand total	$5,807.03

WORLD COMMUNITY DAY.

(Continued from page 6.)

United Nations, the importance of World Community Day is rising higher. It should be observed just as much as the World Day of Prayer and the importance of its them should remain in ourminds throughout our year's work. "The Price of Enduring Peace" is a price we all must pay if we want a world without war. Let us do more than talk about and wish for peace. Our governments are working in the Council of United Nations through representatives, but they are depending a great deal on Christian Church people to pay the price of peace.

In Isaiah, is a verse written, "Ye are weary with the greatness of the way . . . yet we have not said 'there is no hope.'" It is hard for us to continue in vigorous effort because we are war weary. But somehow we must express in prayer our will to be done with the evil contamination of war and lay hold upon the power that will renew a right spirit within us. We must give generously. We are neighbors in our local community, and when tragedy comes to one family in our midst we all give whatever is needed to re-establish that family. We are all neighbors in our world. Our common tragedy has caused untold suffering and physical destruction.

We must each dedicate ourselves by unceasing prayer, consecrated study, and intelligent action to make the world community grow.

Carey Andes, *Chairman*,
Interdenominational Cooperation,

MISSIONARY CITED.

When young Dr. Riggs, very recently Captain Edward Clark Riggs, M. D. of the U. S. Army Medical Corps, stood up in the First Congregational Church of Dalton, Massachusetts, to receive the commission of the American Board for life service as a Congregational missionary in China, a silent and unseen cloud of witnesses for three generations back looked on in quiet happiness.

For Edward Riggs is the son, grandson and great-grandson of Near East missionaries and himself lived as a boy in Turkey although he was born in Denver, Colorado. His father, the late Theodore D. Riggs, died when his son was ten and his mother took up school teaching in Denver. Edward worked his way through the University of Colorado and the University of Colorado School of Medicine.

He was only ten years old when he made up his mind that he was going to be a doctor. He was in the ninth grade when he wrote a paper on medical missionary work as a life career.

After his graduation from Medical School, Dr. Riggs served a rotating internship at the New York City Hospital for two years and a straight internship in medicine at the Boston City Hospital for a year and a half. He also acted as District Physician in the Boston Dispensary.

In June, 1942, at the General Council meeting in Durham, New Hampshire, he was dedicated for missionary service and hoped to sail soon for China.

But, as in the case of millions of other young men, his plans were changed and in July, 1943, Edward Riggs, civilian, entered the U. S. Army Medical corps from which he emerged in February, 1946, as Captain Riggs. During this period of military service he worked in military hospitals in America and England.

Once more a civilian, Dr. Riggs took up where he had beeen forced to stop and began studying Chinese at Yale University preparatory to going to Foochow, China, as a member of the Willis F. Pierce Memorial Hospital.

At his commissioning service in Dalton on September 8 the sermon was preached by the pastor of that church, Rev. Charles G. Christianson and the Commission was conferred by Dr. Harold S. Matthews, former China missionary and now secretary for China at the American Board international headquarters in Boston. Rev. James E. Walter, project secretary of the Missions Council, gave the Prayer of Consecration and William I. Anderson and Miss Marian E. Kane expressed the confidence of the Dalton Church in Mr. Riggs.

The entire congregation, whose representative in China Dr. Riggs will be, participated in an act of fellowship, concluding with the prayer: "Save us from passing by on the other side the wide-spread pain of the world and summon us to our part in that fellowship of suffering wherein our Lord and Master was made in all things like upto his brethren. In His name and spirit do we pray."

MISSIONARY OFFERINGS.

REPORT FOR SEPT. 27-OCT. 3, 1946.

Sunday Schools.

Bethlehem—E. Va.	$ 4.54
Ether—W. N. C.	6.38
Greensboro (First)—N. C. & Va.	103.68
Happy Home—N. C. & Va.	6.85
Liberty—E. Va.	5.00
Liberty (Vance)—E. Va.	5.00
Morrisville—E. N. C.	1.04
New Lebanon—N. C. & Va.	15.50
Pleasant Grove—N. C. & Va.	14.13
Reidsville—N. C. & Va.	19.00
	$ 191.48

Churches and Individuals.

Holland—E. Va.	$ 110.00
Richmond—E. Va.	10.00
	$ 120.00
Total	$ 311.48
Previously acknowledged	431.34
Total since Sept. 1, 1946	$ 742.82

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

Next to a coward, the most dangerous man to attempt leadership is one who is ignorant or lazy.

ANNUAL REPORT.

The following is the annual financial report of the Woman's Mission Board of the North Carolina Congregational Christian Conference for the period September 15, 1945 to September 15, 1946. (This report represents an increase in giving of $1,165.23 over last year's report.)

RECEIPTS.

Women's Societies.

Albemarle	$ 60.00
Asheboro	86.89
Asheville	100.00
Auburn	6.50
Berea	40.35
Bethel	36.00
Bethlehem	5.00
Beulah	17.27
Burlington	1,285.76
Carolina	28.53
Chapel Hill	27.00
Church of Wide Fellowship	146.00
Concord	30.00
Durham	326.15
Elon College	448.11
Erskine Memorial	150.00
Flint Hill (M)	10.00
Flint Hill (R)	15.00
Fuller's Chapel	37.00
Greensboro, First Church	697.76
Greensboro, Palm Street	98.02
Hank's Chapel	55.00
Happy Home	121..00
Haw River	56.25
Henderson	112.94
Hines' Chapel	273.11
Hopedale	69.25
Hope Mills	5.00
Ingram, Va.	149.05
Liberty, Vance	152.00
Liberty, Va.	49.30
Long's Chapel	34.50
Lynchburg, Va.	78.60
Mebane	57.58
Monticello	71.72
Mount Auburn	151.81
Mount Bethel	18.00
Mount Zion	10.00
New Lebanon	62.50
Parks' Cross Roads	5.60
Pleasant Grove, Va.	91.11
Pleasant Hill	76.65
Pleasant Ridge (F)	83.00
Pleasant Ridge (R)	59.50
Providence	38.00
Raleigh	265.50
Ramseur	33.84
Randleman	12.00
Reidsville	489.35
Salem Chapel	60.00
Sanford	220.28
Shallow Ford	75.32
Shallow Well	185.00
Smithwood	10.00
Turner's Chapel	70.34
Union, Va.	204.05
Union, Va.	151.28
Wake Chapel	34.50
Winston-Salem	66.39
Youngsville	26.22
	$7,437.68

Young People.

Albemarle	$ 15.35
Burlington	25.00
Carolina	9.00
Durham	76.21
Elon College	14.50
Greensboro, First	126.00
Hank's Chapel	12.50

(Continued on page 14.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

GREETINGS FROM THE JACKSONS.

The following greetings were received by the Woman's Conferences last week from Rev. and Mrs. Richard L. Jackson, our representatives to the Shaowu Mission in China:

"Memories of your fine 1945 conferences remind us of our expectation to be in China at this time. But here we are still preparing and hoping, and thinking of you women who are also studying and working. Your program sounds full of stimulation and inspiration with "Workshops" and Mrs. Howard S. Anderson as speaker. We remember our pleasure at meeting her in their church in Washington.

The *Marine Lynx* "Missionary Special" boat leaves on its first mission voyage tomorrow (September 30). For her next sailing we hope to be on board. So this is a good-bye greeting.

"May God bless each of you and so inspire your conferences that your home groups may the better serve His Kingdom."

Affectionately yours,

Richard and Dorothy Jackson.
362 Elm Street,
New Haven 11, Conn.

ACCOMPLISHMENTS OF MONTICELLO MISSIONARY SOCIETY.

Our Monticello Missionary Society has not done this year all we would like to have done or hoped to do, but we feel we did accomplish something, and would like to tell you of some of the things we did.

A few weeks after the election of our officers for the 1945-46 year, five of our members attended the Missionary Conference at Elon College. Here we received inspiration help and program material for our year's work.

In the summer, Rev. W. J. Andes asked our church to invite the North Carolina and Virginia Conference to meet with us because of our nearness to a good highway, and because of good bus service. It was with fear and trembling that the few members of our church undertook the task of caring for the conference delegates, but we bad such wonderful cooperation that we were able to accomplish the undertaking and were so happy to have them with us.

At this meeting Miss Laura Ward talked very interestingly of her work as a missionary to China and especially of the station that is to be served by the Jacksons.

We held our World Community Day program at Friendship Church with the members of the Society for Christian Service of that church. Later in the year, we had a Fellowship Supper with this same group at which we had a devotional program which closed by those present joining hands and singing "Blest Be the Tie That Binds." We are always glad to join with members of other churches and denominations in such services.

At our December meeting, Mrs. W. J. Andes reviewed interestingly our foreign mission study book, *A Daughter of Africa*. For our home mission study book review, we were guests of Hines' Chapel Missionary Society at the Woman's Club House. This review was given by Rev. Millard Stevens of Burlington.

The program for our August meeting was a thought-provoking talk on "What Your Church Means to You," by Miss Mary Nichols, a deaconess in the Methodist Church. At this meeting new officers were elected for the 1946-47 year. Mrs. N. C. Rudd was made president; Mrs. S. C. Jarrett, vice-president; Mrs. E. M. Smith, secretary; and Mrs. Horace Faucette, re-elected treasurer.

These officers were installed and our "Birthday Party" held at our September meeting. Ten dollars of the money received at the party was used for a "life membership" for Mrs. T. F. Faucette, one of our charter members.

One thing that we and the other members of our church had hoped to get done before the meeting of conference last November is still undone, and that was the refinishing of the interior of the church. We could not get building materials.

Mrs. J. W. Faucette.

* * * * *

HENDERSON.

The Woman's Missionary Society of the Christian Church, Henderson, N. C., under the leadership of Mrs. T. A. Park, is bringing to a close a very successful year.

The society has met all requirements for the standard of excellence.

In November our spiritual life superintendent, Mrs. John A. Hall, had charge of our "Thank Offering." This meeting took the place of a regular night church service.

We observed World Day of Prayer with the other church of Henderson.

For Easter the society made up a very nice box for the orphanage at Elon.

Mrs. E. M. Powell taught our study book, *Christianity Where We Live.*

A covered dish supper was held at the church before the study book was given. Each circle had the Bible study and *Daughter of Africa* in the regular monthly meetings. These books weer found to be very interesting.

The Cradle Roll Department of the society has been very active. Each member has been sent birthday, Christmas, Easter, and valentine cards. Also each member that has been sick was remembered. Last week they had a party out at the park. There were fifteen children and twelve mothers present.

Mr. and Mrs. W. H. Stephens who observed their 50th wedding anniversary were remembered with a gift and cards.

Under leadership of the society the children of the Sunday school made up a box for the migrants.

J. Langston.

* * * * *

OAK GROVE.

"Do Justly, love mercy and to walk humbly with thy God."—Micah 6:8.

In looking over the records of our work done during the year, I am reminded of the above Bible text for it seems we have worked together in a genuine spirit of fellowship and humility to serve our fellowman. God has indeed taken our little and made it great. We have had a very good year together. We have enjoyed good leadership in our president, Mrs. O. B. Jones.

We enjoyed our mission study books which were taught by Rev. H. E. Crutchfield and Mrs. Otis Corbitt at our friendship meeting held in May.

Damascus women were our guests and we enjoyed the fellowship with these good women.

Our Cradle Roll work has been resumed and the year has been good under the leadership of our new leader.

The women of our society raised funds to screen the church and to buy shades for our auditorium.

We now look forward to the conference meeting in October when we can learn of our new work for the

(Continued on page 15.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

I did not get to Raleigh to our Missionary Conference. I sat in on the Workshop for Children. Your children's superintendent for North Carolina, Mrs. Allyn P. Robinson, had a good planning session for the coming year with Children's Missions.

Mrs. Robinson is working up a bibliography of materials and she will send it, together with the findings of this planning group to anyone who will send her his name and address.

If you do not get *Children's Religion* all of the time, be sure to order a copy of the October issue. It is full of stories, worship programs and information that will be helpful for our program on "The Christian and Race." On page thirty of the issue you will find a list of boosk which are suggested as source material.

Please do not overlook the Missions Page—Church Women at Work—of last week for Dorothy Jackson's interesting items regarding Shaowu!

Don't forget to send us items of your missionary doings from time to time. You Durham Juniors—why not send us a recipe for boiled peanuts in the true African style?

TODDLE TALK.

Phyllis Ann Register had a wonderful time this past summer. She went to Eastern Virginia with her parents, Rev. and Mrs. Kenneth Register and her maternal grandfather. On her return trip she saw The Lost Colony. A visit to Grandfather Register's completed, she decided to take a spin up to the mountains to end her vacation. She came up our hill just in time to find us eating lunch! Come again, Phyllis Ann!

* * * * *

Looks as if the eldest daughter of Rev. and Mrs. Joe French of our Reidsville Church is living up to the standards set by her church in regard to missionary matters. She was busy taking in the afternoon session of the North Carolina Women's Missionary Conference when I saw her. She said that her little sister was at home with her grandmother.

* * * * *

Allyn P. Robinson III was just as quiet as a little mouse when he and his mother slipped in for the afternoon session of our Women's Missionary Conference. No wonder! His father was making a speech about those little boys and girls of Europe and Asia who so desperately need our help!

* * * * *

Saving the least for the last! We are happy to welcome Andrea Lee House into our household! Jonathan, you be good to your little sister for us will you?

THE EXPRESSIONS WE USE.

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

I don't know what to do with Benny!" exclaimed Mrs. Stone. "I can't make him say *please!*"

"It isn't always easy for each of the other members of the family to remember to say *please* to him, is it?" I suggested.

She looked at me blankly for a moment, and then, "You are quite right," she answered thoughtfully.

In the matter of courtesy, as in other matters, example is an excellent teacher. A child's natural examples are his father and mother. In his early years, he tries to be like them. His ideas, until he is able to form his own, are what he understands of theirs. If parents are courteous to their children, it will be easy for their children to be courteous to them and to others.

Little Bobby, aged four, has a habit of talking under his breath—possibly a habit of his mother's. One day as he was opening the kitchen door, his mother called, "Bobby, where are you going?" to which Bobby mumbled, "Where do you s'pose I'm going—to Germany?"

That made those who heard him smile, but when Bobby mumbles, "Mean Mummie; I hate you!" it is far from amusing. Yet such an announcement could have very little meaning for Bobby, except that Mummie uses the words *hate* and *mean* when she is cross. He is merely copying her.

Many of us have heard of the little boy who when out with his father called, "Be careful, Daddy, I am following in your footsteps!" It behooves us to think before we act and to choose our words carefully when we are in the presence of children.

How can we teach our little people to use such expressions as *please, thank you, I beg your pardon,* and *excuse me?* The answer, of course, is: always use them ourselves at the proper times.

Some mothers play a *host* or *hostess* game with their children. Each child in turn takes the leading part and passes an imaginary napkin, a cup and saucer, and some cookies. As the children develop, the game ceases to employ the imaginary and becomes delightfully real. Finally *host* or *hostess* is sometimes played at the table. "May I give you?" "Thank you," and "If you please," are easy to use in a game, and familiarity with the words helps the child to use them whenever they are need. I knew of one dear grandmother who taught a few of the accepted rules of politeness by having simple parties—just she and the two children, each afternoon.

All mothers, of course, should let their children assist them occasionally at informal afternoon teas, just for the purpose of giving them poise and the right amount of assurance. The children will play "party" afterwards with their dolls, using the same pleasant remarks and the same good manners as they had noticed the older people had used.

As our boys and girls get older, the way they make use of commonplace phrases is noticeable. How many different inflections can be given to "I'm sorry," and have you ever noticed the different-sounding "hellos" that come over the telephone? And there are expressions we do not like to have our children and youth use. The effort to counteract them must begin early, so that the foundation for a good choice may be solid and the background an understanding one. In spite of all the care parents may have taken, children often learn many objectionable words when they begin going to school; and sometimes these new words seem so fascinating that it is difficult to surplant them. Then especially, it is necessary to keep alert and to watch our own words and be helpfully patient.

Courtesy develops from within, it is true and "politeness is to do and say the kindest thing in the kindest way." Nevertheless, a little thoughtful well-planned assistance, in addition to careful examples—assistance which has no hint of faultfinding—will be thoroughly appreciated. Try it; it will prove a lasting benefit to the entire family.

Pray hardest when it is hardest to pray.—*Brent.*

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

MINSITER TO STUDENTS.

Because the Congregational Churches of New England are concerned about the religious life of the students of New England, Rev. William Engels Wimer has been selected as Minister to Students throughout the New England area, serving under the Division of Christian Education of the Congregational Christian Churches and in cooperation with the Student Christian Movement of New England. Mr. Wimer's headquarters will be at 167 Tremont Street, Boston, Mass.

"As Minister to Student I plan to help care for the religious life of Congregational students in New England colleges, but I also wish to work cooperatively with all Protestants, Roman Catholics and Jews in this import service. It is my hope that in this way some progress may be made in saving college youth from adherence to a secularist philosophy and culture and in leading them to a belief in the philosophy of life solidly rooted in the Judeo-Christian tradition and into active relationship with the Church," says Mr. Wimer who is a candidate for a Ph.D. at Yale Divinity School.

A graduate of Ursinus College of Pennsylvania and of the Theological Seminary of the Evangelical and Reformed Church (B.D.), Mr. Wimer won the Wailes Prize in Religion from Ursinus College and also Commencement Honors in Religion. At the Thelogical Seminary he won the Schaff Church History Prize and Commencement Honors in Religious Education.

His past experience includes YMCA work in Brooklyn and Queens, New York; Camp Counsellor and Director at Camp Pratt, Staten Island, as well as at Camp Brooklyn in Pennsylvania. In 1944-45 he was Associate Secretary of the Boys Division of the Brooklyn Central Branch YMCA and from 1942 to 1944 he was Associate in the Young Men's Division of the New Haven, Conn., YMCA. During 1944-45 he served as pastor of the Martha Memorial Evangelical and Reformed Church in New York City.

Interdenominally Mr. Wimer has served as Director of Youth Work for the St. Paul Council of Churches, St. Paul, Minn. During his college days he was active in the Student YMCA and in regional meetings of the Student Christian Movements as well as the National Intercollegiate Christian Council. In 1942-44 he was Promotional Manager of the *Intercollegate.*

Mr. Wimer was born in Philadelphia, Pa., and is the son of Mr. and Mrs. Howard Winfield Wimer, 4460 North 20th Street, Philadelphia, Pa.

Mr. Wimer is married to the former Miss Alice Godfrey of St. Paul, Minn., and has one son, Allan Howard, 16 months old. They are now living at 12 Arlington Street, Cambridge, Mass. His hobbies are mineralogy, carpentry and interior decoration.

SECRETARY OF HOME BOARDS RETIRES.

(Continued from page 2.)

Piedmont College, Georgia, and Southern Union College, Alabama. A Phi Beta Kappa, Dr. Halliday is also a member of Delta Sigma Rho and Phi Alpha Delta.

Dr. Halliday is a graduate of the University of Michigan (Class of 1904; A.B. and LL.B.), and holds an A.M. from Columbia University. He is a graduate of Union Theological Seminary (Class of 1917) and has a D.D. from Marietta College.

AMERICAN BOARD TREASURER RETIRES.

Frederick A. Gaskins of 125 Central Avenue, Milton, Massachusetts, for 25 years an officer of the American Board of Foreign Missions, Boston, retires from Board service this fall. Mr. Gaskins was treasurer of the American Board from 1920 to 1931, at which time the demands of his private law practice made him ask to be relieved from this post. He was then elected assistant treasurer in which post he served until the present time. Mr. Gaskins has also been attorney for the Board.

In connection with his service in the American Board, Mr. Gaskins has been a member of various important committees, including the Finance Committee, and he is still a member of the Board of Trustees of Anatolia College, Saloniki, Greece and International College, Syria. Actively interested in local church activities, the Y. M. C. A. and many other worthy enterprises, Mr. Gaskins has a wide acquaintance with church and civic leaders. He is a 32d Degree Mason.

Mr. Gaskins is a graduate of Northeastern University Law School and a member of the Massachusetts Bar. He is president of the Milton Savings Bank and Treasurer of the Cedar Groves Cemetery. During the war he was a member of the Milton Ration Board and he has also served as a selectman in Milton.

At the biennial meeting of the General Council of Congregational Christian Churches in Grinnell, Iowa, the American Board of Commissioners for Foreign Missions placed upon its official record an appreciation of the work Mr. Gaskins has done for the Board. Among other things it said:

"In all his activities he has shown his deep devotion to the work of the church and his desire to make its spirit effective throughout the world. Missionaries as well as staff members have found him always glad to help and sympathetic in his understanding. It is hoped that though he is retiring from active administrative work, his services will still be available as advisory counsel particularly in the legal matters which have been his responsibility during the years of his active service with the Board."

FALL DATES TO REMEMBER.

(Continued from page 3.)

port News, Dr. John G. Truitt, President, Suffolk, Va.

December 8 — Universal Bible Sunday. (Secure material from the American Bible Society, Richmond, Va., or 450 Park Avenue, New York 22, N. Y.)

December 22—Christmas Sunday. Receive an offering for aged ministers and their dependents. (Secure material and offering envelopes from The Board of Superannuation, Elon College, N. C.)

December 25—Christmas Day. Remember Jesus' birthday in service and love to others "in His name and for His sake."

WM. T. SCOTT,
Superintendent.

Kindliness is the only service that will stand the storms of life and not wash out. — *Masonic Pocket Magazine.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PAUL TRAINS FOR HIS LIFE'S WORK.

Lesson III—October 20, 1946.

Memory Selection: *Straightway in the synagogues he proclaimed Christ, that he is the Son of God.*—Acts 9:20.

Lesson: Acts 9:19b-22; 11:22-26; Galatians 1:17-24.

Devotional Reading: Galatians 6: 6-10.

The Importance of a Religious Experience.

Christian preachers and teachers ought to have an experience of Christ. And it ought to be first-hand experience and not mere hearsay. How can one share what he does not have? To be sure as was stated in last week's lesson, it is not necessary that our religious experience follow a set pattern, that we must all have an experience exactly like Paul or John Wesley. But one who is to teach religion ought to know God at first hand. Facility at explanation is no substitute for experience.

The Importance of Religious Training.

Conversion is the place to start. But it is not the place to stop. It might well be laid down as a rule—there are of course exceptions to all rules—that if God calls a man to the ministry, especially if he is a young man, that man ought to prepare himself for the ministry. A man should study to show himself approved unto God, a workman that needeth not to be ashamed. This is true as well of teachers. It is not enough to have had an experience, or even to know God. One needs to know how to share this knowledge with others.

The Importance of Religious Expression.

"And straightway in the synagogues he proclaimed Jesus, that he is the Son of God." Paul followed a true instinct when he began immediately to witness for Christ. His impressions of Christ deepened as he gave expression to his witness. Let the redeemed of the Lord say so. Let worship find expression in service. On suspects that there is all too little expression of religion in action on the part of too many people. Jesus said that a man was happy, not simply if he knew these things, but if he did them.

It is significant where Paul put the emphasis at the beginning of his ministry and where he kept it throughout his ministry. For him Christ was the Son of God. He was not only divine, He was *Deity*. Jesus was a man, but he was more than a man. Watered down theories of the person and work of Christ do not have their foundation in Paul's teaching or preaching. For him Christ was the Son of God.

"But Paul increased the more in strength. . . ." Of course he did. As he bore his witness, as he met the questions of those with whom he came in contaot, as he exersised his new found faith, he increased in strength. One becomes strong physically by taking not only food but exercise. The same law holds true in the moral and spiritual world. Christians, and especially those beginning the Christian life need to be trained in giving expression to their religious impressions and impulses.

The Importance of Solitude.

"But I went away into Arabia and again I returned to Damascus." One learns from others, he learns much. But sometimes the world is too much with us. Our modern world, by its very nature, needs times of solitude and silence. There are so many voices, and so many activities, that often the voice of God is not heard. If one would dwell deep, as Jeremiah says, or if he would drink deep, he must learn how to be still, and to know that God is God. Paul evidently followed his master here, for Jesus again and again resorted to solitude and silence. Life would be more sane and seren for many of us if we took time to be holy, if we waited in silence for God. Even in our prayers we are usually talking, instead of listening.

The Importance of Little Things.

When Paul had to leave Damascus because of opposition, the disciples let him down outside the city walls in a basket. It was a precious cargo. The man in that basket was vital to early Christianity. Suppose the man who had made the basket had allowed his hands to be slack! Suppose the man who made the rope had done a shoddy job! That is, it is admitted dragging a point in the lesson on Paul's Training for His Life's Work, that has no connection with Paul's training. But it is a point that needs emphasis. Many people do shoddy work. And sometimes the cost is appaling. Because someone made shoddy shells, some of our American boys lie buried in distant lands, when they might have been home alive and active in our national life. Do well what you have to do, no matter how seemingly unimportant it might be. Great issues sometimes hang on slender threads.

The Importance of Consulting Others.

No man knows it all. A wise man learns from others. Paul went up to Jerusalem to confer with Peter, and James the brother of Jesus. He knew that he could learn from them. Even if they told him things he already knew, he may have seen them in a new light. One's own thinking is sharpened and stimulated by contact with other minds. One's own faith is kindled by touching the faith of others.

The Importance of Having a Good Friend.

This fellow, B a r n a b a s—what a prince he was. There is no more lovable or strong character in the Bible than Barnabas, that is, of course, not thinking in terms of Jesus himself. He had a genius for friendship. When Paul came to Jerusalem and the disciples there ostracized him, and gave him the cold shoulder, Barnabas took him and vouched for him. When later Barnabas went down to Antioch and saw that the work was too great for him alone he sent to Tarsus for Paul, and made him his co-worker. I suspect that if we could talk with Paul about the secret of his amazing success, he would frankly say that he owed a great deal to his great-hearted friend, Barnabas. To have someone to believe in him, to stand by him, to be a worker with him, such a one as Barnabas, was one of the strongest factors in Paul's training for his life's work.

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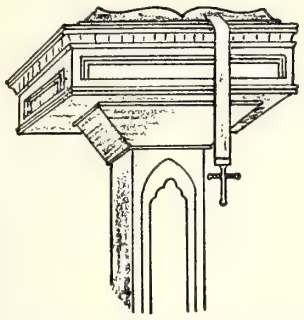

MAN'S SEARCH FOR GOD.

A Sermon

By Rev. Aubrey C. Todd.

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"—Job. 11:7.

The religions of mankind tell of an attempt to find a perfect God. In this search they have projected the best that they have know among themselves. The Greeks made unto themselves gods having the same earthly desires as themselves, and doing feats that the average Greek man would do if he had the power. The Jew made for himself a God who was a Jew, loving only Jews, and willing to commit any crime to win for them the land of another people. The Christian followed the same pattern, making for themselves a God who loved only Christians, and who devised eternal punishment for those who refused to accept some dogmatic formula. It is only natural that we should think of God in terms of the highest that we know, but when we know something higher we should change our idea of God.

The God as pictured in the early pages of the Bible would never have satisfied Jeremiah because he knew of human beings who had higher ideals than that God possessed. The God of the early Jews cared nothing for the lives of Egyptian babies if it meant the liberation of the people he loved. This God would suspend the laws which he himself had made in order that the Jews might win a battle against their enemies. In the crucial history of the Israelite nation, when the Jews believed that nothing could destroy their Temple or scatter the Chosen of God, came the prophets, such as Jeremiah, leading them to a higher conception of God. They preached about a God who loved all people, and who would not show partiality to a race who had broken his commandments. In the same manner, the Christian God is tottering and will fall as surely as that of the Hebrews fell.

The old idea of God stressed his omnipotence. Christians taught that God would do anthing for them if they prayed hard enough. They believed that anything was possible if belief were strong enough. Now, we cannot do everything we want him to do, regardless of how much faith we may have. God is necessarily limited by the very nature of the world which he has made. Herein lies the solution to the problem of evil. Just as God has made fire with the capacity to bring blessings by its heat and warmth, or evil with its destruction, he has also made man with the ability to do evil or good. God will not stop man if he chooses evil rather than good, nor will he keep man from burning if he steps into the fire. A God who would prevent fire from burning, the waters from drowning, or the sun from following its course, would be only suitable for the records of primitive people and not for modern men.

Another idea about God that is undergoing changes is in regard to his revelation. The orthodox Christian has taught that the final and complete revelation of God is contained in the Bible. Liberals believe that the Bible contains revelations of God, but certainly not the complete revelation. God is revealing himself daily, and some of his greatest revelations are not included in the Bible. We are continually seeing God in great men and women who show forth the godly attributes of love, sympathy, and tender mercy. God is certainly being revealed today in the glories of Nature, in the fruitfulness of the human mind, and in love shown for one another. A child has been led to have a wise and mature idea of God by first experiencing divine qualities in his father and mother.

The important thing for Christians is not to argue about doctrines and dogmas. It is not so important whether Jesus was born of Joseph or in some other manner, so far as godly living is concerned. The important thing is whether or not we are worthy to be ambassadors of the Divine. If God is still revealing himself through men and women, let us make ourselves fit channels for that revelation.

A CHAT ABOUT THE OLD TESTAMENT.

(Continued from page 5.)

ism would equally be condemned. God is important and central in human history. Knowledge of God is essential to the welfare of man. From the Biblical viewpoint, education apart from religion holds no hope for the morrow. This is something which educational institutions are only now beginning to appreciate. We can go further and say that the Christian religion must be at the heart and center of our education.

Why should you today be interested in the Old Testament? Well, I think that you can learn a lot from it, much which you will not learn perhaps in any other way. In this year of our Lord we need a faith true and strong, the roots of which reach back beyond our own experiences into the best of the experience in the Judaeo-Christian tradition to which we belong. We need the perspective we can get from a knowledge of the origins of our faith. We need the inspiration which comes from really knowing those God-like men of the past who have made the Judaeo-Christian tradition what it is, and who have built into it something of their own courage, insight, and faith.

The Old Testament can assist you in keeping your religious feet on the ground. Prophetic Hebrew religion, while not discounting what we would call the supernatural, was, in a good sense, this-worldly. It was concerned with men in society, with relations among nations, with the distribution of wealth, with the interpretation of the great crises of human history. To the Hebrew prophets God's revelation of himself was not in abstract theological ideas of philosophers and theologians, but in the events and persons of history. Not that the Hebrews ignored personal religion, as a quick perusal of the Psalms will convince you. The prophetic theme was "religion in life," and the prophets consistently criticized those who would employ religion as an escape mechanism, and cry peace when there was no peace. In conclusion, and to illustrate this, let me quote the words of the prophet who faced unflinchingly the problem of the favored nation whose sense of responsibility was incommensurate with its privileges and opportunities:

Hear this word which the Lord speaks against you, O Israelites. . . .

"You only have I known of all the families of the earth;
Therefore, I will punish you for all your wrongdoing."—(Amos 3: 1 and 2.)

I do not have to tell you what such a warning means for our day.

No government is respectable which is not just. Without unspotted purity of public faith, without sacred public principle, fidelity and honor, no mere forms of government, no machinery of laws, can give dignity to political society.—*Daniel Webster.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The weather has been beautiful for the last two weeks, and it has been a fine time to cut and cure hay. Our farmer and the boys have put in good time.

We have been working in hay since August, and finished the first of October. When the boys rolled the last bale off the truck into the barn, they all took a long breath and said, "Thank the Lord the hay job is finished." The orphanage put up the largest hay crop it has ever stored in our large barn. But we have fifty head of cattle to feed, and it takes hay to run them.

October is here! It is time to begin planning for the Thanksgiving Offering for the Christian orphanage. Make your plans to raise the largest offering your church has ever made. Thirty years of service, and thirty thousand dollars—our goal. We have a long distance to travel yet. But it can be done if everybody will put their shoulder to the wheel and push. We do want to make this the best year yet. We have given our best every day for thirty years in this work, and if you will visit the orphanage, you will see one of the prettiest small orphanages in North Carolina. What has been accomplished in the last thirty years, is here to show for itself. Beautiful buildings, a splendid farm in a good state of cultivation, a fine herd of cattle, and many other things of interest for your inspection. Nearly one hundred beautiful little children play on the campus as happy as can be.

It ought to give you a great joy in your heart to know you have had a part in building the institution and giving the orphaned and dependent children a happy home. They need your love and help.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 10, 1946.

Amount brought forward		$7,756.79
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Morrisville		2.48
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 12.98	
Liberty Spring	7.00	
Richmond, First	18.94	
		32.92
N. C. & Va. Conference:		
Greensboro, First	$116.98	
Happy Home	5.75	
New Lebanon	15.50	
Pleasant Grove	14.12	
		152.35
Western N. C. Conference:		
Ether	$ 3.76	
Zion	11.58	
		15.34
Va. Valley Conference:		
Antioch	$ 5.11	
Mayland	4.50	
		9.61
Total from churches for the week		$ 218.70
Total from churches for the year		$7,975.49

ANNUAL REPORT.

(Continued from page 8.)

Reidsville	65.00	
Union, N. C.	10.00	
Winston-Salem	3.61	
		357.17
Willing Workers.		
Burlington	$ 25.00	
Carolina	7.04	
Durham	72.30	
Durham, Juniors	26.79	
Elon College	28.50	
Greensboro, First	62.63	
Hines' Chapel	5.00	
Union, N. C.	5.45	
		232.71
Cradle Roll.		
Burlington	$ 34.79	
Durham	24.99	
Elon Elon College	20.11	
Greensboro, First	20.78	
Henderson	6.00	
Lynchburg, Va.	5.65	
Parks' Cross Roads	5.00	
Raleigh	10.00	
Rameur	5.00	
Reidsville	10.00	
Sanford	11.00	
Turner's Chapel	5.00	
Union, N. C.	10.50	
		168.82
Miscellaneous.		
Conference Offering (Elon College)	$ 58.90	
District Rally Offerings	73.19	
Special Thank Offering from Rev. & Mrs. Chas. L. Storrs	20.00	
		152.09
Total Receipts		$8,348.47

DISBURSEMENTS.

Mrs. W. V. Leathers, Treasurer, Woman's Mission Board of the Southern Convention, for:	
Thank Offering	$1,887.77
Life Memberships	360.00
Memorials	200.00
Elon College	11.00
Elon Orphanage	45.20
Carroll County Mission	111.15
World Day of Prayer (Additional)	10.00
War Victims & Reconstruction	69.99
Post-War Emergency Program	14.50
Chinese Student Work	50.00
Atkinson Memorial	1.00
Milk Fund—European children	4.91
Missions (General Fund)	5,178.45
	$7,943.97
Bank Charges	1.62
Conference speakers	25.00
Expenses of delegates to Cleveland Conference	92.00
Board Meeting — Transportation and Luncheon	38.74
Expenses of the president (two years)	21.70
Expenses of the treasurer	11.68
Mrs. F. C. Lester—Expense of literature (Special books—three years)	5.60
Convention Office—projector & screen	69.46
Hotel Bill (Rev. Chas. L. Storrs)	14.89
Special Easter Offering to Elon Orphanage	23.00
World Day of Prayer Offering (N. C. Council of Churches)	100.81
	$ 404.50
Total Disbursements	$8,348.47

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

In Memoriam

LAWRENCE.

On May 11, 1946, God in His infinite wisdom took from Seagrove Christian Church one of our most loyal and beloved members, Oscar D. Lawrence. As one of the oldest deacons of our church, he served faithfully until his death. He was Sunday School Superintendent for twenty years, during which he also served as the teacher of the Bible Class. For a number of years, Mr. Lawrence was treasurer of the Western North Carolina Conference.

We shall miss his help and friendly smile, but we know that his influence will live forever.

We extend our deepest sympathy and love to his family and pray that in their sorrow they may find the peace of God that passeth all understanding.

Mrs. BOYD KING,
Mrs. IVEY LUCK,
Mrs. ROBT. MACON.

LARRICK.

William A. Larrick, born in Hampshire County, W. Va., March 29, 1894, died in Memorial Hospital, Winchester Va., September 20, 1946, at the age of 52 years, five months and 22 days. He was a faithful and loyal member of Timber Ridge Church, a director of the Western Frederick Bank, and an outstanding orchardist. He loved his home, his family and his church. His friendly spirit won for him many friends.

Funeral services were conducted in the Timber Ridge Church Sunday afternoon, September 22, by Revs. Roy D. Coulter, Daniel Spaid, Courtney H. Anderson, S. J. Goode, and the writer. The numerous beautiful floral offerings bore silent testimony of the high esteem in which he was held by his friends. The church was filled to capacity for the services. The body was laid to rest in the church cemetery.

ROBERT A. WHITTEN.

Society cannot exist unless a controlling power upon will and appetite there is of it within, the more there be placed somewhere; and the less must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters.—*Edmund Burke.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

BOARD OF EDITORS.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.
Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.
Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

coming year. We hope to continue in our work and to grow spiritually as we labor together. We wish for each of our sister auxiliaries a successful new ear in God's vineyard. For, "truly the harvest is great but the laborers are few."

Mrs. W. K. Parker,
Secretary.

* * * * *

DURHAM.

During the year 1945-46 the members of the Durham Society have enjoyed a successful year. All societies from the Cradle Roll through to the Adult groups successfully reached and passed their financial goals.

The study books were reviewed and were greatly enjoyed by all those who were privileged to attend.

One of the biggest projects last year was the church bazaar. This idea was conceived and sponsored by a group of young women in our church but was a success because of the cooperation of the entire membership. Again this year we are doing the same thing except on a much larger scale.

We are very proud of the work of our Cradle Roll superintendent, Mrs. C. E. Young. Through her untiring efforts fifteen children have been enrolled and several older ones have been brought into the Sunday school. Due to circumstances beyond our control this list was out of date but now it is up through September 15.

We are thankful for the progress we have made and are praying for even a more successful year for 1946-1947.

Mrs. J. R. Pleasants, *Pres.*
Mrs. Arnis Glenn, *Sec'y.*

* * * * *

UNION, VIRGINIA.

The Virgilina Missionary Society has again reached the "Standard of Excellence," if our interpretation of the requirements is correct.

The world banks were given to the ladies who for various reasons cannot attend our monthly meetings. For instance we have two crippled ladies who seldom leave home. Each had a bank. The amounts turned in were very gratifying, and the ladies were happy to be included among the workers for missions.

In August we elected officers for the ensuing year. Mrs. Emron King remains our secretary-treasurer. Mrs. Arthur Tuck is our new president. She is loyal and capable. We look forward to a successful year's work under her leadership.

As a retiring officer may I repeat to the women of our church what Mrs. Walter Sellars said to us at Elon College a few years ago. I may not have the exact words but I remember well the thought: "The time you give to missions, the work you do for missions, will be among your most precious memories when you face the sunset of life."

Mrs. C. E. Newman.

* * * * *

ANTIOCH.

The Woman's Missionary Society of Antioch Christian Church has completed a most successful year. We have had a fine year's work together with much interest manifested.

All requirements for the Standard of Excellence have been met.

A public service was held in the church on the fourth Sunday in August. The theme of the program being "India."

We observed the World Day of Prayer with the other churches on the field.

At the January meeting Rev. H. E. Crutchfield, a former pastor, reviewed our home mission study book, *These Moving Times.*

Our group met with the Windsor Society to hear the foreign mission study book, *Cross Over Africa,* reviewed.

We were very sorry to lose by death one of our faithful and beloved members, Mis. Horace Pierce. She joined the society soon after it was organized, and was our spiritual life leader at the time of her death. The society is giving a memorial in honor of her.

We try to remember the sick and shut-ins by sending them cards, flowers, and fruit.

We feel that this has been the most profitable year from all standpoint to us as individuals.

Reporter.

* * * * *

SPRING HILL.

The Woman's Missionary Society of Spring Hill Christian Church has had a very good year.

We have held twelve meetings with a planned devotional for each meeting.

Our public meeting was held on November 8, at which time we gave the "Thank Offering" program and took a "Thank Offering." After the program we had a fellowship hour.

We used for Bible study, *Concurring Witnesses.* A different member is leader for each meeting.

Our society entertained the Spring Rally of the Waverly District which was well attended.

World Day of Prayer was observed with the Waverly Church.

Mrs. E. B. Richardson, Jr., review the mission study book, *These Moving Times,* and Mrs. Osborne of the Waverly Church reviewed the foreign mission study book, *The Cross Over Africa.*

We have sent cards, flowers and trays to the sick.

We have met all the requirements of the Standard of Excellence, and hope to do better work another year.

Mrs. E. B. Richardson, Sr.,
Secretary.

RELIGION AND MENTAL HEALTH

A Radio Talk

By DR. JOHN SUTHERLAND BONNEL
Minister of Fifth Avenue Presbyterian Church
New York City

My message today is directed to the average individual—to the person for whom life is going tolerably well, who would be known as a normal person with a fair share of the good things of life and a generous measure of its happiness. The minister who knows from experience the tremendous resources of the Christian Faith and has witnessed the transformations wrought in human lives by the power of God may be inclined, because of these far-reaching experiences, to address himself mainly to persons who are in urgent need of help. Today I think of the people we commonly call normal, and I raise the question: What can religion do for these people, to keep happy people happy, to keep well people well, physically, mentally and spiritually?

If we know anything at all about life we have learned this lesson, that all of us must have resources upon which to draw if we are even to hold our own, if we are to retain our well-being and happiness, just as the oil in a lamp must be constantly replenished if we wish to enjoy its light. The Christian religion offers to us these resources of which we stand in need.

A vital and meaningful faith in God imparts to us an inner radiance that is reflected in our outward demeanor. When Moses came down from the mountain top where he had been holding communion with God, the record says his face shone with a spiritual radiance that arrested the attention of all who saw him, "but Moses wist not that his face shone." His was an unconscious radiance. It was welling up from within. That kind of joy requires something more than happy disposition. A happy disposition may be blown out like a candle on a gusty night. The joy that is founded on fellowship with God is unquenchable, inexhaustible.

What I have said of happiness is equally true of mental poise and inner serenity and peace. Even among so-called normal people it is only rarely that one finds an individual who is not at the mercy of his environment. We are so easily upset and we become profoundly disturbed over trifles. A sullen word at the breakfast table, a clash with a superior in a business office, a conflict with a customer, an argument with a friend, a bit of bad news, and the whole day is spoiled for us. Inner peace is a priceless gift—a peace that is great enough to free us from worry and fear.

I know an eminently successful business man in New York who is rejoicing in the discovery of what I have been saying here. He has taken as his motto the words of St. Paul: "May the Lord of peace Himself grant you peace continually, whatever comes." He has typed these words on a card and keeps them on his desk before him. Not long ago he said to me: "I had a business interview with an out-of-town man at luncheon a few days ago. A definitely unpleasant situation arose and I went back to my office distressed and irritated. For the moment I had lost my poise. The first thing that faced me on my return was the little card on my desk, bearing this message: 'May the Lord of peace Himself grant you peace continually, whatever comes.' When I had read that, I snapped the lock of my office door and asked God to forgive me for losing contact with Him, and once again I began to draw upon that peace which gives us inner serenity whatever comes."

HISTORICAL SOCIETY
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials. Unity — In Non-Essentials. Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, OCTOBER 17, 1946. NUMBER 41.

Christian Watchwords for Everyday Living

By ALBERT W. PALMER
Moderator of The General Council

AT NIGHT

THE DAY, with the work God gave me to do, is done, and now the night has come, quiet and calm and beautiful from Him. As shadows gather around the earth, I will trust myself, body and spirit, into His loving tender care and go to sleep. His love is round about me and as flood tides from the ocean fill each nook and cranny of the bay, so power and love and peace from God can fill my life to overflowing as I rest quietly in Him, These are the great words in the spirit of which I am going to live; bravely, calmly, patiently, lovingly, trustfully. Amen.

IN THE MORNING

All this day I am going to be a child of God. His love is round about me. Underneath are the everlasting arms. I am going to be honest and true in all events of life and I believe that to those who love God all things work together for good. I am going to rise above all worry, fretting, fear and hatred, and live in an atmosphere of spiritual serenity. My life is not apart from the life of God and that which is divine within me can never fail nor be defeated. Behind all that comes God's love and wisdom will be present to strengthen and sustain.

IN DAYLIGHT HOURS

The same God who teaches the trees to grow beautiful and tall, who inspires the birds to build their nests and through the mystery of instinct leads all living things along their way, is also present in my life, calling me to be true, to be honest, to be steadfast and unafraid. My life is not isolated and alone—God's power and wisdom move through it: I will therefore walk bravely as His child. He has said, "I will never leave thee nor forsake thee," and "As thy day is even so shall thy strength be," and I will trust His word.

* * *

"Dwell deep, my soul, dwell deep!" I am not my body, my body is only the physical house in which I live. The essential thing about me is my spiritual life. So long as I am honest and true and trust in God, my soul is beyond the reach of all adversity. No physical illness or financial trouble can touch the essential "me." Because I am God's child I can meet all that comes in the day's work bravely and serenely. "My life is hid with Christ in God." "In Him I live and move and have my being."

* * *

I will think as little of myself as possible today, fixing my mind upon my work, my friends, those I can help and God. I will throw off vain regrets and fears for my personal future by trying to serve God worthily this hour and this day. I am not working for men or money but for God, the Master of the universe, whose recompense is sure.

NEWS AND VIEWS

If you are a conference delegate, be sure your church is represented.

We regret to learn that Col. J. E. West is again undergoing hospitalization at St. Elizabeth's Hospital in Richmond.

Dr. and Mrs. F. C. Lester are now located at their new in the parsonage at Asheboro, North Carolina. The adddress is 840 Sunset Avenue.

The Rev. J. D. Dollar has moved from Langdale to Lanett, Alabama. Mr. Dollar has been subscribing to The Christian Sun since 1901 and writes: "I hope to get it as long as I live."

New Elam Christian Church will hold its annual homecoming on October 20. All members and former pastors are invited to attend the all day meeting. Dinner will be served on the grounds.

Add to the recently published list of those from the Reidsville Church who are in college: Thomas Fitz, Duke University Medical School; Robert Sprinkle, University of North Carolina; Leonard Thornton, State College; Alice Ray Faucette, State School for the Blind.

It is preposterous abuse of childhood and youth that they should be persuaded to engage in organized play and physical development of the body, and leave school with a well-developed habit of alcohol use, for lack of understanding that physical fitness is a farce without self-control, judgment, discretion, three qualities of the mind first to be dulled by the use of olcohol.—*Dr. Haven Emerson.*

BUCOLIC THEOLOGY.

How many broken double trees can you forgive a big Belgian work horse? How many times should cows be forgiven for getting through the fences into the corn field? How many times should the wild deer be permitted to eat in the oat field without paying his life? How many times should a black sheep be permitted to break into the hen house to eat laying mash? How many times should pigs be free from blame for working their way out from under the woven wire fence and raiding the neighbor's garden? How many pairs of nylons can the pups tear with impunity?—*Harold S. Matthews.*

EASTERN VIRGINIA CONFERENCE PROGRAM.

One Hundred Twenty-Sixth Annual Session,

First Congregational Christian Church, Newport News, Va.

Wednesday and Thursday, October 30-31, 1946.

Wednesday, October 30, 1946.

MORNING SESSION.

10:00 Call to Order by President O. D. Poythress, So. Norfolk.
Song Service, led by Rev J. Frank Morgan, Norfolk.
Prayer by Dr. H. S. Hardcastle.
Enrollment of Ministers.
Enrollment of Delegates.
Recognition of Visitors.
"Welcome" by Mr. W. B. Williams, First Church, Newport News.
Response by Rev. J. E. McCauley, Waverly.
Report of Executive Committee.
Appointment of Special Committees.

10:30 The President's Address, Rev. O. D. Poythress.

12:00 Presentation of Spiritual Life Program, Dr. John G. Truitt, Suffolk, Chairman.

12:30 Adjournment.

AFTERNOON SESSION.

2:00 Hymn, led by Rev. Randall C. Mason, Portsmouth.

2:10 Report of Committee on Ministerial Education, Dr. I. W. Johnson, Suffolk, Chairman.

2:40 Report of Treasurer, Mr. G. Chapman White, Waverly.
Report of Historian, Dr. I. W. Johnson.

3:00 Report of Committee on Stewardship, Dr. Jesse H. Dollar, Newport News, Chairman.

3:20 Report of Nominating Committee.

3:30 Report of Committee on Social Action, Dr. H. S. Hardcastle, Chairman.
Address by Rev. Donald W. Strickler, New York City.

4:00 Report of Apportionment Committee, Hon. Shirley T. Holland, Windsor, Chairman.

4:15 Report of Committee on Evangelism, Dr. Frank H. Lewis, Portsmouth, Chairman.

5:00 Adjournment.

EVENING SESSION.

7:30 Worship Service, led by Dr. J. H. Dollar and First Church Choir.

8:00 Young People's Service, Miss Anne Truitt presiding.
Address by Miss Elizabeth Chicoine, Field Worker, So. Convention.

8:20 Conference Sermon, Rev. T. Fred Wright, Windsor.
The Sacrament of the Lord's Supper, Officiating Minister, Rev. J. Everette Neese, Norfolk.
Benediction.

Thursday, October 31, 1946.

MORNING SESSION.

9:30 Hymn, led by Rev. Robt. Lee House.
Prayer by Rev. G. C. Crutchfield, Holy Neck.
Reading of Minutes and Enrollment of Additional Delegates.
Report of Woman's Conference.
Report of the Christian Missionary Association, Dr. John G. Truitt, President.
Report of the Collectors.

10:20 Report of the Committee on Home Missions, Dr. John G. Truitt, Chairman.
Address, Dr. W. T. Scott, Superintendent, Southern Convention.

11:10 Report of the Committee on Foreign Missions, Dr. Will B. O'Neill, Holland, Chairman.
Address, Miss Louise Meebold, Missionary to China.

12:00 Devotional Service, led by Rev. Peter Young, Norfolk.

12:30 Adjournment.

AFTERNOON SERVICE.

2:00 Hymn, led by Dr. J. H. Dollar.
Prayer by Rev. Carroll H. Beale, Wakefield.

2:15 Report of the Committee on Superannuation, Mr. J. T. Kernodle, Richmond, Chairman.

2:30 Report of the Christian Orphanage, Mr. Chas. D. Johnston, Superintendent.

3:00 Report of the Committee on Religious Literature, Rev. J. Everette Neese.

3:30 Miscellaneous Business—
Reports of Committees:
Place.
Finance.
Resolutions.
Devotional Service, led by Rev. Robert M. Kimball, Franklin.
Final Adjournment.

O. D. POYTHRESS,
President.
WILL B. O'NEILL,
Secretary.

EASTERN VIRGINIA CONFERENCE PASTORS AND DELEGATES TAKE NOTE.

We urge you to send your reservations for over-night entertainment to us immediately. The rooming shortage is acute in Newport News. We have invited you and we are anxious that you shall be "well housed and well fed" during your stay. To make it possible for us to meet your overnight needs we *must* know in advance. Thanks to Windsor for reservations requested today.

Jesse H. Dollar,
Pastor.

The very essence of a free government consists in considering offices as public trusts, bestowed for the good of the country, and not for the benefit of an individual or a party.
—*John C. Calhoun.*

CONTRIBUTIONS

SUFFOLK LETTER.

I have been working on the Suffolk Church roll, getting ready to answer the questions on church membership found in the church's report to the annual conference. The questions are: Total membership reported last year? Our answer: 1,463. Members admitted on confession? Our answer: 35. Members admitted by letter? Our answer: 45. Total members admitted? Answer: 80. Then there is the other side of the picture. Members removed by death? Our answer: 13. Members removed by letter? Our answer: 6. And here is the test, not only in our church but in every church: Members otherwise removed? Our answer: 51. Total removals? Our answer: 70. Net gain? Our answer: 10.

Much of two weeks I have spent checking the names on our roll: telephoning members of families, writing letters, making calls, seeking to run down the names and addresses of our people, with the above results. This is the first such concerted effort in several years. Young women have married, changed their names, moved to other communities; families have moved to other places and united with other churches; and people whose names were once on our rolls have died in other cities without our having the facts, thus in various ways we find that in a roll so large as ours we had names on our roll that were long over due off. Heretofore we have added the new members, and subtracted those whom we knew had died during the year and those to whom we had given letters of transfer during the year.

Many absentee members are faithful in keeping in touch with their church. Letters sent to others go to the dead letter office. There are still names on our church roll about whom we do not know the facts. Those we patiently keep. They are there until we have done our best. The wholesale cutting off of names from a church roll is not good. To be able to call each one by name is better, and until a church has done its utmost it should not take a name off the roll, and not then until the church knows the member is dead or transferred or until the passing of the years has made such facts reasonable assumption.

Perhaps upon this point I lean over backward, but I would hate for some negligent one to wake up to the fact that he had failed his church by not keeping his church notified as to his whereabouts and repenting find that his church also failed him long, long ago. It is better for the divine institution of the church to be on the side of mercy, and long-suffering. It should know the facts before it strikes a name from its roll. The point to this discussion is: Check your church roll. Know how many names are on it, and whose names they are, and who the people are that bear those names. Know their addresses, and bind them about with bonds of fellowship and love. Be the kind of a church they cannot forget, and the kind of church that will not forget them. And do not take names off the roll with the glibe assertion "dead timber." Jesus died for that one, and the church should do something for him before it casts him aside.

JOHN G. TRUITT.

BAY VIEW.

There is something peculiarly fascinating as one starts out on a new church year. And that is just what happened at Bay View, Sunday, October 6—we began a new church year. However, it began a little differently from the average run of church year beginnings. This was true not only because it was World Communion Sunday, but because it was an occasion when we joined with other churches in the Southern Convention in making it Personal Dedication Sunday.

At the close of the message I extended the invitation for re-dedication to everyone. Before the close of the invitation hymn everyone in the church—members, visitors, choir—everyone moved in as near as possible to the chancel for the dedicatory prayer. After the prayer everyone returned quietly to his pew and we observed Holy Communion. The re-dedication added a real spiritual meaning to the communion service. I am increasingly confident that we need more of such services as these included in our church year.

October is loyalty Month at Bay View. The results of the first Sunday were gratifying. The Sunday school attendance was 91; an increase of 19 over last year. The offering was $15.50; an increase of $3.82 over one year ago. The church attendance was 79, an increase of 18 over the year before. The offering was $50.50.

At the evening service the choir presented a Sacred Musical Appreciation hour. The program was arranged by Mrs. H. J. Kivette, choir director, and there was an excellent attendance at the presentation.

Sunday morning, October 13, is Youth Sunday and Rally Day in both the church and the Sunday school. At the evening hour the 100th Anniversary of the American Missionary Association will be observed. There will, also, be a showing of the AMA movie, "The Color of a Man."

October 20, at 11:00 A. M., will be Family Sunday and Harvest Festival. At the evening service the Woman's Fellowship will present a worship program and a showing of the color slides, "Our AMA." At the close of the service the new officers of the Woman's Fellowship will be installed.

The last Sunday of Loyalty Month, October 27, will be Guest Sunday at the morning worship hour. There will be a guest speaker at the evening service.

Thus, Bay View swings into action for what, I believe, will be the greatest year yet—but more about that later.

J. EVERETTE NEESE.

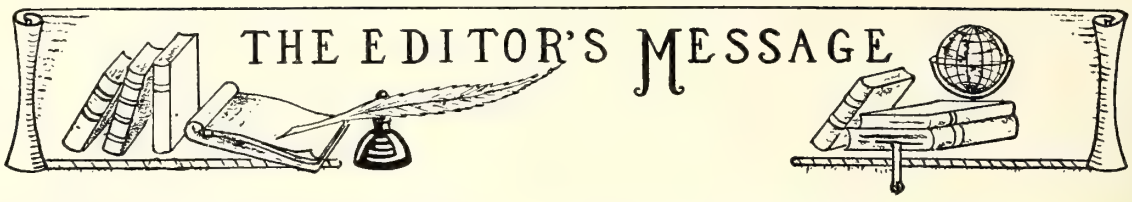
REVIVALS IN THE VALLEY.

The revival was held at Concord September 8-14, with the pastor doing the preaching, except two sermons by Rev. Roy D. Coulter, a former pastor. Congregations were not large but much interest was manifested throughout. Seven members were received. Three by transfer and four on confession of faith. The church is in much better shape than it was a few years ago. The Sunday school attendance twice as large as it was.

Dr. I. W. Johnson did the preaching for the Bethlehem revival September 30-October 4. He brought great gospel messages that greatly inspired all who attended. Three members were received on confession of faith. The attendance here has greatly increased since I came here almost five years ago. The Sunday school has outgrown the present building and plans are being made to build another building. About two thousand dollars are already in hand for that purpose.

The revival will begin at Palmyra November 3, and will likely continue two weeks. No plans have yet been made for an outside helper.

G. H. VEAZEY.



VERSATILITY OF THE MINISTRY.

We are sometimes led to believe that all real versatility is found in Hollywood. The last place some people would think of looking for versatility is in the ministry. The idea prevails that the minister has a one-track mind, "This one thing I do!" He is thought to have not only a one-track mind, but a demeanor and personality which are staid and sedate. All that he does, according to this traditional idea, must be prescribed by the strictest rules of decorum.

The way to dissipate that idea is not by argument but by example. Consider the versatility of our ministry. Many of our ministers went into the Chaplaincy where they had to adjust themselves to new routine, master a new vocabulary, and completely revise their established habits of living. Now that the war is over these men have turned "right about face" and returned to the civilian pulpit. We have ministers who have gone from the pastorate into the superintendency and back again. Some of our men preach and teach in the public schools. One minister has become a college president. A young minister and his wife abruptly changed their plans and are now making preparations rapidly for career missionaries in China. And time would fail to tell of others who have demonstrated the amazing versatility of the ministry.

While some have moved with agility from one phase of Christianity to another, others carry on a versatile ministry within one parish. One may hear Dr. H. S. Hardcastle preach for a month of Sundays without suspecting that he is an athlete, a carpenter, and a mechanic of no mean ability; that he has an amazing repertoire of good stories at the tip of his tongue, and that he can "trip the light fantastic toe" to the tune of "Jenny Crack Corn and I Don't Care." This versatile minister has a great contribution to make, not only as the minister of successive and successful churches in the Tidewater area, president of the Mission Board and writer of the Sunday School Lesson, but also as a teacher and leader of recreation in the churches, camps and training schools of our Convention.

To be sure, the kind of ministry we have been describing is not without its Biblical precedent. Moses the shepherd, mystic, scholar, prophet, lawyer and emancipator, set a broad pattern for the divine calling. David the poet, musician, soldier, friend and statesman, also set a broad, exalted standard of divine leadership. St. Paul, the pastor, preacher, missionary, tentmaker, and theologian said, "I am made all things to all men, that I might by all means save some." Jesus the carpenter, itinerant, story-teller, teacher, preacher, physician and martyr is the ministerial gem with facets innumerable.

Our times demand a versatile ministry. The so-called "home front" is not one front, but many. The needs and applications of the Gospel are endless. The development of all God-given faculties makes a versatile ministry not only possible but inevitable.

THE VOICE OF A MODERN PROPHET.

Dr. Frank Laubach spoke in Richmond on last Friday, the first in a series of twenty-five engagements in the major cities of America. Just back from the Paris Peace Conference, Dr. Laubach is deeply moved by the strategic place of America in the present world situation. These are his words of warning:

"When the rest of the world has the atomic secret, America will be the most dangerous spot of earth, the first target. This is because we are perched on a high plateau of wealth and extravagance, such as neither we nor any other country ever knew, while four-fifths of the human race are in the depths of poverty—hungry, cold, scantily clothed, poorly housed, sick, afraid, without hope, desperate, resentful, willing to try anything to escape from their present intolerable condition. Those nations of 'have nots' are the ones who will have the knowledge of the atomic bomb in five years. The natural thing, the inevitable thing, will be for them to pull us from our plateau, and, if we resist, to blow us to atoms. Neither a United Nations nor a World Super-state will protect us on our plateau; for the rest of the world certainly does not like being hungry while we roll in wealth.

"There is only one way out of this peril. It is the way we preach about every Sunday in every church in America. The way is to turn really Christian toward the world—to make a nation-wide effort to lift the rest of the world to our level of abundance. That would be matching our words with our deeds. It would be new, startling; for no nation ever tried it before. It would make America the most beloved nation on earth."

This message was followed by the significant announcement that, "Over 200,000 pounds of relief clothing have been contributed by Virginia church people for foreign relief through the Church World Service Center, New Windsor, Maryland. This amount puts Virginia among the leading states which have contributed goods through this center. In addition, many thousands of pounds of food and large sums of cash have gone from this state through church channels for overseas relief."

Rev. Henry Lee Robison, making this announcement, said that the Virginia Council of Churches is urging the churches and Sunday schools throughout the state to increase their donations for foreign relief. This organization, aware of the terrible suffering facing millions abroad this winter, plans a state-wide informational campaign which will touch every church and community. Mr. Robison emphasized that, though the war has been over a full year and UNRRA is stopping its work January 1, the need for life's essentials

will be extremely critical this winter. In Central Europe many children eat 1,000 calories per day, about one-third the amount American children consume. Lack of food and proper clothing prevents miners, factory workers, and farmers from putting war torn nations on a self-sufficient basis. In Germany, millions face the winter with worn-out shoes, no underwear, and only half enough food.

Goods sent to New Windsor are usually ready for shipment abroad within 48 hours. Clothes are quickly packed into waterproofed bales which are then enclosed in heavy burlap. Moth flakes, sewing supplies and scissors are put into each bale, which weighs about 100 pounds. Church observers abroad say that gift clothing arrives in perfect condition. Canned goods are packed in heavy overseas shipping boxes.

Mr. Robison, reporting on the need for money, said: "Cash is needed to purchase medical supplies, Bibles, food, bicycles, and a host of other materials. With one dollar, sixteen pounds of a special relief cereal containing 1650 calories can be bought and delivered to the Port of New York. This is the biggest food bargain on the market. For just over 6c one can feed a hungry child more than he gets from all other available sources." Cash gifts should be sent through local pastors or denominational headquarters.

To illustrate how surplus goods are desperately needed overseas, Mr. Robison stated that flour sacks and cotton feed sacks can be used not only as towels, curtains and bedding, but as shirts, handkerchiefs, underwear and diapers.

R. L. H.

STEADY, AMERICA! STEADY!

By Rev. Roy C. Helfenstein, D. D.
Minister, First Congregational Church, Mason City, Iowa.

The whole world is sick today, terribly sick! The daily papers and the radio bring us such reports of the world's growing sickness as to make us shudder with alarm if we are in our own right senses. The world's sickness is not all the result of war, but a large part of it is, and a still larger part is the result of man's selfishness, prejudices and sins which also caused the war. The unrest, suspicion and conniving between the nations today, and between groups within the nations, like the war itself, evidence the moral and spiritual invalidism of the world. The real cause of the world's sickness, which can easily prove fatal, is humanity's indifference to God, humanity's disregard for God, and humanity's rebellion against God. Not until humanity acknowledges the fact of God; not until humanity recognizes its need of God; not until humanity seeks the guidance of God and commits its ways unto God, can the world's sickness be cured. Men are not wise enough to direct the affairs of the world without Divine guidance. Men are not good enough in their own right to save the world from wreck and ruin. Men are not strong enough to lift the world out of its misery and its shame. Only by God's help can the world's condition be changed.

Blessed indeed will be the world when the nations turn unto God! Believers in the God revealed by the Man of Galilee constitute the world's greatest need today. The love and power of God ruling in human affairs is what the world needs. It is what our nation so sorely needs in this hour of the world's sickness, for our own nation is sick, too—its fever is running higher every minute!

The contentions and rivalries between various groups within our nation today are making a disgraceful blot upon our nation's record. And the attitude of our leaders who think that military power should be our nation's chief concern, unless curbed, will bring eternal disgrace upon our national life.

In the aftermath of the world's greatest catastrophe, while there is still imminent danger of another catastrophe far worse, and with more than three-fourths of the world's population facing possible starvation as a result of the war so recently come to its close, and with America supposedly holding the secret of the most destructive power known to man, and at the same time having the resources to share with or to withhold from a famishing world—at such a time as this, it is imperative that America hold steady—imperative that America follow in the ways of the Lord.

Our nation today holds the rank of being the most powerful nation in the world so far as military strength and capacity for production are concerned. But unless our nation now earns the distinction of being the most humanitarian nation in the world, the most peace-loving nation, and the most fraternal nation, the very fact of her military power may prove to be the beginning of a further moral and spiritual disintegration which will inevitably lead to our national decline, as the history of other nations convincingly declares.

Blessed, happy, honored and great is "the nation whose God is the Lord," and whose ideal is service and peace, but no nation can be blessed and honored which makes material wealth or military power its god.

Only by worshiping and serving the God of peace, of love and of righteousness can any nation come into its largest self-realization.

In these days when so many things are happening which ought not to happen, and when so many things are not happening that ought to happen, that no one can tell what a day may bring forth in international relationships or in domestic economic peril, the challenge is laid at the doorway of every American home to champion the cause of world peace by thinking peace, praying for peace and working for peace.

As never before our nation needs to be on its guard in protecting its own peace and the peaceof the world. America needs to hold steady in these perilous days ahead. An unrestrained craze for greater military strength could sweep us off our feet before we knew it.

Let history speak to our leaders in Washington, and let them listen to the verdict of history—"No nation has ever found security in military power. And those nations that have trusted the most in their military might have fallen the lowest." That is the witness of history down through all the centuries. Let America keep her head and her heart through these perilous days in which we now live! God grant that America shall keep steady and sensible and wise in promoting a reasonable defense program, and may her citizens be spared the unnecessary burden of having to meet hysterical expenditures for implements of defense which will be obsolete should occasion later arise for their use.

May America never forget that nations which prepare for war always get what they prepare for—that preparation for war invites war. It is high time that America and every other nation should now prepare for peace as never before, and that can be done only by laying more emphasis upon building friendships than upon building battleships. If America had spent one-tenth as much in building friendships between the nations the past twenty years as she spent in the past four years to carry on war, in all probability the war itself would have been averted—

(Continued on page 7.)

News of Elon College

By President L. E. Smith.

JAMES HENRY McEWEN.

The sudden death of Mr. James Henry McEwen of Burlington, North Carolina, was a terrific shock to his family, friends and business associates. On Monday, October 7, he appeared as well as usual, was in his office all day looking after the affairs of his extended business interests. He retired Monday night, apparently as well as usual and in good spirits. He fell asleep as usual, but unfortunately, it would seem to us, failed to wake in this life. Mrs. McEwen was aroused by his unusual breathing and found him unconscious. She was unable to arouse him to consciousness. He passed away before any assistance could be secured.

Mr. McEwen was a loyal member of our Burlington Church, faithful in the discharge of every duty. He was teacher of the Men's Bible Class and active in the official and business life of his church.

For a number of years Mr. McEwen served Elon College as a trustee, and was one of the organizers and president of the Elon College Foundation. His interest in the College for the past few years has been of great help to the College and an inspiration to all who bore its responsibilities. In his death the College suffers an irreparable loss.

Mr. McEwen was an alumnus of Davidson College and of the University of North Carolina. He was an ex-school-teacher, but made his significant contribution to the economic and business life of Burlington, Alamance County, the state and the nation through his ability as a manufacturer and an executive in business and director of modern industry. He was a veteran of World War I, returning from which he turned from the profession of teaching and directed his interest to business. In 1925, he came to Burlington and was one of the organizers of the McEwen Knitting Company and was elected vice-president and treasurer of the same. In 1935 he organized the Graber Silk Mills in Graham and in 1938 the silk mill in Dothan, Alabama. He was president of both companies. He was also president of Holt Brothers Knitting Company since 1929 and was president of Sidney Knitting Mills in Graham from that date. He was president of Charles V. Sharpe, Inc., in Burlington since 1928. In 1940 the McEwen Knitting Company, including all of his interests, was merged with May Hosiery Mills of Burlington. These two interests constituted one of the largest hosiery manufacturing companies in the entire country. His keen insight into manufacturing and business problems and unusually safe judgment made him one of the outstanding business men of North Carolina and of the nation. His successes have been phenomenal. His character, business integrity, and achievements have been without question. The Christian Church, the City of Burlington, and Elon College, will find it exceedingly difficult, if not impossible, to secure the counsel and leadership equal to that which they have lost in Mr. McEwen's untimely death.

J. H. McEwen was married to Miss Iris Leola Holt, daughter of the late Mr. and Mrs. W. Kirkpatrick Holt, December 27, 1927, and from this union came two children, James H., Jr., editor and publisher of the *Twin City Times*, Morehead City, N. C., and Miss Iris Holt McEwen of the home.

Funeral services were conducted Thursday morning, October 10, at eleven o'clock with the pastor, Rev. Millard Stevens, presiding, assisted by Dr. James H. Lightbourne of Providence, Rhode Island. Burial was in Pine Hill Cemetery, Burlington, North Carolina.

May the blessings of God and the grace of our Lord and Saviour, Jesus Christ, sustain us all.

MRS. BIRDIE GRAHAM ROWLAND.

The Church owes its progress to sincere, consecrated souls who are willing to dedicate their interest to its principles, the furtherance of its cause and the proclamation of its Gospel.

Dr. Charles H. Rowland, for many years a prominent and successful pastor and church official in our Southern Convention, died some years ago. Since his death, his widow, Mrs. Birdie Graham Rowland, has made her home with her daughter and son-in-law, Dr. and Mrs. W. E. Wisseman. Dr. Wisseman is pastor of the First Congregational Christian Church in Greensboro.

Mrs. Rowland, after some weeks of declining health, died on Wednesday morning, October 9, at the residence of her daughter and son-in-law. Mrs. Rowland was one of the charter members of the organized missionary movement in our Southern Convention and was the first president of the Woman's Missionary Convention of the Christian Church. She proved herself to be a force for righteousness and progress in all churches served by her distinguished husband. Her contributions to the interests of the Church throughout the Convention and the denomination have been significant.

Funeral services were conducted from the church in Greensboro on Thursday afternoon at two o'clock. Dr. Stanley C. Harrell and President L. E. Smith assisted Dr. Wisseman in the services as a final tribute to a noble life, well spent. Surely God will comfort and assure those who are sorely distressed because of Mrs. Rowland's death.

FIFTH SUNDAY OFFERINGS.

Contributions from Sunday schools and churches are coming in very satisfactorily. A large number of our Sunday schools and churches have been very faithful and considerate in their support of the College through the year. The College is most appreciative of the same. We are approaching the end of the conference year. This is an earnest appeal to all churches and Sunday schools to please forward your contributions to the Convention office as quickly as possible. The office can handle the funds now more easily than at conference. Your contribution now will help the local church with its budget, assist the College and encourage all. We appreciate your cooperation.

Churches.	
Hope Mills—E. N. C.	$ 23.00
South Norfolk—E. Va.	37.97
Long's Chapel—N. C. & Va.	25.00
Mt. Bethel—N. C. & Va.	55.00
Albemarle—W. N. C.	15.00
Winchester—Va. V.	9.99
Sunday Schools.	
Dendron—E. Va.	$ 2.95
Rosemont—E. Va.	20.00
Richmond, First—E. Va.	35.00
Union (South.)—E. Va.	5.85
Belew Creek—N. C. & Va.	2.73
Durham—N. C. & Va.	25.02
Hines Chapel—N. C. & Va.	6.48
Liberty—N. C. & Va.	8.00
Randleman—W. N. C.	20.25
Bethlehem—Va. V.	8.26
Linville—Va. V.	11.01
Mt Olivet (G)—Va. V.	4.45
Palmyra—Va. V.	14.85
Total	$ 330.81
Previously reported	5,807.03
Grand total	$6,137.84

Southern Convention Office

Rev. Wm. T. Scott, *Superintendent.*

FALL DATES TO REMEMBER AND ACTIVITIES WHICH WILL STRENGTHEN THE CAUSE OF CHRIST.

October 27—World Temperance Sunday. An opportunity to emphasize sound temperance habits as a Christian virtue and requirement.

October 30-31—Eastern Virginia Congregational Christian Conference, Newport News, Va., Rev. O. D. Poythress, President, South Norfolk, Va.

November 3-9—American Missionary Association Centennial Week. Recognition of 100 years of Christian service and right racial understandings. (Secure materials from the A. M. A. Division, The Board of Home Missions, 287 Fourth Ave., New York 10, N. Y.)

November 4—Woman's Board Thank Offering Service. Offering to go to Shaowu Mission. (If the 4th is not a convenient time, use nearest date possible during November. Secure material from Mrs. D. J. Bowden, Elon College, N. C.)

November 6-7—Western North Carolina Conference, Smithwood Church, near Liberty, N. C., Rev. H. V. Cox, President, Ramseur N. C.

November 10—World Order Sunday. Pray for peace and world understanding. An opportunity to see the world through the eyes and mind of Christ. (Secure material from the Council for Social Action, and Committee for War Victims and Reconstruction, 287 Fourth Avenue, New York 10, N. Y.)

November 12-13—North Carolina and Virginia Congregational Christian Conference, Union Church, R. F. D., Burlington, N. C., Rev. Joe A. French, President, 43 Montgomery St., Reidsville, N. C.

November 17—Men and Missions Sunday. Enlist the men in mission study, prayer, concern, and giving. (Secure material from The Layman's Missionary Movement, 19 S. LaSalle St., Chicago 3, Ill., or The Missions Council of Congregational Christian Churches, 287 Fourth Avenue, New York 10, N. Y.)

November 19-20—Eastern North Carolina Congregational Christian Conference, Wake Chapel, near Fuquay Springs, N. C., Rev. J. Frank Apple, President, 427 Rowland St., Henderson, N. C.

November 24—Thanksgiving Sunday.

November 28—Thanksgiving Day. Make Thanksgiving Sunday and Thanksgiving Day times of special gratitude. Remember in prayer and gift those less fortunate. Receive the *Annual Thanksgiving Offering for the Christian Orphanage.* Secure special envelopes from Mr. C. D. Johnston, Elon College, N. C.

December 1—First Sunday in Advent. The first four Sundays preceding Christmas constitute the Advent Season. Let us prepare for a Christian Christmas in 1946, remembering whose birthday it is. "In His name and for His sake" let us remember the needy, the lonely, and the discouraged. (Secure material from the Congregational Christian Committee on Evangelism and Devotional Life, 287 Fourth Avenue, New York.)

December 3—Eastern Virginia Christian Missionary Association, Newport News, Dr. John G. Truitt, President, Suffolk, Va.

December 8—Universal Bible Sunday. (Secure material from the American Bible Society, Richmond, Va., or 450 Park Avenue, New York 22, N. Y.)

December 22—Christmas Sunday. Receive an offering for aged ministers and their dependents. (Secure material and offering envelopes from The Board of Superannuation, Elon College, N. C.)

December 25—Christmas Day. Remember Jesus' birthday in service and love to others "in His name and for His sake."

Wm. T. Scott,
Superintendent.

STEADY, AMERICA! STEADY!

(Continued from page 5.)

and how different the world's picture would now be.

The staggering cost of the war . . . in money is far beyond our power of comprehension—billions upon billions of dollars. Yet the econowic loss is the least to be considered.

How appalling the cost in manpower! Tens of millions dead and wounded and maimed.

And what a price in Idealism has been paid by the nations because of the war! The . . . utter disregard for law, the lower standards of homelife, and countless other social and religious let-downs express the lamentable cost of the war in idealism.

Let America keep her head and her heart in these days of terrific pressure being brought to bear by the militarists in our midst, who are seeking through conscription and universal draft, and through propaganda of most subtle character to control the purse strings of our nation's treasury and to secure control of the use of atomic energy—let America beware! America still belongs to the people and not to the Army or the Navy. They are but the servants of the nation and not its masters.

Let the people stand up and speak out in protest against every effort made to make us a military nation. In these days of social and international bewilderment, let America hold steady in steering its course to peace, else all the glory gained in national greatness down through the years may go the way of ancient Greece and Rome when they became drunken with their realization of power. Let America take her stand with flint-like determination against any recurrence of war, and the future generations of the entire world will rise up and call her blessed.

War calls only for the best—the most able bodied. The unfit—those who can't qualify physically and intellectually—are left at home to be the fathers of our next generation. God only knows what the world would be today, if during the past two thousand years the nations had spared their strongest sons of each generation to perpetuate the race, instead of offering the strongest sons upon the altar of war. War is a denial of the Fatherhood of God. It is born of lies and only upon lies can it be carried on. War is never God's will—it is always man's insanity. Let America beware!

The only nations that can afford to go crazy in preparing for war are the bankrupt nations. They have nothing to lose. Germany's financial status before the war was so low that not a single nation even among her allies would make her a loan. Japan likewise was bankrupt. Half of her people have gone to bed hungry every night for decades. Both Japan and Germany stood upon the tottering principles of financial bankruptcy before they even considered plunging the world into its most tragic war.

(Continued on page 14.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

MRS. C. H. ROWLAND—CHURCHWOMAN.

One of the most beloved women of the Southern Convention died on Wednesday of last week. Early that morning Mrs. Birdie Graham Rowland ceased her life on this earth and went to join her companion for many years, Charles H. Rowland, in the Heavenly realm.

Birdie Graham was born and reared in the Union Ridge community, near Burlington, North Carolina. She came to school at Elon College in the '90s and there met "Charlie" Rowland who was to be her future husband. What a team thew were! For more than thirty-five years they worked together building a Christian home, serving churches, and extending their influence throughout the Southern Convention. Their three daughters, Margaret, Graham (Mrs. W. E. Wisseman), and Birdie (Mrs. M. T. Garren), are proof that the Rowlands knew how to raise children.

Our Franklin, Virginia, church which knew Mrs. Rowland as its pastor's wife for twenty-three years, and the First Church at Greensboro, North Carolina, which claimed her as its own for twenty-two years, have both benefited by her gracious spirit and her Christian character. For nearly half of her life in Greensboro she was the gracious mother-in-law of the pastor.

No other woman has meant so much to mission work in the Southern Convention as has Mrs. Rowland. She was in on it from the beginning and maintained an active interest in it all her life. Mrs. Rowland was appointed the chairman of a Woman's Board for the Eastern Virginia Conference in 1911. In February, 1912, she became the chairman of the Woman's Board of the Southern Convention, finishing out the term of Mrs. M. D. Howsare, the first chairman, who had resigned because she left this area. In May, 1912, this board met with Dr. J. O. Atkinson and drew up a constitution. In May, 1913, a mass meeting of the women of the Southern Convention was held at Elon College. Out of this grew the present organization of women in the Southern Convention. Mrs. Rowland was the president for the first six years. She was the president of the Eastern Virginia Woman's Missionary Conference from its beginning until she left that conference, a period of twelve years. Becoming a resident of North Carolina, she was president of the North Carolina Woman's Conference for six years, from 1928-34. She has also held other offices in the Southern Convention and Conference women's work and has been long-time president of her local church societies. What a record! And yet it cannot be completed there, for she lived to see one of her daughters, Mrs. Wisseman, president

MRS. BIRDIE GRAHAM ROWLAND.

of the North Carolina women and of the Southern Convention women.

The final service in our Greensboro, First Church in honor and memory of Mrs. Charles Henry Rowland was one of triumph rather than of sorrow. It was almost identical with that held in the same church for her husband, even to the ministers participating in the service. Dr. L. E. Smith read the scriptures, Dr. S. C. Harrell led in prayer, and Dr. W. E. Wisseman, her son-in-law and pastor, who conducted the service, gave a lovely and poetic picture of death in the form of a ship sailing to the horizon. While those on this shore said, "There she goes," another group in a fairer land said, "Here she comes." Everyone thought of her husband as being in that welcoming group. The music for the service expressed the same note of confident and triumphant faith. The choir sang, "Rejoice, Ye Pure in Heart" and "O God, Our Help in Ages Past." Mr. John R. Truitt sang "Open the Gates of the Temple."

It is difficult to sum up the characteristics of a truly great person like Mrs. Rowland. One of her outstanding qualities was believing the best of everyone—and thus inspiring them to do greater things than they had dreamed they could. In her last years, one of the delightful ways in which she helped others was by writing little notes of congratulation and appreciation whenever it seemed to her they had done something unusual or needed a word of sympathy or encouragement. She loved people for themselves and "knew not race or station as boundaries of the mind." She kept abreast of the times and was liberal in her viewpoint. She was loyal to her Church and keenly interested in its welfare. She was a wise counselor, to whom the women of her church often turned. She was world-minded in her outlook. The missionary enterprise was dear to her heart.

"Berta" Graham Rowland—faithful wife, loving mother, delightful mother-in-law, beloved grandmother, a Churchwoman in the truest sense of the term—the women of the Southern Convention salute you and the triumphant faith which was so much a part of you!

MATERIALS FOR YOUR USE.

STUDY BOOKS.

The study books ordered at the North Carolina and Eastern Virginia Conferences have been ordered sent from the publishers direct to the ones ordering them. It is to be hoped that they will arrive soon.

In the packet is a Missionary Education folder describing the various study books and other helps for mission study. These may be ordered from Pilgrim Press, 14 Beacon St., Boston 8, Mass., or 123 W. Fourth St., Columbus, Ohio, or through the Southern Convention office. That office has a supply of these Missionary Education folders which you may have for the asking. Each conference literature superintendent also has a supply.

YEAR BOOKS.

Year Books, containing a directory of the officers of the women's mission work, reports for the past year, and plans for the year 1946-47, were distributed at the recent women's conferences. If your society does not have a copy, please write to Mrs. F. C. Lester, 840 Sunset Ave., Asheboro, N. C., and you will receive copies promptly. They are free.

The plan book material is incorporated in the Year Book and thus

(Continued from page 9.)

UNION IN SOUTH AFRICA.

A cable recently received from South India by the American Board states that the Assembly of the South India United Church has approved of the church union plan with the British Methodists (Wesleyans) and the Church of India, Burma and Ceylon (Anglicans) by a percentage of 85. Previous information indicated that the Travancore Church Council, which comprises more than half the membership of the South India United Church, had voted to approve the plan by a 75% majority.

Commenting upon this, Rev. Raymond A. Dudley, secretary for India for the American Board, says: "This Union, if consummated, means that the Indian Christians, originally connected with the following denominations, are to be united within one church. The denominations are: the English Congregationalists, Reformed Church of America, Scotch Presbyterians, Australian Presbyterians, American Congregationalists, Basel Mission of Germany, the Methodists (British Wesleyans) and the Church of England. It means full organic union between Congregationalists Presbyterians and Episcopalians, based on the Historic Episcopate in a constitutional form, something which has never been achieved before."

This church union plan was approved by the Methodists and the Church of India, Burma and Ceylon more than a year ago. Since that time rather serious questions of interpretation have arisen, but it is believed that those questions can be resolved and that they will not ultimately preclude the consummation of the Union.

It is also believed that the action of the Assembly of the South India United Church clears the way for the final consummation of union which may be put into effect within two or three years after the boundaries of the dioceses have been formed, constitutions drafted and the necessary official bodies and officers have been elected.

This union will comprise, according to the 1941 figures, 263,680 communicant members, with a total Christian community of 1,017,183.

The successful culmination of this union should be the signal for others.

FORMER MISSIONARY PASSES.

News has been received of the death on Monday, October 7, of Rev. Carolyn T. Sewall, who was for over twenty-five years a Congregational missionary in China.

Miss Sewall was the first woman and the first foreigner to be ordained as a Christian minister by the Chinese in North China. Her ordination took place at Tientsin in 1938, and a veteran Chinese pastor, who was a survivor of the Boxer Rebellion gave the prayer of consecration.

In her work in China, Miss Sewall served the country women, visiting widely in the villages, supervising schools and helping the farmers' wives. She was particularly active in the Nan Meng Industrial School in Tientsin, which taught home industries and handcrafts in an effort to lift the economic level of the country people nearer that of those in the city.

Miss Sewall was born in Plymouth, Mass., in 1889, and was a graduate of Mt. Holyoke College. She first went to China in 1913. For many years she was known as the "children's missionary" because part of her support was given by the children of the Congregational Christian Sunday schools of New England.

MISSIONARY OFFERINGS.
OCTOBER 3-10, 1946.

Sunday Schools.

Bethlehem—V. Va.	$ 10.14
Elm Avenue—E. Va.	12.00
Elm Avenue—E. Va.	25.00
Dendron—E. Va.	7.94
Hank's Chapel—W. N. C.	12.05
Hope Mills—E. N. C.	26.00
Greensboro, First—N. C. & Va.	9.88
Linville—V. Va.	12.31
Mt. Gilead—E. N. C.	17.00
Mt. Olive (G)—V. Va.	8.95
Palmyra—V. Va.	14.00
Suffolk—E. Va.	75.00
Union Grove—W. N. C.	6.63
Union (Southampton)—E. Va.	19.82
Wake Chapel—E. N. C.	16.34
Winchester—V. Va.	8.58
Total	$ 281.64

Churches.

Albemarle—W. N. C.	$ 24.00
Mt. Bethel—N. C. & Va.	44.00
Total	$ 68.00
Total for period, Oct. 3-10	$ 349.64
Previously acknowledged	742.82
Total Since Sept 1, 1946	$1,092.46

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

CHURCH WOMEN AT WORK.

(Continued from page 8.)

it is necessary to use the Year Book with the packet of program materials. In planning your program, it wil be well to read pages 13-16 carefully.

PACKETS.

The Packets, containing program material sufficient for your regular meetings for this year, cost 75c and are available from Mrs. Lester at the above address. Seventy-one packets were purchased by forty-one societies in North Carolina, and forty-three packets were purchased by twenty-five Eastern Virginia societies at the recent conferences. One has been sent to the Valley. It is urged that any society wishing to use a packet this year buy it immediately, for only in so doing will the complete benefit be received.

HYMN FOR THE YEAR.

The printed copies of the hymn for the year, "O Young and Fearless Prophet," are ½c each. One copy is in each packet. If you desire enough copies for each member of your society, they may be ordered from the Missions Council, at 287 Fourth Ave., New York 10, N. Y. They could be pasted in your local society year book or used on the single sheets at each meeting. The tune (The Church's One Foundation) is so familiar that these new words may be easily sung. Let us use this song this year in our societies and think about the words as we sing them. (Fifty copies are available from Mrs. F. C. Lester.)

LOCAL YEAR BOOKS.

Many of the societies now plan their programs for the year in advance and make up a printed or mimeographed year book for their own local use. This is fine. Several societies have requested that copies of the monthly programs (the center pages of the Convention Year Book) be made available for local society use. If your society is not able to mimeograph a year book of its own, and if you are following essentially the program as suggested in the

(Continued on page 11.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

I am happy to have this fine report from the Juniors of our Holy Neck Church in Virginia for our page this week. It was sent to my old address at Sanford and so I am late getting it.

You may be interested in know that Duane Wahn, whose father and mother are missionaries to our West African Mission Station has been attending our church here in Asheville. Last Sunday night he ate with us and I asked him if he had heard of Rev. and Mrs. Carl Dille whom Aubrey and I saw commissioned at our General Council meeting in Beloit, Wisconsin, in 1938. He replied that his father and mother had gone over to relieve the Dille's so that they might come back to the states for their first furlough. He hold us something of his experiences as the son of a missionary in Africa. He had considered following in his father's steps, but he contracted a tropical disease during his years in the service which makes it impossible for him to live in a tropical climate, ever, again. He is receiving treatment at Moore General Hospital here. I want him to write something for our page before he leaves Asheville, so maybe you will be hearing from him in person.

* * * * *

CHILDREN AND MISSIONS.

HOLY NECK JUNIORS.

The Junior Missionary society of Holy Neck Church started a new year in October, 1945, with Mrs. Robert Warren and Miss Nettie Wilkins as new leaders for the year and Margaret Harrell as president.

We decided to have our meetings on fourth Sunday mornings immediately following Sunday school.

We have on roll twenty-six members, which is a gain of ten more than were on our roll for 1944. The attendance and interest during the year have been good.

During the first part of the year we studied *Trailer Town*, which was a very interesting book. It gave us a true picture of people in our country who have been uprooted from their homes for the past few years. Chapter by chapter we became better acquainted with Jeff and Anne Toliver, their mother and daddy, and all of the other interesting characters in the story until we came to know them so well thaty might have been our own next door neighbors. We learned from this story that we must welcome new people who move into our community so that they will want to attend our church and in that way we will be helping to take the gospel to them.

The last part of the year we became better acquainted with Africa. In *Nyanga's Two Villages* we learned how the natives live in the Christian village, and also how they lived in a non-Christian village. How we wish that they all might be Christian! We know that our missionaries have been doing a great work there. In this story we also learned some things about the lives of a boy and girl whose names were Nyanga and Henda. They were African but they had learned the Christian way of life.

On the fourth Sunday morning in August we presented our public program with a large number of our Juniors taking part.

We have paid our apportionments for the year and have paid for all of our literature. Besides our dues each month we used dime cards to help raise money for our society.

Several of our older members are leaving our society to join the Pilgrim Fellowship group. We know we will miss them. We are expecting quite a few members to join us from the Cradle Roll.

We feel that we have had a successful year, and we wan to make the new year that is before us even better than the one which has just ended.

MRS. ROBERT WARREN.

THE POWER OF DECISION.

By HILDA RICHMOND.

Issued by the National Kindergarten Association

A stranger paused in her walk to watch a little huddle of children on a lawn. Every child seemed to be talking, and none listening. The mother of two of the boys in the group was placidly sewing on the porch.

"They are deciding whether they will go wading or have a little party on Max Preston's lawn," she explained to the onlooker. "Come up and rest awhile."

In two minutes all the excitement had died down. A vote had been taken in which the *waders* outvoted the *party* group. Bathing suits were quickly donned, toy shovels assembled, and the whole crowd trooped to the sparkling stream at the foot of the vegetable garden.

"I don't see how they did it so quickly," said the visitor. "My three will wrangle for an hour before deciding what to do when their wishes differ. Often they wear out my patience, and I sternly forbid all plans but mine. That isn't an ideal way, of course, and usually they don't accept it very graciously."

"Haven't you seen grown people who hesitate and argue at great length before making up their minds?" asked the hostess.

"Indeed, I have!" answered her gust with emphasis. "This very afternoon Mrs. Towner kept me waiting thirty minutes before deciding that it was not convenient for her to go calling with me."

"Well, in our family a certain number of minutes are allotted our children for discussion, and then the majority rules. The children's father conceived the plan; and though there is much noise for a few minutes, it works out very well."

"But sometimes quick judgments turn out badly," said the other woman. "If a project is an important one, I think it should be considered carefully before a decision is made."

"Of course, that is true," agreed the hostess, "but hesitating and arguing does not necessarily mean careful thinking, does it? Besides, we are teaching our children, little by little, to distinguish between the important and the unimportant. When a choice involves only a preference, they have been taught that it is foolish and selfish to continue to argue about it—while, if better results seem to be at stake, they should endeavor to persuade the others, but in the end accept the opinion of the majority. When a principle is involved, however, they understand that if their companions are determined upon a course which seems wrong, they themselves must separate from the group."

"That is wise teaching," said the visitor. "Hesitation and caution are really not the same thing, and grown persons who hesitate do miss many of the good things of life. Without knowing it, you have helped me, and I thank you."

"Thank my husband, not me," was the laughing reply. "He had to show me a more excellent way than continually turning over in my mind, day after day the alternatives which must be decided upon. Sometimes I am a little too hasty, now, but I would not go back to the old way for a fortune."

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

MATERIALS.

The following materials are available now for your Pilgrim Fellowship group:

1. *Missionary Action Packet.*—A packet of promotional and educational material has been assembled, emphasizing the projects recommended for emphasis during 1946-47. One can be secured for each church, but it must be secured through the Southern Convention P. F. President. The National P. F. office will not mail them to local churches.

2. *Social Action Handbook.*—A handbook on the social action program in the local church.

3. *Service Plan.*—A leaflet describing the new Pilgrim Fellowship Service Plan adopted at Doane. One for each church.

4. *Inner Fellowship.*—A statement of various techniques to further the idea.

5. *A Program Guide.*—Resource materials for all phases of the local church Pilgrim Fellowship program: study, discussion, worship, recreation, leadership, projects, etc. 10c.

6, *Official Minutes.*—Fifth National Council Meeting.

NOTE.—Order through your Southern Convention Pilgrim Fellowship President, C. Baxter Twiddy, Elon College, N. C.

BETHLEHEM.

The Young People's Missionary Society of Bethlehem under the leadership of Mrs. O. C. Bradshaw, held its monthly meetings at the church and at the home of the leader.

During the year we have contributed to the T. B. drive, Red Cross and Friendly Service. We received a special offering for Thanksgiving and "Gifts for the Master" at the December meeting. In December, members of the society were asked to contribute to the basket for a needy family. Mr. Brittle reported that the basket was delivered and the family very deeply appreciated our thoughtfulness.

This year we were invited to meet with Liberty Spring and Cypress Chapel for a review of our Mission Study Books. We had good attendance at both meetings and enjoyed both books very much. We also have five Bible characters to study this year. The society selected members to make reports on the lives of these characters.

For our public service this year we decided to have an Easter Service. This program was held on Easter Sunday evening.

During the year we received several new members, but unfortunately lost some of our old ones. The past year has been a good one, but as we face the new year we hope it will be even better.

VIRGINIA P. BEALE,
Secretary.

CHURCH WOMEN AT WORK.

(Continued on page 9.)

"plan book," you may secure copies of the monthly program pages with an outside sheet of green paper. You can write in the names of hostesses and people taking part on the program for each month. These may be secured from Mrs. F. C. Lester at a cost of 2 for 5c.

NEWS FROM SOCIETIES.

FLINT HILL (R).

The Woman's Missionary Society of Flint Hill (R) Church has just completed what we think to be a very successful year.

Our average attendance has increased in the past year, and our programs have been both interesting and inspirational. We have used the program packet, hand-book, home and foreign study books and the Bible study book and have found them very useful.

We have tried to be of real service to those who need our help. We have sent clothing for overseas relief, a box to the migrants, and dresses to the Christian orphanage at Eastertime. We try to spread cheer in our own community also, by visits, cards, flowers and trays for the sick. Right now we are making "school clothes" for a family of five little girls whose mother has been very ill. When this mother expressed her grateful appreciation to us we felt well paid for our efforts.

Our public program was well received. On the first Sunday in June we met at the church for a fellowship supper to which special invitations were given to ex-service men. At sunset we gathered in the cemetery for a short memorial service, and the service continued in the church with a missionary play and a splendid missionary message by our pastor, Rev. G. C. Crutchfield. The program ended with an inspirational candle-lighting service. As we marched from the church, each person carrying his lighted candle and singing, "Send Me the Light," we believe the true spirit of missions was felt.

We are eagerly looking forward to a new year's work, desiring to be of more use in our own community and in the upbuilding of God's kingdom.

MRS. H. R. FARLOW.

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MT. CARMEL YOUNG PEOPLE.

I am looking over the records of the year's work done by the Young People's Society of Mt. Carmel Christian Church. I am reminded that we have really wrought a worthwhile service. The meetings have been both interesting and instructive.

We have had a good attendance and have gained several new members.

We participated in the "Thank Offering." We have enjoyed our book reviews. We were invited to hear *Mina Sota*, reviewed with Union (Southampton), and *Christianity at Home* was reviewed for us by Mrs. Edwin Beale.

We have enjoyed two schools during the year.

We have enjoyed two socials during the year.

We have remembered our sick members with cards, flowers, fruit and candy.

We have paid our apportionment in full and are now looking forward to resuming our work. We hope to strive for higher goals next year that we may grow spiritually as we labor together.

VIRGINIA L. DREWERY.

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SHELTON MEMORIAL.

The Missionary Society of the Shelton Memorial Congregational Christian Church of Portsmouth, Virginia, has had a busy year. We have met all the requirements suggested by the Board as to apportionment, meetings, reviewing book on missions, and we sponsor a little girl at the Christian Orphanage. Our outstanding work was raising one hundred dollars for the Shaowu Mission and hope our interest will go into the mission and our two missionaries, Mr. and Mrs. Jackson as the years go by.

MRS. LYDA V. S. FLEMING,
President.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PAUL'S WIDENING FIELD OF SERVICE.

Lesson IV—October 27, 1946.

Memory Selection: *It was the good pleasure of God . . . to reveal his Son in me that I might preach him among the Gentiles.*—Gal. 1:15, 16.

Lesson: Acts 13:1-4; 44-49; 14:26, 19, 20; I Timothy 2:5-7.

Devotional Reading: Rom. 10.8-15.

A Great Church.

"Now there were at Antioch, in the church that was there, prophets and teachers . . . Barnabas and Saul . . . and they sent them away." We do not know how many members the church at Antioch had. Or what size a building it had. Or what equipment it had. These things may be important and they help. But they are not the final test of the strength or the vitality of the church. Here was a great church, for it was spiritually alive and it sent forth missionaries. It had in its membership "prophets"—men who spoke for God, and "teachers"—men who taught for God, and ministering to the Lord, and being made alive by prayer, it brought forth by travail of spirit those who were set apart for the work of evangelizing the world. There are many, many churches, with long, long histories, which have never produced one minister or missionary. This little church in Antioch in that far-off land in that far-off day, is a rebuke to all such churches.

A Great Demand.

Separate me Barnabas and Saul for the work whereunto I have called them." That was asking a great deal of that little church. Barnabas and Saul were undoubtedly the strongest and best men among them, intellectually, and spiritually. To take them out of the church might well wreck it in a way. But God asked for the best for the missionary task. The church has wisely followed this ideal. Conditions for service on the foreign field are very exacting. The church at home should give its very best for the church abroad. Let no young man or woman think that he is too good to go to the overseas service of his Lord.

A Great Service.

It was probably a very simple service, this "commissioning service" at Antioch. They fasted and laid their hands on them, and sent them away. It was a solemn and sacred and significant service. To be sure they did not realize all that was involved. But one suspects that those who were present never forgot the service. The church is wise which makes provision for a service in connection with the commissioning of those who are to go out as ambassadors for Christ.

A Great Venture.

It was a great venture, both on the part of the church which sent the men and the men who were sent. It seemed like such a seemingly futile thing to do—to send two men out to evangelize the world even of that day. But these people expected great things of God and dared to attempt great things for God. When those two men left that little church and that great city, they were starting the greatest movement in history, a movement that has affected the life and history of the world more profoundly than any other movement has ever done. We minimize the importance and the impact of the missionary movement. If we only realized what a force and factor it is, we would be proud to be a part of it and have a part in it. Our church needs to have a greater regard for our missionary program and a deeper loyalty to it.

A Great Team.

Barnabas and Paul—what a team they were. This man Barnabas was no little two-by-four fellow. He was a man of great proportions when measured by integrity of character, warm-heartedness, sincerity, depth of spiritual life. He was one of God's true princes. And this man Paul was a giant—mentally, morally, and spiritually. One suspects that he stands next to Jesus in the list of great men and great Christians. There were only two of them, but what a team they were. And because they were instruments in the hands of the Holy Spirit, they wrote history in indelible letters, not only in their own day, but in the structure of civilization.

A Great Message.

We do not know the actual sermons they preached. But we know the central theme of their message, They believed that Jesus Christ was the Son of God; they believed that He died for the sins of all men; they believed that He had risen from the dead; they believed that He was able to save unto the uttermost those that came unto God by Him. They believed in the Scriptures as the Word of God. They believed they had the answer to mankind's deepest and greatest need. They went forth and preached Jesus. It is the message which our modern world most needs. Christian leaders are agreed that after all the Christian message is Christ himself.

A Great Service.

"And the next sabbath the whole city was gathered together to hear the word of God." That must have been a great service—almost a whole city at a service of worship and preaching. Times have changed. One of the disturbing things about our modern world is the discouragingly large number of people, good people, church people, who never go near a church for a service of worship. That nation which neglects its altars had better take heed. It is time to put up a warning sign—"Danger. Stop, Look, Listen!"

A Great Achievement.

Those men went for the Lord, and hence the Lord went with them. He also went before them. There was an abundance of evidence wherever they went that He was confirming their words and their works with signs and wonders. If you want to read a thrilling story, read the history of the achievements of missions, ancient and modern.

A Great Lesson.

Paul's life illustrates the truth that the reward of work well done is the opportunity to do more work. Because he was faithful in witnessing at the beginning, he had the opportunity to witness in ever-enlarging areas.

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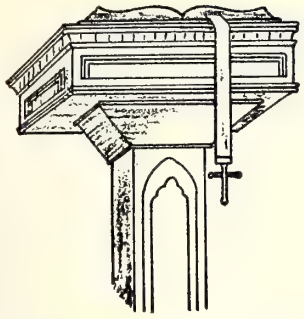

SEPARATED . . . . SENT.

By Rev. Joe A. French.

COMMISSIONING SERMON

FOR

Rev. and Mrs. Robt. C. Mueller

at Reidsville, N. C

August 11, 1946

"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."—Acts 13 : 2-3.

Dr. John Roach Straton tells the story of a man standing beside the piers awaiting the sailing of an ocean liner, when he was joined by acquaintance who said, "You seem to be much pleased about something." "Yes," replied the man, "I have on that vessel ten thousand dollars worth of equipment for a hospital in China." "I'm glad you made the gift," said the other man. "You know I also have a gift on that ship. My only daughter is on that vessel, going to China to give her life as a missionary." The wealthy man looked into the eyes of his friend and said, "I feel as though I have given nothing as I think of what this sacrifice means to you."

Indeed, we as a church make little sacrifice as we provide the means for Mr. and Mrs. Mueller to go to India to proclaim the Gospel of our Christ. We rejoice that they have heard the call of God, saying, as He said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee"; and we count it a privilege that we can supply for their physical needs as they shall provide for the spiritual needs of the Marathi people.

They join a succession of those who, since that first commission of God to Abraham, have given themselves in answer to the call of God and thereby have "obtained a good report through faith." In this confidence Mr. and Mrs. Mueller, seeing that they are "compassed about with so great a cloud of witnesses," have left all for His sake and the Gospel's.

They, as we, have come to know that the great foundation stone of the Christian religion is that, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And from this fact derives the imperative to propagate the Gospel. The love of God behooves us to tell others of the Salvation that may be received through his Son, our Saviour. So the great commission, "Go ye into all the world" is the natural and inevitable result of the fact that "God so loved the world."

In answering this command of our Lord to be a missionary, it is the desire of the Muellers to be a "minister and witness both of these things which thou hast seen and of those things to be revealed" to the Indian peasant, who is "robbed and beaten" and lies wounded on the Indian roadside; the priest and the Levite have passed by him "on the other side." "The Jesus who laid his hand on the leper to heal him and who broke bread to feed the hungry peasants of Galilee, has upon his heart the health, the feeding and the radiant living of the disease- and fear-ridden villagers of India. He came that they might have life and have it abundantly."

In many cases the Indian "is born in debt, he lives in debt, and when he dies, his debt is shouldered by his sons." It is to the "least of these" that the Muellers will minister in the name of Him who loved them and gave himself for them. It is to preach the Gospel to the poor and proclaim release to the captives that the Muellers go to India. Indeed, the field is white to harvest and the Macedonian call is clear, for the Lord has called them to preach the unsearchable riches of Christ. The Holy Ghost has made the call personal to them, "Whom shall I send, and who will go for us?" They are ready and answer, "Here am I, send me."

And so we come today to the position of the church at Antioch and would separate them for this high calling and commission them to be our representatives as they work for our Lord in India. The Holy Ghost gave the command to the Antioch Church to "separate me Barnabas and Saul for the work whereunto I have called them." It was the Holy Ghost working in the church which started this modern movement of commissioning missionaries and sending them out to preach. But the Holy Ghost did not do the work independently of the church members, for we are told that it was while they ministered to the Lord that the instruction was given. They were worshipping and waiting upon God for guidance, and they received a specific answer. In like manner this church has prayed and sought Divine guidance that it might be directed by the Holy Spirit in its work, and we have felt the impulsive leading of the Spirit in directing us to set apart these two people for the work whereunto they have been called. May God grant that the Holy Spirit may continue to lead us as we contribute our money to support the work of these who go for us. We desire to minister to the Lord by our giving, praying and serving.

Thus, in obedience to our Lord's command, we desire to lay our hands upon you and send you out to minister and witness where we ourselves cannot go. William Carey, who was the leading spirit in organizing Protestant missions, said, "Over yonder in India is a gold mine; I will descend and dig, but you at home must hold the ropes." As you go to India to work in that gold mine for God, we here at the Reidsville Church will hold the ropes of prayer and give of our means to speed you on your way.

While this commissioning service reminds you of the high, holy and sacred calling for which you are being set apart or separated, it reminds us of the church that our calling is just as sacred, for it is the business of every Christian to bear a witness and to be a missionary. It was for this cause that we were saved and are daily renewed. Your going and our sending is part of the Divine plan. While our eyes are upon you today as you assume these solemn obligations, your eyes and the eyes of those to whom you minister will be upon us while we share with you in this partnership.

In sending you to the yellow people of India and Miss Harriet Summerville to the black people of Africa, our church proclaims in tones louder than any congregation can sing:

> In Christ there is no East or West,
> In Him no South or North;
> But one great fellowship of love
> Throughout the whole wide earth.

It rejoices my heart today that I can have a small share in such a glorious privilege for my Saviour and for their sakes. May the Lord inspire all of us with the truth that—

> In Him shall true hearts everywhere
> Their high communion find;
> His service is the golden cord
> Closebinding all mankind.

(Continued on page 15.)

STEADY, AMERICA! STEADY!

(Continued from page 7.)

But a nation goes bankrupt morally and spiritually before being even threatened by material bankruptcy. It is after a nation suffers moral and spiritual bankruptcy that it consents to plunge itself or other nations into war. God grant that America may never suffer moral or spiritual bankruptcy—whatever other bankruptcy, if any, she may be forced to experience. Let America keep her soul and her ideals of greatness regardless of what may come—then she will always be great regardless of what may happen! Let America declare to the rest of the world that the entire War System must be destroyed, stock and barrel, that the whole War System must be uprooted and junked forever, else war will destroy civilization. War and civilization cannot exist together. The world must destroy war, or war will destroy the world. And with the discovery of atomic energy, the world's destruction would not take long. It required but two minutes for the city of Hiroshima with its 225,000 population to be destroyed with atomic bombs. We are told that our nation today has a million bombs in storage, each bomb many times more powerful than those which within two minutes of time laid in utter waste the city of Hiroshima. Nor let us be too sure that our nation holds the monopoly upon the secret of atomic power. . . .

War can never be destroyed by improving the implements of war or by enhancing their power of destruction. Larger battleships, faster airplanes, deadlier poison gases, more powerful atomic bombs can but provoke war.

Let America tell the world that there is only one way to end war for all time—and that is the way of the Cross. Jesus Christ could prevent another war if only the nations would accept his ideals for individuals and for nations—the ideals of love toward humanity and loyalty toward God. If America would maintain her peace and aid in restoring peace to the floundering nations of the world, she would go down in history as the greatest nation of all time. Peace lovers are not necessarily pacifists. Peace and pacifism are not synonymous. The patriotic peace lover realizes that the only thing that makes life worth living is the fact that there are certain things worth dying for—personal honor and national honor being two of those things. And he will not hesitate for a single moment should ever the time come when he can no longer choose between war which is evil and peace which is good, but must choose between two evils—the evil of having to defend his nation in war, or to submit to the outrage and destruction of his nation's life and heritage by refusing to offer his life for her defense as a pacifist would do. All patriotic lovers of peace are pledged to the abolishment of war. They insist that the world must be done with it—that the curse of war must be torn out by the very roots and destroyed—no longer to be allowed to infest the garden of human life. And they realize that it will take more than peace treaties and peace pacts to do the job. The Briand-Kellogg Peace Pact—sometimes referred to as "The Peace Pact of Paris"—signed in 1928 was a most masterful pronouncement. This formal compact, . . . endorsed and supported by every nation of the world, put war outside the pale of legality, but not outside the realm of possibility. It was supposed to outlaw war. It is even today the international law, but what is law to law-breakers?

Only by a great religious awakening throughout the world—a religious awakening which will create in the hearts of the rising generation the ideals of the universal Fatherhood of God and the all inclusiveness of the Brotherhood of Man, together with a sense of the divine sacredness of human life and human personality—only such a religious awakening throughout the world can abolish war forever from the world. A new birth from above is humanity's only hope today—a new birth of love. A world-wide religious awakening may be nearer than we think. Man's extremity is always God's opportunity. It is always darkest before dawn. A religious awakening such as swept over Europe to dispell the hideous blackness of the Dark Ages and to usher in the Renaissance—a religious awakening such as swept over the world in the days of Martin Luther, Melanethon and Erasmus, John Calvin and John Knox—a religious awakening such as that, supported by the broader foundations of modern education, would speedily destroy the curse of war. A world-wide religious awakening would demand world-wide disarmament. In the face of a world being armed to the nth degree, disarmament may seem a fanciful dream, but some day that dream will come true.

Today, as in every age, the military leaders of the world are opposed to disarmament. Why? Because their desire to keep their military ranking with its respective stipend. They fail to realize that the smallest nation in our atomic age could have sufficient bombs to wipe out the cities of the largest nations all over the world over night.

To destroy war, the causes of war must first be destroyed, and only the religion of Jesus Christ can do that. Nations must first lay down their grievances, their hatreds, their greeds, their suspicions and their dishonesties, and then the laying down of arms will follow as naturally as the day follows the night. As long as hatred, selfishness, jealousy and suspicion rule the hearts of men, wars and rumors of wars will continue. But a religious awakening would put love in the hearts of men, and war would have to go.

The tragedy of tragedies, after the Armistice of World War I was signed, was the fact that the nations, instead of building with a passion for peace, surreptitiously began building for war. They proclaimed peace but prepared for war. And that is the tragedy of tragedies at this present moment—the nations are talking about peace while they plan for war.

But someone says, "O, we always have had wars and we always will." Maybe so for the past, but we are living in a changing world. One of our greatest universities tried to find a man who could give a course on "The Cure for War." It could not find the man. What a commentary on human intelligence! We had better find a cure for war, else war will curse the world out of existence.

As Christians we believe that someday history will record the fact that war has been forever banished from the world. If we do not believe that then for us to continue to pray, "Thy Kingdom come, Thy will be done on earth," is but hollow mockery. Two hundred years ago, duelling was accepted as an irremediable menace to human happiness. Every man of prominence constantly faced the possibility of being challenged to a duel with someone who had different ideas than he had. In those days nearly every man of rank kept prepared with arms to defend himself and his property—now the police and the courts make such unnecessary. No self-respecting man today would think of settling his personal controversies by engaging in a duel. The day will come, please God may it come soon, when war between nations shall be as unthought of as is duelling between individuals today. In the past, each city had its own army for defense—its own forts. Now the nation

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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gives its cities protection. The day will come, please God, when instead of each nation spending billions of dollars for defense that should be spent for helping the poor and the handicapped, for schools and hospitals, and for other social agencies of service, an International Police Force will give each nation its protection against dangers by air, land or sea. People are wrong who say there is no hope of ridding the world of war. They fail to realize that "it always takes the impossible to put humanity in closest touch with God."

A world-wide religious awakening would make the impossible to become possible. The day of miracles in the working of divine grace is not past. Again the challenge of Jesus comes to a bewildered, doubting, despairing world—"Have faith in God!"

World Peace is more than a goal in human progress, and more than a social prerogative. It is God's plan and desire for the human family. It is the divine imperative, the *sine qua non* for the survival of the human race. If our hope for the realization of World Peace rests upon political and economic agreements, then our hope is in vain. Only the religion of Jesus Christ—the religion of love, good-will and brotherliness in the hearts of mankind—can rid the world of war and insure the world's peace for tomorrow. That is our faith as Christians. Men have gladly laid down their lives in martyrdom because of that faith. Let us give our lives in declaration and in vindication of that faith.

Hasten the day
When navies will be forgotten,
When fleets will be useless things,
When the white winged Dove of Peace shall build its nest in the dome of every nation's capitol;
When the memory of battles will be strange and old as of from out a forgotten past,
When humanity shall have one banner, and it the Christian flag, and
When the world shall have one creed, and it the creed of love.
When the hand that scales the midnight with its myriad suns,
Shall have hushed the bitter tumult of sects and swords and guns.
When hate's last note of discord
In all God's world shall cease—
In the conquest of human service
And in the victory which is Peace.

COMMISSIONING SERMON.

(Continued from page 13.)

Today we are bound together with the love wherewith He has loved us in sending you out to proclaim his love to those who have never heard the old, old story.

Over the great land of Africa there shines up in the sky the Southern Cross, outshining all the other stars in the sky. Over both India and Africa there stands the cross of poverty, ignorance and darkness. On a tiny hill nineteen hundred years ago there was raised a cross which is destined to dispel the cross of poverty, ignorance and darkness, and to outshine the Southern Cross, for He who died on that cross said, "And I, if I be lifted up, will draw all men unto myself." May God speed you on your way as you carry the message of the Cross.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our hearts were made to feel sad on October 8, when it was announced that Mr. J. H. McEwen had passed away. Mr. McEwen had been a member of the Board of Trustees of the Christian Orphanage for a number of years. He was loved by every member of the board for his congeniality, his cooperation and his sound judgment, He always attended the board meetings when it was possible for him to do so. He was very much interested in the Orphanage and took a keen interest in every move the Orphanage made for the betterment of the institution and the children in its care.

In his death, the Orphanage has lost a most loyal friend and supporter. We will miss his visits from time to time. The board in its annual session will miss his advice and sound judgment on problems which may arise.

We could pay Mr. McEwen no higher tribute than to say that he was a Christian gentleman in every respect.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 17, 1946.

Amount brought forward		$7,975.49
Sunday School Offerings.		
Eastern N. C. Conference:		
Beulah	$ 5.13	
Catawba Springs	40.75	
		45.88
Eastern Va. Conference:		
Dendron	$ 14.30	
Christian Temple	10.00	
Old Zion	10.00	
Shelton Memorial	14.11	
Suffolk	77.50	
Union (South.)	19.82	
		145.73
N. C. & Va. Conference:		
Belew Creek	$ 3.19	
Ingram	9.98	
Mt. Bethel	25.00	
		38.17
Western N. C. Conference:		
Albemarle	$ 15.00	
Bailey's Grove	10.00	
Ramseur	22.12	
Union Grove	3.00	
		50.12
Va. Valley Conference:		
Antioch	$ 5.90	
Bethlehem	5.99	
Linville	15.20	
Mt. Olive (G)	8.75	
Palmyra	11.00	
Winchester	8.99	
		55.83
Total for week		$ 335.73
Total from church for year .		$8,311.22

"DID THEY DIE IN VAIN?"

By REV. W. R. CATTON
Minister of the First Congregational Church, Decatur, Illinois

A radio address featuring a program sponsored by the American Legion Auxiliary, honoring Gold Star members

It seems a long way, back to the summer of 1945, when war was still on, when millions of men in the armed forces were still "over there," when the headlines in the papers and the reports on the radio were still about the fighting and the bombing.

The world has come a long way since then, and perhaps in no way does the war seem more remote than in our loss of the sense of the heroic. We are no longer heroic, no longer tense with anxiety or with anticipation. Now we are merely disillusioned. The brave new world for which we fought, for which so many splendid men gave up their lives, this brave new world seems to have escaped us. Instead we have **this** world. We have veterans looking in vain for homes; we have statesmen unable to make a peace; we have politicians thinking of the war only when they can find some way to blame the other fellow for its mistakes, or to exploit the service men for their votes. We have fear and suspicion abroad; we have resentment and bitterness at home. These are the days of peace, the peace we longed for so eagerly and expectantly. Now we have it, and we are beginning to wonder if this kind of a world is worth the struggle. Was the whole thing a gigantic and a ghastly blunder?

We who are alive today do well to ask this question. Men gave their lives that we might live. Men gave their lives to bring about this peace. We do well to ask if this be right. Two facts about our human kind may well fill our hearts with wonder. The one is that so many brave men are always to be found, ready and willing to give their lives for their country. The other is that so many others are so willing to take this gift so lightly. When so much of blood and sweat and tears is poured out for the world we now have, why, in God's name, do we make so little of the gift? Some kind of answer to the searching of this question we must find.

There is an answer! This, I think, is what it is:

In the first place, **it was worth while!** The war was not in vain. It was not all a stupid blunder. We did win a victory, a glorious victory, and with our victory we won something of momentous worth. At least we did not lose to Hitler and Japan. Never forget Winston Churchill's word, in one of the bitterest hours of the war. He was facing this same question. Is it worth while? After all, what are we fighting for? "If we lose this war," he said, "You will soon enough find out what we are fighting for." We won! and America is still the "land of the free and the home of the brave." Had we lost the war, we would well know by now whether it would have been worth while to win. We would know how much it would be worth. We would be willing to give our heart's blood to be able to win. And that, of course, is just what so many of our young men did.

In the second place, we must remember that what we won was not a final victory. We can never win a final victory. Peace, freedom, justice, democracy, all we mean by these great and splendid words, can never be won, for good and all, by a war. What we won, when we won the war, was a **chance.** A chance to go on living; a chance to go on working as a nation, as a people, for these great things. Had we lost the war, we would have lost that chance, perhaps for centuries. But we did not lose. We won; and now we have a chance—a fighting chance, a brave man's chance, to make the peace! To make our city, our country, this world, the kind of thing we dreamed about in those dark days. That chance was worth winning!

Now, finally, it's up to us! We are alive! We did not have to give our lives. Better men than some of us did give their lives, but we didn't have to. We are still alive today. And we have this chance, this chance that they died to give us; this chance to make a better world, a better city, better homes, better people. We are the people for whom they died. Our present is the future for which they gave their lives. We can toss that all away, if we want to. We can make their sacrifice all in vain. If we go on with our bickering, with our selfishness, with our fear and suspicion, our bitterness and our hatred for one another, we can make their sacrifice all in vain. That is not the kind of world they fought for. That is not the kind of folks they died to save. But we have a chance! We do not have to live that way. We can live decently and soberly and justly. We can make this a better world. We can make our homes, and our city, and our country, and our selves, the kind of people to be proud of. We have a chance! They gave us this chance! What are we going to do with it?

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, OCTOBER 24, 1946. NUMBER 42.

Our Protestant Heritage

PROFESSOR JOHN BRIGHT
Union Theological Seminary

PROTESTANTISM—the Reformation—is not simply an event in history, or a mere adherence to doctrines developed in time; it is a state of mind, a viewpoint that expresses itself from time to time in history whenever men have tried to recover and act on their heritage of faith. That mind is what makes a church, or a person Protestant. Without it, even though the word "Protestant" appears on the church letterhead, it is not Protestant. . . .

It is possible to defend the faith with rigor, preserving every outer detail of the ancient customs, attacking every overt vice—yet, to take into oneself the very pagan mind of this world; it is possible to defend doctrine and custom to the death—and fail to see the first moral implication of that doctrine; it is possible to proclaim the victory of the will of God—his kingdom—and blandly identify that will with the group most personally near to us, be it state or nation, or church or sect. Thank God for all loyal defenders of the ancient faith. Thank God, I say! But when, in its blindness, a Protestant faith becomes a blind defense of an external heritage, the Protestant spirit gone—then God must, from stem to stern, from top to keel, reform that Protestant faith. He must send prophets to us or we are undone. . . .

It is easy to find the tension of the time unbearable. Yet we ought, I think, to give thanks for it. For out of just such a tension long ago was the prophetic word drawn. We ought not, then, to pray to escape the tension, but rather that beyond earthquake, wind and fire some voice may speak. For we have faith if the Spirit breathe upon these, the forms of our prophetic-reformation heritage, they will "stand upon their feet, an exceeding great army."

To be a Protestant is not merely to look back to an event, a heritage, in history, and to cherish it; it is to entertain a mind dynamic in history. The Prophetic, the Apostolic, the Reformation are one. It becomes our duty in this grave hour to make ourselves one with them.—The Presbyterian Outlook.

NEWS AND VIEWS

Dr. J. H. Dollar will conclude his ministry at Newport News next Sunday.

Dr. Howard Stone Anderson observed his tenth anniversary in Washington last Sunday.

Rev. Richard L. Jackson preached last Sunday at Waverly and attended the ministers meeting in Suffolk on Monday.

Dr. James R. Clinton is making his schedule for 1947. Only the months of April-July remain for additional preaching engagements.

Delegates to all conference: take a number of subscriptions and renewals to conference and turn them over to Dr. W. T. Scott, circulation manager.

The Haw River Church has started a fund for a parsonage, and a Men's Missionary Society is in process of being organized. The pastor is Rev. Earl Farrell.

Laymen's Sunday was observed last Sunday in the Cleveland Park Church, Washington. Dr. Alfred Hurst preached on the subject: "Rise Up, O Men of God."

Dr. Walter W. Van Kirk, Executive Secretary of the Department of International Justice and Goodwill, has received an honorary degree of Doctor of Laws from Denison University, Granville, Ohio, for his work in behalf of world peace.

Rev. and Mrs. F. C. Lester and family have moved their residence to 840 Sunset Avenue, Asheboro, N. C., where Dr. Lester is the pastor of the Asheboro Church. The entire Southern Convention wishes Dr. Lester and his Asheboro people much success in their important undertaking of building our work in that growing city.

Special services at Apple's Chapel, Rev. J. E. Neese closed on Sunday, October 6, with World-Wide Communion and lighted candles and cross. There were four additions to the membership of the church, and there have been 31 additions during the conference year. Mr. Neese was assisted by Mr. Walter Brown, layman, and a member of Apple's Chapel.

PROTESTANTS AND THEIR PULPIT.

By Joseph M. M. Gray.

The contrast between Protestants and Catholics in their church life is unmistakable. It is the pulpit against the altar, the revealed Word against the miracle of the mass, the responsible exercise of the individual mind against the surrender of private judgment, the freedom of the Christian man against the authority of the priesthood. And Protestants dare not criticize in any light and superior manner the teachings and claims of the Roman Catholic church while they see on every hand the evidences of its unshaken hold upon the lives and conscience of its millions of adherents, their loyalty to its forms, their confidence in its formulas, their fear of its judgments. A far more engaging and important interest is the challenge which Protestants are facing today to make their pulpits as effective in the lives of man as the altars of the Roman Catholic church have been for twelve hundred years.

One may well consider the evidence of that influence over the thought, the social customs, and the ethical conduct of the great majority of Catholics. Their churches are not only open; they are occupied. The services are repeated again and again on Sundays and other special days, not to suit the convenience of the worshippers but to accommodate their numbers. A priest and a traveling altar accompany at least one Roman Catholic football team much in the public eye.

The Roman Catholic church holds its rigid influence over the lives of its members because its rituals, continually repeated, its altars, its stations of the cross, its masses and sacraments, its rosaries and consecrated burial grounds, its processions and

(Continued on page 11.)

PROGRAM OF WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

The following is the program of the Seventy-Sixth Annual Session of the Western North Carolina Christian Conference which meets with Smithwood Christian Church, Liberty, N. C., Route 1, Wednesday and Thursday, November 6-7, 1946.:

Wednesday—Morning Session.
(10:00 o'Clock.)

Call to Order—President, Rev. H. V. Cox.
Song Service—Rev. M. A. Pollard, Leader.
Devotional Service—Dr. G. O. Lankford.
Welcome—Rev. W. T. Madren, Pastor of Host Church.
Response—Rev. P. W. Fisher.
Enrollment of Ministers and Delegates.
Reception of Visitors.
Report of Program Committee.
Appointment of Special Committees.
Sermon—Dr. Wm. T. Scott, Superintendent of the Southern Convention.
Communion Service—Dr. G. O. Lankford.
Adjournment for Lunch.

* * * * *

Wednesday—Afternoon Session.
(1:30 o'Clock.)

Call to Order by the President.
Song Service.
Devotional Service—Rev. T. J. Green.
Report on Evangelism—Rev. John Q. Pugh.
Address—Dr. John G. Truitt.
Report on Woman's Missionary Conference—Mrs. H. R. Stewart.
Ministerial and Church Reports.
Report on Stewardship and Apportionments—Rev. B. J. Earp.
Address: "Giving Self and Talents"—Rev. W. Millard Stevens.
Report of Committee on Ministerial and Church Relations—Rev. G. C. Crutchfield.
Report of Executive Committee.
Adjournment.

* * * * *

Wednesday—Evening Session.
(7:00 o'Clock.)

Call to Order by the President.
Song Service.
Devotional Service—Rev. W. M. Stevens.
Report on Home Missions—Rev. T. J. Green.
Report on Foreign Missions—Rev. M. A. Pollard.
Address—Miss Louise Meebold, Missionary to China.
Report on Moral Reform—Rev. Kenneth Register.
Adjournment.

* * * * *

Thursday—Morning Session.
(9:45 o'Clock.)

Call to Order by the President.
Song Service.
Devotional Service—Rev. P. W. Fisher.
Reading of Minutes.
Report on Religious Literature—Rev. J. U. Fogleman.
Address—Miss Elizabeth Chicoine, Field Worker, Southern Convention.
Report of Commission on Christian Education and the Ministry—Rev. E. C. Brady.
Address—Dr. L. E. Smith, President of Elon College.
Adjournment for Lunch.

* * * * *

Thursday—Afternoon Session.
(1:30 o'Clock.)

Call to Order by the President.
Song Service.
Devotional Service—Rev. Fred Register.
Report on Superannuation—Rev. D. R. Moffit.
Report on Sunday Schools and Pilgrim Fellowship—Rev. W. T. Madren.
Address—Mr. Chas. D. Johnston, Superintendent of the Elon Orphanage.
Report of Treasurer—Cyrus Shoffner.
Report of Nominating Committee.
Report of Special Committees:
Memoirs.
Finance.
Place.
Resolutions.
Miscellaneous Business.
Reading of Minutes.
Final Adjournment.

Protestantism Today--Its Strength

By George W. Richards.

The strength of Protestantism today, as always, is not primarily in the number of its adherents or in its material resources. These may be tabulated by statisticians and are by no means to be ignored. They are valuable only when they become implements for the propaganda and practice of evangelical Christianity which was incarnate in Jesus Christ. The Reformers re-discovered the evangel — that is, the good news, which Jesus proclaimed and his disciples preached, taught and lived— by going back to the Bible.

Evangelical Christianity is a spiritual experience born out of sense of need, the need of fellowship with God in Jesus Christ and with those on whom Christ has laid hold. This is not a new need; it has been felt vaguely, and sometimes desperately, by men in every land and time. Men discovered the futility of life at its best; they were frustrated in their noblest endeavors and came to the point where they were without God and hope in the world. They groped after him, if haply they might find him. For without God man cannot live, a fact which he does not realize, until he becomes a swineherd or a Dives passing Lazarus unnoticed and faring sumptuously every day.

As in the dawn of a new era in the sixteenth century, so in the dawn that is coming out of the dense darkness of the passing generation the elemental spiritual needs of men voice themselves in a threefold form: the need of providence, the need of pardoning and enabling grace, and the need of truth to guide men on the way of life. The three needs are met and staisfied by the evangel, which was proclaimed and lived by the Nazarene whom men crucified but God made Lord and Christ. Those who believe find in him the power of God and the wisdom of God unto salvation. When Protestantism is true to him who was crucified and is risen, it is strong; when it diverts from his word and spirit, it becomes decadent and disintegrates, however numerous its members may be or great its material resources.

Men, then as now, felt the need not only of divine grace for the sinner but of a divine life for the saved. They needed one greater than man and yet human, who forgives, gives and guides. They did not find him then, nor will they find him now, in the tradition of the church, the example of prophets, priests and sages; not in the light of reason and the promptings of conscience. These without Christ are blind guides leading the blind. They found him then, as they find him now, in the God-like man and the manlike God, who said: "I am the way, the truth and the life." Their slogan was and still is: grace alone, faith alone, the word alone.

Protestantism was not static in the sixteenth century; it was a vital experience—in principle the same, but in practice, differing from age to age. In one thing especially Protestantism today has advanced beyond the Protestantism of the sixteenth century; that is in the conception of social service.

The new concepeion of social action is concisely stated in the *Social Service Catechism,* published by the Federal Council of the Churches of Christ in America. In answer to the question, "What is the ultimate purpose of social service?" we find the following: "It seeks to create such a social order in the world as shall realize the Christian ideal of human society, to give each soul a true inheritance in life, to develop a perfect life in a perfect society, and to make Jesus Christ a fact in the universal life of the world." This definition is a summary of the social consciousness of the church; the church is to cooperate with God in developing, by right environment and wise teaching, the divine possibilities slumbering in every soul.

From this point of view it is not enough that we care for the poor; we must so adjust social relations as to reduce poverty to a minimum, if not to overcome it altogether. It is not enough that we heal the sick; we must remove the cause of disease. It is not enough that we visit the imprisoned; we must suppress crime. It is not enough that we lift the drunkard out of the gutter; we must make drunkenness difficult and perhaps impossible. It is not enough that we hold out the promise of future bliss to those who now suffer from political and social injustice; we must make the political and social order just. It is not enough that we send aid to the wounded in battle; we must destroy war itself.

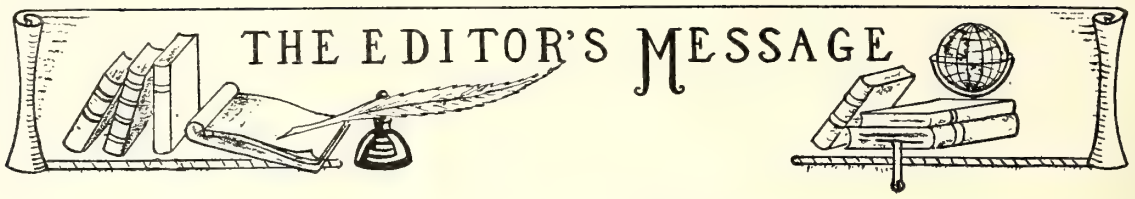
In short, the whole social order must ultimately be controlled by the redemptive and sanctifying purpose of Jesus Christ. Such an order is nothing less than the kingdom of God on earth. This kingdom, therefore, does not come after this world has passed away; nor is it to be superimposed upon the ruins of the present order sooner or later. It is the present order itself gradually changed by the spirit of Christ working in the hearts and minds of the citizens of kingdoms and republics.

But what do we understand by the redemptive and sanctifying purpose of Jesus Christ? His aim is to have every man realize his divine sonship, to develop all his God-given powers, to make him think God's thoughts, do God's will, and live God's life among his fellows. This includes all his social relations in the home, the community, the school, the congregation, the state and the nation. The power by which the individual is thus saved and sanctified comes from God through Christ and is mediated and distributed among men through Christian men and women and through Christian institutions.

Both the individual and the group of believers in corporate forms are the means of grace for the conversion and the growth of men in Christian virtue. The gospel, indeed, is first presented to the individual; but no sooner does a man accept the message of God than he becomes a part of a community which is to be controlled by gospel ideals. Both the word and the believers, in whom the word is operative, are indispensable "to develop a perfect life in a perfect society." God never called a man into solitude but into society. His temporary solitude is to prepare him for social action.

All these things have far-reaching significance upon the weal or woe of every child of God. The church, therefore, can never rest satisfied merely with the offer of God's grace to men and the saving of one here and another there out of a depraved world. For the church is not only to save the lost, but it is to train and perfect the saved in a world which is itself in a process of redemption. Whatever interferes with the making of Christian manhood must be unconditionally opposed by the Christian community. But the church must go farther than oppose evil in all its forms; it must also inspire and encourage men to work for homes, schools, municipal, state and national governments, an industrial order, which will enable everyone, so far as in him lies, to make the most of himself and to realize the Christian ideal of life. In a word, the social order

(Cntinued ono page 14.)



TAKE YOUR CHOICE.

Sunday, October 27, is World Temperance Sunday. Sermons and services of worship in both Sunday school and church may deal helpfully with this observance. Posters, lectures, films, statistics, tracts and various other means of presenting the temperance message should be utilized. The church should not be willing to delegate to secular organizations sole responsibility for the treatment and rehabilitation of alcoholics. Fine work has been done by "Alcoholic Anonymous," but since when have alcoholics been anonymous? Their name is legion and the church of the compassionate Christ has a message for them. Dr. Ralph W. Sockman holds that just as in modern warfare the best attack is from above, even so the most effective attack on temptation is from above. The elevated thought, taste, ideal and high standards are the most effective weapons. He insists that we must not only abstain, but also attain new tastes, appreciations, and values. Let those who will observe World Temperance Sunday.

The same day is Reformation Sunday. This is the nearest Sunday to Reformation Day, October 31, the day in 1517 when Martin Luther posted on the doors of Castle Church in Wittenburg, Germany, his ninety-five theses, or arguments, against indulgences. This was according to the custom of that day, which had no newspapers or radio and found this a convenient way to bring ideas to public attention. The ninety-five theses, originally intended as a basis for local discussion, came into "immediate and enormous popularity." This and succeeding events resulted in the great religious movement known as the Reformation. Luther, Calvin, Knox, Zwingli and others, each in his own way, carried on this initial revolt; and out of their efforts grew what we know today as the Protestant Church.

Many Protestants of today have become vague concerning the antecedents of their faith. On this four hundred and twenty-ninth anniversary of Luther's stand for the unimpeded truth of God, many thousands of Protestants should review the historic bases of their faith. This should begin with a study of Luther's struggle for the assurance of the mercy of God, his disappointment in the medieval means of salvation, and his rediscovery of the Biblical gospel.

Nearly 19,000 people poured into Kiel Auditorium, St. Louis, on last Reformation Day to hear Bishop Bromley Oxnam. The address of the Bishop attracted wide attention. Asserting that Protestant complaints of intolerance on the part of the Roman Catholic Church have themselves been called intolerant, the speaker said, "It is not intolerant to protest against Roman Catholic activities that seek through boycott to threaten newspapers and, therefore, to control them in Roman Catholic interest.

"It is not intolerant to protest against actions of certain Roman Catholic leaders to deny Protstant ministers access to the radio by threatening station owners with the loss of consumer support of products advertised.

"It is not intolerance to insist upon the separation of church and state, and therefore, to object to the use of public funds for private and sectarian education.

"It is not intolerant to refuse to accept dictates that would deny Protestant churches the right to engage in missionary work in other lands, at the very moment the Roman Catholic church affirms its right to carry on missionary work in all lands."

The Roman Catholic position on religious liberty, he said, contains a "fundamental contradiction, that in effect means a demand for religious liberty where the Roman Catholic is in the minority, but denies it in practice where the Roman Catholic is in the majority."

Special Reformation Day services will be held in many communities this year. Among the larger cities, St. Louis plans another mass meeting with Dr. Ralph W. Sockman as the speaker. Bishop Oxnam will speak in Cleveland and Dr. Paul Scherer in Cincinnati. Local churches may have their own observance with great profit. Generous space in this issue is devoted to the history and genius of Protestantism. The articles by Clarence Tucker Craig, J. M. M. Gray, William K. Anderson and George Richards were made available to the Protestant Press through the Courtesy of **The Christian Advocate.**

R. L. H.

PROTESTANTISM TODAY.

At a public hearing in New York City some weeks ago the question came up why certain individuals had received no attention. A social worker remarked: "Oh, they are P.P.P.'s." In this day, when so many governmental and other organizations are called by initials, some of us were puzzling what P.P.P.'s were. When the social worker was asked, the reply came: Poor powerless Protestants.

If we have become that, it is our own fault. (1) For one reason, Protestants have lost an adequate feeling of what is theirs in the Church—the universal Church of which their particular communions are branches.

A month ago there was published in this city the autobiography of an eloquent minister, known to some here, the late Dr. William L. Sullivan. Born the child of Irish immigrants, educated for the priesthood of the Roman Catholic Church, becoming a Paulist father, and a theological teacher, he found his mind "cribb'd, cabin'd and confin'd" in the dogmas of the Church, and he left it to become, finally, a Protestant minister. In this fascinating autobiography is a description of what his Church means to a Roman Catholic youth:

> "The Church is his aristocracy and his romantic love, the household where he mingles with the holiest of all the ages, children, like himself, of a mother solicitous and majestic, nurse of saints yet mindful of her sinners and keeping in her heart memories incomparable, as far back as the age of martyrs and the missions of the apostles. When she takes him in her

embrace, he ceases to be a casual atom of humanity; he becomes an heir of the ages, a citizen in the commonwealth of God; his name thenceforward is entered in the vastest brotherhood ever known on earth, and written through this august mediation in the book of life above. The Church has saved civilization and will save him, for her mission is to save. . . . For the mind she has light, for the heart, tenderness, for the imagination, magnificence; for the soul, sanctity; for death, consolation and an immortality of beatitude. Where is any likeness to her to be found?''

We might modify an expression or two, but the Church means and should mean all that to the loyal Protestant. It is a defect of our teaching that we fail to inculcate such feelings in our young people.

(2) And a principal reason for our failure is due to the divided plight of Protestant Christendom. We admire the superb organization of our Roman Catholic brethren. Are we so stupid and impotent that we cannot today reorganize our forces? We have the delicate problem of combining liberty within unity. We want a sufficiently unified overhead organization to do three things:

1. Supply us with a sense of solidarity under one name.

2. Provide a common witness to the basic Christian truths about God, Christ, man and his life here and hereafter, which we hold in common.

3. Compact us in a common front for such practical purposes as we are now facing.

Let me, however, for a moment stress the common witness to our convictions about God and life. A Harvard philosopher, Professor Ralph Barton Perry, has just given us a profound book entitled *Puritanism and Democracy*. His thesis is that underlying our American institutions and way of life are two spiritual bases. One of them is the partially Christian philosophy of the enlightenment which came through John Locke, Benjamin Franklin and Thomas Jefferson, and minds of that type. The other is the distinctively Christian heritage through Puritanism, which handed down the basic convictions of the Christian faith as they were held throughout the centuries, then purified by the Reformation, and then further sharpened and pointed by the Puritan group. He is at pains to point out that one does not find our democracy where you do not find this spiritual foundation.

Let me sum up what that spiritual foundation is:

(1) Faith in the capacities of the common man. Our Protestant faith stresses the Biblical conviction that every man has direct and immediate access to God, and that all Christians are priests to minister for God to their fellowmen. There is the dignity and high calling of the plain man and woman in Christ.

(2) Faith in the self-evidencing power of truth. Protestantism put a Bible in every man's hand and said: ''Read and make up your own mind. You are directly responsible to Almighty God for your opinions and for your conduct.'' And Protestantism has stood for freedom to think and to teach the truth as God discloses it to every man's conscience.

(3) Faith that this seemingly apathetic universe, what Thomas Hardy called ''this nonchalant universe'' is on the side of the nation and the society which tries to embody human brotherhood, because its Maker is the Father of all men, black, yellow, white, and wills them to live together and share together his gifts for body and soul with justice and in fellowship.

That spiritual basis for American democracy is our particular contribution. Without it we should not have had our American institutions and manner of life to start with. Without it, it is questionable whether our American institutions and life can survive in vigor. They will be like cut flowers doomed to fade and perish.

Our weakness is very largely our own fault. We have stressed liberty without unity. The result is that we can be spoken of as P.P.P.'s. This Protestant Council is a sane, practical and urgently needed means of solidifying our miscellaneous and scattered forces for our common tasks. It has in it the promise of enabling us to accomplish those tasks much more effectively and—incidentally, a most valuable by-product—of welding us together into a genuine fellowship in faith and purpose. — *Henry Sloane Coffin in ''The Federal Council Bulletin.''*

Protestantism and Its Bible

By Clarence Tucker Craig.

Protestantism receives its name from its negative aspect. But the Reformation was much more than a protest against ecclesiastical corruption. Before that time and since, earnest souls have rebelled against the inadequacies of the existing churches. What characterized the Reformation in the sixteenth century was a rediscovery of the essential gospel.

That was possible because a source existed to which individuals might appeal against the current teaching of the church. They could turn from contemporary expositions of dogma to the original formulations of Christian faith as found in the Bible. The gospel could be rediscovered because Scripture was in their hands. Individuals could find out for themselves what Christianity had meant to the first apostles.

One of the most important results of modern research is that Martin Luther's discovery of what Paul meant by ''the righteousness of God'' and ''justification by faith'' preceded his revolt against Rome. His protest was in the name of the gospel which he had found in the letter which the chief apostle had written to Rome in the first century. From the outset, therefore, the Reformers lifted the Bible to a pinnacle of authority above that of the church.

We are often reminded today that there was a church before there was a Bible, and that it was the church which wrote and selected the Bible. That is very true. But it does not mean that at every later period the church has priority. A church which has become faithless to the gospel is an apostate church.

The Reformation led inevitably to a tremendous increase in the study of the Bible. No longer was the first attention given to the teaching of the ancient church fathers. No longer did men merely appeal to authority concerning the meaning of texts. No longer did commentaries on Scripture consist simply in the quotation of excerpts from earlier books. The Reformers sought to justify their positions by appeal to Scripture, and Roman Catholic apologists were compelled to meet these assertions by defending their own interpretations.

It must be admitted that Protestant and Roman Catholic alike were lacking in historical understanding. It did not occur to them that Paul's teaching was oriented against the back ground of the missionary problems of the first century rather than the issues of their own time. They treated the Bible as if it were a textbook in tehology rather than a deposit of religious faith. It remained for a later age to apply historical method to the study of Scripture. But in making the Bible central, Protestantism brought Christianity

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

The writer of this letter has just concluded his services as the guest preacher in a week of revival services in our Windsor Church, where the Rev. T. Fred Wright is pastor. Brother Wright has served Windsor, Mt. Carmel, Antioch, and Isle of Wight churches for several years, and has done an excellent work in each of them. And in turn he has had the privilege of serving as fine people as can be found anywhere. They are people of good training and background, many of their parents before them in all these churches have had the advantage of college education. They live in lovely homes, have goodly farms and businesses, and take so many of the joys and privileges of life for granted, and I could sense a feeling of regret that they were soon moving to another field. These people have had a minister who was faithful in his services to them, faithful and punctual in his performance of duty toward the work of his conference and the denomination, where he holds and has held places of trust and responsibility.

It was a joy to have a share in the special services at Windsor this week. I preached there on Sunday night and each evening thereafter until Friday evening. The congregations were large, larger than usual, I was told by several, but I always feel that that is a pleasant way of saying good things to the visiting minister. They were most attentive and easy to worship with, and from the very beginning I felt a spirit of genuine appreciation of the church and all for which it stands. Their church was beautifully kept, and was fragrant with lovely fall flowers. A spirit of reverence and culture was apparent.

The punctuality of the congregation in assembling was very noticeable. And the two young people's choirs were faithful and well trained, this is especially true of the older of the two youth choirs. A choir of some twenty high school boys and girls, beautiful vested, who sang inspiringly. A younger group of girls and boys — many boys — gathered promptly each evening in the front pews, and were led each night by their pastor in a special number. Mrs. L. H. Whitley, of the Windsor School faculty, had trained the youth choir well, and I have invited her to bring them to Suffolk on the fourth Sunday evening in October to sing for our evening worship.

There were twelve accessions to the church membership, and it is the prayer of the visiting minister that many lasting impressions for good were made in the hearts of us all.

JOHN G. TRUITT.

THE TEMPLE REPORTS.

The annual business meeting of the Congregational Christian Temple, Norfolk, revealed a series of fine reports for the past year and indicated some trends which might lead to progressive and alert churchmanship in the year and years ahead.

Current expense receipts were $11,615. A thorough every-member canvass was conducted in September, 1945, under the able leadership of the financial secretary and chairman of the official board, C. E. Reynolds, Jr., which paved the way for an increase of $1,500 on annual pledges. The benevolence receipts amounted to $3,752, an increase over the previous year of $250. All church apportionments have been paid in full with increases in some items.

Our gifts to the Congregational Christian Committee for War Victims and Reconstruction thus far amount to $997. Further payments on pledges are expected during October. Dr. Frank Laubach's presence in our church one Sunday helped to increase our giving this year for this vital work.

One of the year's most encouraging features was the splendid response of our people to the challenge of religious education as shown in the financial campaign for Elon College. On a quota of $5,500 we raised in cash and pledges over $8,000. President L. E. Smith inspired this generous giving by personally presenting the appeal of the college.

During the year a total of almost $3,000 was spent on repairs to the church and parsonage which was paid out of the regular current expense budget. The church is out of debt, thanks to the sacrificial gifts of previous years, but the adequate maintenance of a $300,000 property requires heavy yearly charges. We feel we cannot afford to make outstanding financial showings in other areas at the expense of our large and beautiful building being neglected. Everything goes to pieces when a building deteriorates; it discourages the members and does not attract new members. It is always sound policy to keep the home base strong—such is the feeling of the church. The amount of insurance on the church was increased during the year from $60,000 to $150,000.

Monthly fellowship meetings were held during the year with an average attendance of 175. We believe that our widely scattered parish was brought together some by these meetings around the dinner tables of the church. We plan to continue them. The Women's Council, the Templeman's Class, the Dorcas-Twiddy and Friendship Classes, and the Young Adult Class took turns in sponsoring these fellowship dinners.

Twenty-six new members were received, 18 by confession of faith and eight by letter.

Our Young Adult Class had one of its best years, with an average attendance of 64.

The Sunday morning congregations ran above 200 for most of the year. We are trying to bring that up to 300. Of great assistance in this is our volunteer choir, with its twenty or more voices.

Mrs. Etholyn Godfrey Downing has been employed by the church as part-time office secretary.

At the annual meeting the minister recommended that he be given authority to appoint an advisory committee of five member from the official board (which numbers over 30) to consult with him monthly with respect to the general welfare of the church. This authority was granted unanimously. It is hoped that this may lead to a stronger church and thus to more effective service in the name of Christ.

PETER YOUNG,
Minister.

MT. CARMEL JUNIORS.

The Junior Missionary Society of Mt. Carmel Christian Church has completed another successful year's work.

We have had good attendance and an increase in members.

We have enjoyed our study books and have had well planned programs.

We conducted the worship service for Sunday school on Mother's Day.

We have raised our apportionment in full.

We are looking forward to another year and we hope to do more and be better Christian Missionary boys and girls.

MARY C. TURNER.

News of Elon College

By President L. E. Smith.

LET'S FINISH THE JOB.

During the annual session of the Eastern Virginia Conference held at Waverly, Virginia, November 3-4, 1943, the following resolutions were offered by Dr. Jesse H. Dollar:

"Resolved:

1. That this Conference go on record as favoring the establishment of the Staley-Atkinson-Newman Memorial Foundation for Christian Education at Elon College.
2. That the churches of our Convention undertake to raise $100,000 in from one to five years for the establishment of this foundation.
3. That all money raised for this foundation be a part of the permanent funds of the college, be kept separate from other funds, be carefully invested and the proceeds used for the development of an inclusive program of Christian education for the Church.
4. That this Conference hereby requests the other Conferences of the Southern Convention to join with this Conference in this memorial effort."

The resolutions were unanimously adopted by the Conference. The same resolutions were presented to the other conferences as they met in annual session and were unanimously approved by all. A modest amount of publicity was given this worthy committal and authorization. Without anything that would resemble an official launching, the campaign was officially begun.

The first step taken was to create an Executive Committee and charge the same with the responsibility of forming a Convention-wide organization for the purpose of raising the $100,000 in cash and pledges to put the purpose of the resolutions into effect.

The amount to be raised was apportioned to the several churches constituting the Convention on the basis of ten times each church's apportionments for the college as of the date of the resolutions. Through the years a number of our pastors and churches have worked faithfully and successfully to realize the goal set. I believe I am safe in saying that wherever there has been a conscientious effort on the part of pastor and people, the amount allotted has been secured. The churches that have raised their apportionments for this worthy cause feel a pride in a duty well-done. They are glad that the opportunity was presented, that they took advantage of it, and that this responsibility is now behind them. The pastors and churches that have not completed or undertaken the task must be confronted with the responsibility placed upon them by the Convention in behalf of our college. To date there have been approximately $60,000 raised in cash and pledges with $41,356.40 paid in cash. This, I submit, is a good record. With a comparatively loose organization and with very little concerted effort, these amounts have been secured. We should have no serious difficulty in completing this job. If the churches that have not committed themselves either by pledging or contributing would at this time assume the responsibility and make a determined effort among their people, there is no question but that the entire amount would be raised. This campaign has been in effect long enough. Ministers and laymen of the church, let's come together, unite our efforts, and our contributions, and complete this undertaking in the name for the honor of these great leaders of our church!

We need the $60,000 immediately. This will be added to the permanent funds of the college. We are faced with the necessity of raising $40,000 within the next five weeks that all questions regarding Elon College's eligibility for full membership in the Southern Association of Colleges and Secondary Schools may be settled once and for all. I am sure that if the churches, ministers, and friends could realize what the raising of this money now would mean to their college that they would spare no effort or contribution to reach this goal. It can be done and should be done. Together let's do it! We have done an excellent job so far but the job will not be completely done until the last dollar is received. Now is the time. What say you? Shall we, or shall we not?

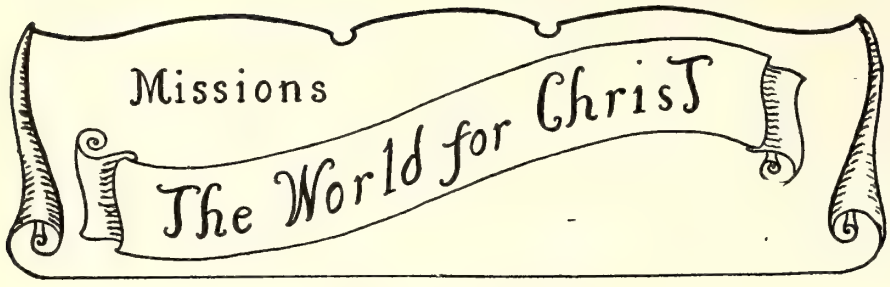
No man is free who cannot command himself.—*Pythagoras.*

FIFTH SUNDAY OFFERINGS.

Last week I received a letter from the Rev. W. J. Andes, representing the Board of Publications, requesting the College to forward a part or all of the amount that the Convention directed the college to pay to The Christian Sun—$675.

For a number of years the college has been paying $600. The total apportionment for the college to the churches is the same now as it was before the college was required to pay this amount. Twelve thousand five hundred dollars was apportioned to the churches for the college while the country was yet in the depression. The days of prosperity have brought no increase to the college from this source. The entire apportionment has not been raised a single year. We came nearer last year than any previous year with a total of near $12,000. Considering the amounts raised for other boards, institutions and interests of the Convention, it does seem that the total amount of this modest asking should be realized. The total receipts this year to date do not amount to fifty per cent of the apportionments. This is an earnest appeal to the churches and Sunday schools to raise the full amount of this apportionment for the college and either forward the same to the Convention office at Elon College or send it to conference and through the conference treasurer it will reach the college. Please, churches, Sunday schools and friends, don't fail your college now. It is essential that we raise the $12,500 if we are to receive the approbation of the Southern Association of Colleges and Secondary Schools, our accrediting agency. I cannot make this appeal too strong and I am sure that you want to see your college fully accredited. It is necessary that we raise our total apportionments.

Previously reported	$6,137.84
Sunday Schools.	
Eastern N. C. Conference:	
Chapel Hill	10.53
Morrisville	25.00
Eastern Va. Conference:	
Spring Hill	1.65
Union (South.)	36.50
N. C. & Va. Conference:	
Burlington	66.92
Liberty	9.00
Va. Valley Conference:	
Bethel	11.32
Churches.	
N. C. & Va. Conference:	
Shallow Ford	17.00
Western N. C. Conference:	
Seagrove	15.00
Total	$ 192.92
Grand total	$6,330.76



MISS LOUISE MEEBOLD GUEST MISSIONARY AT THE ANNUAL CONFERENCE.

When an air-borne Humanitarian Mission of U. S. soldiers dropped out of the skies over Weishien Prison camp in North China to release over 1,000 civilian internees, Miss Louise Meebold, Congregational missionary from Fenchow, North China, was among the 400 Americans thus given freedom. She will speak at the fall conferences of the Southern Convention: Eastern Virginia Newport News, October 30-31; Western North Carolina at Smithwood Church near Liberty, November 5-6; North Carolina and Virginia at Union Ridge, near Burlington, November 12-13; Eastern North Carolina at Wake Chapel near Fuquay Springs, November 19-20.

Louise Meebold's more than 15 years in China have been packed full of human drama. Probably no foreign woman has come closer to the farmer folk of China's great Northwest than Miss Meebold. She has traveled long miles into isolated areas by mule back, on bicycle, in crude two-wheeled carts, by ricksha or sedan chair as the occasion required. She has lived in the villagers' homes, eaten their food and slept on their brick kangs.

Back in 1936 when the Communist armies were pounding the gates of Fenchow she was there in that interior walled city. During those stormy days she traveled into flooded areas in Shansi to help nurse the stricken thousands. But whether the days were sunny, without war, famine or flood, or dark with fighting, Miss Meebold kept at her work. Realizing the strategic importance of the woman in the Chinese home and church, Miss Meebold has specialized in work for and with them in villages where customs and conditions have not changed for 50 years—villages where they make their own cotton shoes out of cotton raised and spun by themselves; where the women embroider and dye with age-old patterns and where a small kerosene lamp would be a luxury and the only light comes from the castor bean oil.

Sometimes Miss Meebold calls herself a "human calling card." In the villages Miss Meebold, with her Chinese associates starts classes ranging from baby care and the most elementary type of personal hygiene, up to Bible study. Such knotty problems as center around engagement and marriage customs and difficulties with mothers-in-law are all threshed out in the light of the Christian story. Her visits bring a breath of the outside world to these isolated women.

Miss Meebold went through the years of internment at Weishien with the same courage and ingenuity that she has shown in other difficult situations, even to inventing some sandals and a stove made of biscuit and milk tins. All internees did some work. She taught the children, worked in the internment "store" and did washing for the aged and incapacitated.

Right after release of internees, Miss Meebold got in touch with Chinese co-workers in Tientsin and elsewhere so she brings home to the churches a picture of how the Chinese Christians fared and how they are planning for the future.

Chicago-born, Miss Meebold was educated at Wheaton College and the University of Chicago Divinity School.

MISSIONARY OFFERINGS.

OCTOBER 10-18, 1946.

Sunday Schools.

Antioch—V. Va.	$ 6.81
Auburn—E. N. C.	13.45
Beulah—V. Va.	2.00
Burlington—N. C. & Va.	55.44
Chapel Hill—E. N. C.	13.06
Hebron—N. C. & Va.	5.12
Morrisville—E. N. C.	25.85
Mt. Carmel—E. Va.	3.94
New Elam—E. N. C.	13.07
Pope's Chapel—E. N. C.	6.50
Spring Hill—E. Va.	6.95
Total	$ 152.19

Churches and Individuals.

Belew Creek—N. C. & Va.	$ 2.24
Mrs. T. W. Lowe—E. Va.	5.00
Reidsville, Miss Summerfield—N. C. & Va.	300.00
Total	$ 307.24

Shaowu.

Erskine Memorial—N. C. & Va.	$ 15.00
Total for week	$ 474.43
Previously acknowledged	1,092.46
Total since Sept. 1, 1946	$1,566.89

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

LETTER FROM THE PHILIPPINES.

Dumaguete,
Negros Oriental,
Philippine Islands,
September 19, 1946.

Dear Friends:

Each day's exciting adventures add depth to my conviction that these Islands are as ready for harvest as the ripe cocoanuts I see everywhere. Only the laborers are few! For instance, there are over 400 churches of our order, the United Evangelical, with only 96 ordained ministers. Consecrated lay leaders fill in the gaps but we must train more ministers!

After bouncing over much of Southern Minadanao with Walter Tong, the Presbyterian deputation joined us at Davao. Then we flew to Misamis and carefully studied Northwest Mindanao from the new school at Bonifacio to the strong work at Dipolog. They beg for a missionary in this area to cultivate deeper church life.

Then Frank Woodward guided me to lovely Lanao and the Moros of Dansalan. The Lake and the surrounding mountains are the loveliest country I have yet seen. We met with the Moro leaders who begged for the return of Frank Laubach and other missionaries. Never have I seen one man put his imprint upon a town as deeply as Laubach has left his at Dansalan. In the busy market, at the governor's office, in the humblest home, "Will Dr. Laubach come back?" was the one question. How happy we were to be able to promise his presence soon, at least for a time.* And we feel that as soon as possible the work at Lanao must open in force. But the Hamms will need to work in steadily and take a step at a time. The Christian Church has held together in Dansalan with a lay ministry of real power. I met with forty or more in a nipa home. Frank Woodward has poured his life into this whole region with complete devotion. Our clinic at Dansalan oper-

(Continued on page 14.)

*With the approval of the Philippine missionaries and Mr. Kopf, Dr. Laubach's visit to the Philippines has been postponed till July 1947.—A. H. Clark.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

A THANK OFFERING SERVICE.

Dedication of Our 1946-47 Thank Offering Designated for Shaowu Mission, China. Prepared by Convention Thank Offering Committee.

THEME: *Thy God—and Thy Neighbor:* "It can never be well with any of us until it is well with all of us.

PRELUDE: Hymn played through once or twice: "In Christ There Is No East Or West."

SHAOWU, CHINA
Rev. Liao Hsun Hao shown against a peaceful countryside

LEADER:

Say not to Thy Neighbor—
Go, and come again and
Tomorrow I will give thee
When thou hast it by Thee.—Prov 3:28.

GROUP: Sings second verse, "In Christ There Is No East Or West."

LEADER:

Our missionaries, through the gospel of Jesus are building a bridge. It is a bridge from famine to plenty; from disease to health; from dirt to cleanliness; from ignorance and superstition to knowledge and faith; from polygamy to a Christian home; from fear of witchcraft and magic to faith in God and our fellow man.

GROUP: Sings third verse, "In Christ There Is No East Or West."

LEADER:

We, as Christians, belong to the "Fellowship of those who **Care.**" We care, not with futile wishes, but by action: moving to meet physical and spiritual need.

The Gospel is founded on two beliefs—the goodness of God, and the **worth** of man.

Fortified by these, we dare to face the world as we find it. The plaintive cry, "What is the use?" does not echo among those who call themselves Christian. No matter what crises, no matter how justice miscarries or plans for reconstruction go awry, the church must stand foursquare against division and futility.

Jesus, in the midst of injustice, in spite of danger to himself, in the midst of filth, and moral degeneracy, radiated purity, joy, and confidence. His life was not happy in the traditional sense, yet he was not downhearted, for he was filled with a sense of **mission.**

The sense of **mission** which radiated from Jesus and the early Christians must be ours today. Either we have something unique to contribute to the world or else, all our professions of faith are mere talk.

We hear it said, "I believe in the work and importance of the local church, but I have no interest in missions." But there is only one mission of the church: the influencing and changing of life, beginning with the individual and his church and reaching out to all people, nations, and races. If we fail in one part of the job, we fail altogether.

Through church, school, and hospital does the gospel of Jesus change lives and produce devoted Christians in the foreign mission field. Of these, are the bridges made.

GROUP: Sings fourth verse, "In Christ There Is No East Or West."

PRAYER IN UNISON.

LEADER:

Let us bow our heads, and unite in prayer. And let us pray with our hearts as well as our voices.

GROUP AND LEADER:

Our Father God, we bring this offering because of thankfulness to those, beginning with Thy Son Jesus, who brought the truth of God to us. We bring it, because we realize that "Thy work needs many hands," if it is to spread everywhere. Some cannot serve, unless we share of the bounty we have received. Take, then, our pledge today, and use as Thine own. We ask it in the name of the Father, and the Son. Amen.

The Offering: Litany of Dedication and Praise.

You may wish to end the service with the above prayer. If so, the offering could be taken while the hymn, "Lead On, O King Eternal," is being played.

If the service is at a meeting of the Missionary Society, or a circle meeting, it is meaningful for each to place her own envelope on a plate provided for it at the altar. The hymn can be played, with someone singing it as a solo or quartet. When all have placed their envelopes, let all join on the final verse of the hymn before the prayer.

If the service is a church service, and ushers are used, the ushers should stand at the altar, after receiving the offering, while all stand and unite in prayer. Otherwise, continue, after offering with the following:

Litany of Dedication and Praise.

LEADER:

Because God depends upon men to bring his message to **all** men—

GROUP:

We dedicate this gift.

LEADER:

Because we cannot have bread and hold it when men are dying of hunger; Because we cannot possess the truth of God and not share it with other men—

GROUP:

We dedicate this gift.

LEADER:

Because we realize **all** our affairs ought to tend to advance the Kingdom of God, we bring our pledge thankfully, to send our spokesmen to renew the good work begun.

GROUP:

Bless this gift, and the spirit in which it is given, we pray in the name of Him who came to save us all.

HYMN: All standing: All, or the last verse of "Lead On, O King Eternal."

(Continued on page 13.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent.*

CONFERENCE APPORTIONMENTS.

The end of the conference year is at hand! The Convention, its enterprises and causes, and the conferences depend upon the local churches for full payment of conference apportionment in order to do their work. This year, when money is so plentiful, not a single church ought to fail in full payment of conference apportionments. There never was a time when the cause of Christ was more needed in America and the world. This year we give "immortal money," for by our gifts the Christian impact of our lives may be made to count in helping to realize a peaceful world.

Many churches have already paid in full their apportionments to the Convention Office for the Convention Fund, Boards and Institutions, but some of our good churches wait until conference meets to complete payment. For Convention causes the total apportionments are $62,000 for the conference year 1945-46. Not all of this amount was apportioned by the conferences. The Virginia Valley Conference has already met and most of those churches paid their apportionments in full. The other four conferences of the Convention are to meet in October and November, and from those conferences there is yet due on apportionment for Convention causes a total of approximately $20,850, as follows:

	Convention Home Missions	Foreign Missions	Christian Orphanage	Elon College	Christian Education	Superannuation	Convention Fund	Per Capita Dues
E. Va. Conf. ...	$ 1,368	$ 509	$ 386	$ 1,511	$ 397	$ 808	$ 1,690	$ 1,237
W. N. C. Conf. ..	330	329	122	626	198	220	554	106
6. C. & Va. Conf.	603	421	257	2,107	605	397	1,569	590
E. N. C. Conf. ..	378	390	355	1,210	264	233	722	358
Totals	$ 2,679	$ 1,649	$ 1,120	$ 5,454	$ 1,464	$ 1,658	$ 4,535	$ 2,291

FALL DATES TO REMEMBER AND ACTIVITIES WHICH WILL STRENGTHEN THE CAUSE OF CHRIST.

October 27—World Temperance Sunday. An opportunity to emphasize sound temperance habits as a Christian virtue and requirement.

October 30-31—Eastern Virginia Congregational Christian Conference, Newport News, Va., Rev. O. D. Poythress, President, South Norfolk, Va.

November 3-9—American Missionary Association Centennial Week. Recognition of 100 years of Christian service and right racial understandings. (Secure materials from the A. M. A. Division, The Board of Home Missions, 287 Fourth Ave., New York 10, N. Y.)

November 4—Woman's Board Thank Offering Service. Offering to go to Shaowu Mission. (If the 4th is not a convenient time, use nearest date possible during November. Secure material from Mrs. D. J. Bowden, Elon College, N. C.)

November 6-7—Western North Carolina Conference, Smithwood Church, near Liberty, N. C., Rev. H. V. Cox, Pres., Ramseur, N. C.

November 10—World Order Sunday. Pray for peace and world understanding. An opportunity to see the world through the eyes and mind of Christ. (Secure material from the Council for Social Action, and Committee for War Victims and Reconstruction, 287 Fourth Avenue, New York 10, N. Y.)

November 12-13—North Carolina and Virginia Congregational Christian Conference, Union Church, R. F. D., Burlington, N. C., Rev. Joe A. French, President, 43 Montgomery St., Reidsville, N. C.

November 17—Men and Missions Sunday. Enlist the men in mission study, prayer, concern, and giving. (Secure material from The Layman's Missionary Movement, 19 S. LaSalle St., Chicago 3, Ill., or The Missions Council of Congregational Christian Churches, 287 Fourth Avenue, New York 10, N. Y.)

November 19-20—Eastern North Carolina Congregational Christian Conference, Wake Chapel, near Fuquay Springs, N. C., Rev. J. Frank Apple, President, 427 Rowland St., Henderson, N. C.

November 28—Thanksgiving Day. Make Thanksgiving Sunday and Thanksgiving Day times of special gratitude. Remember in prayer and gift those less fortunate. Receive the *Annual Thanksgiving Offering for the Christian Orphanage.* Secure special envelopes from Mr. C. D. Johnston, Elon College, N. C.

December 1—First Sunday in Advent. The first four Sundays preceding Christmas constitute the Advent Season. Let us prepare for a Christian Christmas in 1946, remembering whose birthday it is. "In His name and for His sake" let us remember the needy, the lonely, and the discouraged. (Secure material from the Congregational Christian Committee on Evangelism and Devotional Life, 287 Fourth Avenue, New York.)

December 3—Eastern Virginia Christian Missionary Association, Newport News, Dr. John G. Truitt, President, Suffolk, Va.

December 8—Universal Bible Sunday. (Secure material from the American Bible Society, Richmond, Va., or 450 Park Avenue, New York 22, N. Y.)

December 22—Christmas Sunday. Receive an offering for aged ministers and their dependents. (Secure material and offering envelopes from The Board of Superannuation, Elon College, N. C.)

December 25—Christmas Day. Remember Jesus' birthday in service and love to others "in His name and for His sake."

C. M. A. OFFICERS OF NORTH CAROLINA AND VIRGINIA CONFERENCE TO MEET.

The officers of the Conference Missionary Assocatiion of the North Carolina and Virginia Conference will meet October 31, 1946, at the First Christian Church in Burlington, North Carolina, at 10:00 A. M. If there are any churches that wish to receive aid from this organization they should apply before this date.

Letters have been sent to the Sunday school superintendents and pastors in regard to the dues for the 1946-47 memberships. We are hoping that each of the members will renew their membership and that new ones might be added from each church. It is our hope that all memberships might be paid before the conference session. Send your membership dues to the writer at Route 3, Burlington, North Carolina.

WALSTEIN W. SNYDER,
Treasurer.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

I've heard older people say that they did not like the month of October, but I do not remember having heard a boy or girl say so! Older people say the falling leaves make them sad! I suppose children all love the falling leaves. Wee feet scampering through nicely raked leaf piles make delicious noises for their owner's ears.

One of the favorite games of my childhood we used to play when the leaves from the huge Tennessee oaks fell. We children would rake all of the leaves together in a huge pile. On each side of the leaf pile, about ten feet away, we made home bases. One of the children was chosen to be the bear. The bear lived in the leaves. All of the children turned their backs to the leaf pile while the bear burrowed out of sight in the leaves. When the leaf pile was still, and we know that the bear was safely hidden, we would turn around and examine the pile to try to determine in which part the bear was hidden. All of us had to cross the leaf pile to get to our base on the other side. The first child was was caught while crossing the bear's home would have to be the next "bear!"

Another reason that children like October is that it brings Hallowe'en. Here in Asheville the store windows are all decorated up with ghosts, goblins, pumpkin heads, witches and black cats! School children chatter about their costumes as they ride the city buses to school. Parents are busy buying materials and vying with each other to see who can create the weiderest outfit for her child.

When I was in Raleigh for our missionary conference on the second day of October the town was full of Hallowe'en signs! I brought back a noise maker and a false face for Oliver.

Hallowe'en is really an autumn festival just as May Day is a spring festival. Some churches have "Harvest Festival Services" on the Sunday before Hallowe'en. At the time of the offering in these services the people all come up to the altar to place fruits from their harvests as well as their gifts of money upon the altar. It is such a good time to make the church beautiful with fall flowers, leaves and fruit. The gifts which are brought are usually given to people who have not been able to harvest crops.

The evening is so called Hallowe'en because it is the eve of the Christian festival of All Saints. The name means Holy Eve, a time originally set apart to honor the memory of all saints.

The making of bonfires, cracking of nuts, bobbing for apples floating in tubs of water, or strung by strings Hallowe'en customs, are all relics of paganism. Nearly 13 centuries ago, pagans celebrated November 1 as All Spirits' Day, when spirits, both good and evil, were believed to be on earth.

The Druids celebrated their harvest festival about that time, and many strange ceremonies were performed. Even after the pagan adopted Christianity, they still clung to many of their old customs and observed them, including those which have come down to our day as the Hallowe'en diversions of today. Burns tells how it was celebrated in Scotland in his poem, Hallowe'en.

Here on Larchmont Road the children dress up in their costumes and flit from house to house ringing doorbells. Each hostess knows to have cookies, cider, apples, nuts, candy or popcorn ready for the visitors. If you feed them they go home, or be on their way, like good children and leave your possessions in peace!

I wish for you the "mostest" fun ever on this Hallowe'en. But please be good little ghosts!

PROTESTANTS AND THEIR PULPIT.

(Continued from page 2.)

its priests are visible, inescapable representations of an uncompromising theology to which its members are committed, of which they are continually reminded, and in the light of which their lives are scrutinized and rebuked.

The Roman Catholic church commands the consideration it receives not because it is priest-ridden, morally liberal, socially minded, or politically astute; but because it claims without reservation to hold the keys of heaven and hell, and because it declares itself to possess and exercise divinely given insights and divinely confirmed powers.

This exaltation of the church, which Protestants find so intolerant, is a natural development because its theology was organized in order precisely to make the church supreme. Augustine's *Confessions* and *The City of God* are so rich in devotional values for those who read them to that end that few such readers realize his "predominant aim was to adjust social institutions and even humanity itself to the claims of a hierarchy divinely appointed to teach and *rule* the world." (The italics are mine.) It is that theology, those declared relationships of God and men for the right management of which Roman Catholics trust the church, which speaks through sacrament and form and liturgy and needs little emphasis from the pulpit to give it power.

Protestantism, with a theology less intolerant and doing more honor to the rights of the mind, has only its pulpit with which to give its theology its power. That is particularly significant today because, if the history of social movements and revolutions since the Renaissance can be trusted, it is Protestant theology, taking account of scientific knowledge and social demands but not compromising with them, declared from Protestant pulpits which must now come to the rescue of society.

Yes, the Protestant preacher is alive to the august import of his vocation and responsive to its solemn demands. He sees the faces of his congregation, whether it crowds some metropolitan sanctuary or is but a handful people in a country meeting house. He knows their conventional lives and is their companion in the emergencies which, from time to time, beset them. He is at home by their hearts, in their clubs, beside the fields they plow and the machines they operate or oversee. He sees men striving, succeeding, failing, suffering, sinning, beset by poverty, betrayed by wealth, and beyond them all the horizons of Eternity. Yet to them he brings neither the awesome mystery of a rite to be accepted in intellectual helplessness, nor the superficial disciplines of a prescribed and traditional penance, nor the authority of an institution demanding the surrender of the inquiring mind. Instead, he brings them the sights into truth and duty, righteousness and peace and hope, all attuned to contemporary living but so tested by the experience of the historic Christian community that through them one hears the prophetic promise and admonition: "Thus saith the Lord."

Hearing that, man finds himself with a responsible, because free, intelligence confronting the issues of life and destiny.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PAUL CHAMPIONS FREEDOM AND BROTHERHOOD.

Lesson V—November 5, 1946.

Memory Selection: *For the whole law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself.*—Galatians 5:14.

Lesson: Acts 15:23b-29; Galatians 2:16-21; 5:13-18.

Devotional Reading: I John 2:1-10.

An Enviable Distinction.

The church at Antioch had an enviable distinction. It was not only the first church in which the members were called Christians, 11:26, but it was a distinctly missionary church. It was the radiating center for the evangelization of the Gentile world. Such a missionary spirit is an enviable distinction for any church today. All too many churches are too much concerned with themselves and too little with others. And often church officials are to blame. And even pastors. It is a mistake to be concerned too much with the local church. The church which is most alive to the needs of others is likely to be the church that is most alive itself.

A Critical Question.

Because of the very success of Paul's missionary efforts, there arose a critical question in the Antioch church and in early Christianity itself. Stated briefly and bluntly the question was, "Does a person have to come into the Christian faith and fellowship through the Jewish law, or by grace?" Is salvation a matter of law or of grace? This question was posed by "certain men of Judea" who insisted that one could not be saved except he be circumcized according to the law of Moses. According to them a man would come into the Christian fellowship through the Jewish system. Circumcision was absolutely necessary to salvation—there could be no salvation apart from the law of Moses. We can hardly understand what a critical issue it was. The whole future history of Christianity hinged upon the answer to this question.

A Stubborn Fact.

These "certain men from Judea" and these men of "the sect of the Pharisees" had a stubborn fact on their side. They had the law of Moses, the sacred word of God itself. For the Old Testament required, and in no place abrogated the ceremonial law. This law our Saviour himself kept with scrupulous care. How could its obligations be thus lightly disregarded, or omitted from the missionary message? How could the freedom from the law which Paul preached be reconciled with the authority of Scripture? It was the ancient posing of the problem of reconciling faith and works, freedom and necessity, grace and law? It was another case of the letter of the law against the spirit. By using proof texts, these men had an unassailable position, as do many people who use proof texts today.

A More Stubborn Fact.

Yet these devotees of the law—and they were sincere men—had a stubborn fact. They had the very law of Moses on their side. But Paul and Barnabas had an even more stubborn fact on their side, indeed many stubborn facts. For they could point to a great host of men and women, whose names were legion, who had been saved without any knowledge of the ceremonial law, to say nothing of any submission to it. Wherever they had gone preaching the gospel they had seen the work of grace in the hearts of men as God's Holy Spirit had cleansed their hearts and given them new life. They had seen men experience salvation in the sense of deliverance from the guilt and power of sin, and by the presence of the spirit of holiness and service. Peter added his word of witness, authenticated by his experience in the house of Cornelius. He boldly asserted that "we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." They are facts and facts. Then as now the best argument for Christianity is a changed life.

An Impossible Achievement.

"Now therefore why tempt ye God, to put a yoke upon the necks of the disciples which neither our fathers nor we were able to bear?" Peter called attention to the fact that it is impossible for a man, even the best man in the world, to keep all the law, even the outward, ceremonial law, to say nothing of keeping it in the sense in which Jesus made it inward and spiritual. If a man had to be saved by keeping the law he would never be saved. It was because salvation could not come by the law that God sent His only begotten Son into the world to save the world. What the law could not do through the weakness of the flesh, Christ did for us. A man is not saved by the law, or by works, no matter how good they are. By grace are we saved through faith, and it is not of ourselves, it is the gift of God.

The Privilege and Perils of Liberty.

The Jerusalem Council established by decree what was already written in the heart of the Christian gospel. Christ came to set us free. He came to give us liberty. He delivered us from the bondage of the law. A Christian is of all men most free in the finest, fullest sense. But he is not free to do as he pleases. He is not to use his liberty as license. In the last sense, liberty is not the "green light" to do as one pleases, but the power to do as one ought.

In Essentials Unity, In Non-Essentials Liberty, In All Things Charity.

The Jerusalem Council did suggest some principles of action. They asked the new converts to refrain from fornication, to abstain from eating things offered to idols, things strangled, and from eating blood. These were non-essentials, and therefore there was the principle of charity. There is no point in needlessly offending those who prefer to observe certain forms and ceremonies. And as Christians we ought to agree to differ but to resolve to love.

Setting bad examples, or doing unauthorized things, in our religious acts, endangers the salvation of others and shows a lack of respect for divine wisdom. Both are sinful in character.—*John T. Hinds.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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Dayton, 2 Ohio

Protestantism and the Social Struggle

By William K. Anderson.

The social struggle has a long background in history. It represents the aspiration of man for freedom and life. It is tied up with kings and armies, with agriculture and industry, with education and religion, with seers and prophets, with Christ and his teachings, with the Reformation and Protestantism.

Somewhere I have seen a picture of a grand ballroom filled with brilliance, luxury, patricians; underneath is a writhing mass of suffering humanity. The barrier has been broken through. A hand, reaching up through the floor symbolizes the power of revolution and brings consternation to those above.

This, I take it, is something of what is meant by "the social struggle." It is the effort of the common man to win through to a more abundant life —which was a Christian concept long before it became a political slogan. It represents a real struggle; for those who have the position of power, the wealth, the learning have rarely been eager to divide up with the "have nots."

The part played in this struggle by Jewish religion is clear to any reader of the Old Testament. High priests and other ecclesiastical potentates were, in general, oblivious to the wrongs of their day. It was the prophet who lifted his voice for justice against oppression of whatever kind. Intense religious feeling motivated these prophets. The fierce demand for righteousness and justice rings through the true prophet's message throughout the Old Testament.

This comes to new expression in the message of Jesus. He talked so as to make the lovers of money, the Pharisees, say: "Tut, Tut! Shut him up. He stirs up the people." And Jesus had to plead guilty.

Has anyone forgotten what righteous indignation is? Let him turn to Matthew 23 and read a searing series of woes: "You shut men out of the kingdom of heaven; you make your converts sons of hell; you carefully weigh out and tithe the smallest garden produce but forget justice, mercy, and faith; you are careful of appearances but are filthy inside; you honor the prophets of the past and kill those of the present."

Sample the New Testament where you will, you cannot read far without stumbling onto some phase of brotherhood, equality. Let the unscrupulously powerful beware, for here is a blast of revolutionary teaching. The New Testament bears on the social struggle.

For the first three centuries of its history the church lived this gospel of democracy. When Paul besought Philemon, the owner, to receive Onesimus, his runaway slave, as "more than a slave, a brother beloved," he indicated what Christianity eventually would do to the whole slave traffic.

But Christianity, after it became the state religion waxed strong—and forgetful. It became part of the ruling class, an oppressor instead of a friend of freedom, an exploiter instead of an educator, an organization of great wealth interested in keeping it and suppressing the aspiration from below.

It was in the midst of such a situation in the social struggle that Protestantism first came onto the scene. The Roman church was tied up closely with the institution of feudalism, which attached individuals to the land. Freedom was unknown except for a very small proportion of the people. But popular discontent was already pointing to a social upheaval, and Luther in his early agitations echoed these aspirations of the masses for a larger life. He inveighed against the big money lenders for extortion. He preached the inherent degnity of man, saying, "A Christian man is a most free lord of all things and subject to no one; a Christian man is a most dutiful servant of all things and subject to everyone." This meant that the freedom with which each son of God was endowed should not be used for domination but for service growing out of the spirit of brotherhood.

One of Luther's main ideas was that common life is sacred. He himself came out of the monastery, gave up celibacy, preached the universal priesthood of believers. The Catholic position was that the priesthood was sacred; other vocations were secular. Luther held that all vocations are sacred—talked of each man's *beruf* or "calling," as something he should devote himself to with religious ardor. Other reformation leaders adopted this point of view. That spirit, put to work in the lives of artisans, without doubt had a tendency to raise the status of the individual and to build up the various industries as well.

It must be admitted that Protestantism has fluctuated in its attitude on the "social struggle." Underlying the Christian gospel has always been the brotherhood of man and the value of each son of God. Sometimes this has been neglected, sometimes brought out into brave emphasis.

The "social struggle" still goes on. The non-white millions—tens of millions, hundreds of millions—are raising their bowed heads in hope. The worker, tied to the machine for his living, is seeking to parallel his political freedom as an American citizen with an industrial freedom hitherto largely denied him. The peoples of the world, battered and bereaved by war, are looking for the dawn of peace to free them from terror. The long-suffering citizens of city or state, dominated by unscrupulous political leadership, are seeking relief. The starving millions of today, struggling to keep afloat in the wake of war's desolation, look up in desperation for assistance. Our own nation, gradually slipping into widespread inebriety whether seeking it or not, needs an alcohol cure.

All these and other questions as well are part of the social struggle of today. Does the church have anything to say about these things? Or is the church limited in its message to offering forgiveness and salvation to the individual? There are many who resent any effort of the church to express itself on social matters. They do it partly because they have interests which are bound up with an unchanged regime, partly because they do not understand that if they deprive society of a Christian influence in the solution of these problems they are playing into the hands of evil.

Christianity has a message which the world needs. It is a message of Christian brotherhood and democracy. It is the application of the Christian ethic to the social life of man. The individual needs redemption; this we must never forget. But who can deny that the sinner, society, also needs the redeeming power of Christ?

THANK OFFERING SERVICE.

(Continued from page 9.)

Benediction:

> Almighty, Everlasting God, who dwellest not in temples made with hands, yet dost manifest Thyself continually through Thy Son,
> Sanctify our offering, given this day for the spreading of Thy kingdom, in the name of Thy Son, for whom no sacrifice was too great. Amen.

Worship Center: With globe, and/or a cross, and in front, three candles —one for each missionary we are sending this year, and offering plate.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Sometimes the boys say that I brag on the girls all the time, and don't give the boys credit for what they do. I want to say that this is more imagination than truth. Having my office in one of the buildings, I have opportunity to observe the girls more than the boys, who work on the farm and do the outside work. I have noticed the girls every day, going about their work with a will, and putting lots of effort and energy into it; especially on Saturday, when they are trying to get the building looking nice for Sunday.

It takes lots of work to clean and put a sixteen-room house in order, with making beds, sweeping, mopping floors, waxing and polishing them, dusting, etc. I often observe the girls down on their knees waxing the floors, and then taking a heavy cloth and rubbing them until they shine. We have a fine group of girls, and they are all faithful in their work.

But I must have something to say in behalf of the boys. We have but a few boys large enough to do much outside work. We only have ten who are large enough to do the outside work that takes a man's place. When school is out, five of them have to go to the barn to get ready to milk the cows. Herman Moore, one of the larger boys, is Mr. Hilliard's assistant. He has learned to run the milking machine and can do most anything in the dairy.

Then we get back in the ten to thirteen age group. In this group, little Bobby Kinch, as he is known here, looks after the hogs with the assistance of a little ten-year-old boy. He has twenty-four hogs to kill this fall, and six to kill in February of next year. He also has thirty little pigs to look after. His duties are to keep the pens clean, and water and feed the hogs twice a day. But he does this before school in the morning and after school in the afternoon. Bobby looks after the hogs and does his work well, and is therefore dependable.

During the hay season, all the boys go to the field after school and haul in the bales. They were very faithful to get the hay in, and when the occasion demands, they can put out a lot of energy.

I remember some time ago, we had three hundred bales to put up, and it began to look very much like rain. It was beautiful lespedeza hay and we did not want it to get wet. The boys all did their best; they would rush to the barn with a load of hay, and then rush back to the field. The rain got nearer and nearer, and when they got the last load on the truck, it began to rain. It was a very interesting race with the boys and the rain, but the boys won the race, and were very happy, as well as I was. Our boys are faithful in their work, as are the girls.

CHAS. D. JOHNSTON,
Superintendent.

Amount brought forward		$8,311.22

REPORT FOR OCTOBER 24, 1946.
Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Auburn	$ 13.50	
Bethel	14.50	
Chapel Hill	13.50	
Morrisville	25.00	
New Elam	11.06	
Piney Plain	15.50	
Pope's Chapel	11.50	
Wake Chapel	24.84	
		129.40
Eastern Va. Conference:		
Cypress Chapel	$ 17.25	
Newport News	10.50	
Little Creek	8.50	
Spring Hill	6.48	
		42.73
N. C. & Va. Conference:		
Burlington	$ 59.09	
Tryon, Erskine Memorial .	10.00	
		69.09
Western N. C. Conference:		
Pleasant Cross	$ 5.00	
Pleasant Ridge	19.28	
		24.28
Va. Valley Conference:		
Antioch	$ 8.85	
Beulah	2.00	
		10.85
Total for the week		$ 276.35
Total for the year		$8,587.57

PROTESTANTISM TODAY—ITS STRENGTH.

(Continued from page 3.)

in which one lives is to make virtue easy and vice difficult.

This is the new vision of the "City of God" on earth, in which the will of God will be done by every individual and will become the law of life for every nation. Until this goal is reached men must repent not only of their personal sins but of the social sins for which they are responsible as inseparable parts of the social organism.

In conclusion, let there be free play of the powers of the individual without any infallible prescriptions, and free cooperation with official organizations. Let us stand firm for self-development in rite, cult, and personal life as these take form now in this way, now that, according to historical conditions, particular demands of time and circumstances, and as they allow proper spontaneity to the riches of free Protestant development in mutual stimulation, competition and help, according to the wealth of the gifts of the Spirit.

This mood, attitude and privilege is the priceless heritage of the Reformers. We shall play false to our fathers if we betray this trust.

FROM THE PHILIPPINES.

(Continued from page 8.)

ated all through the occupation, even when the Japanese said, "You must forget English." They said it in English.

The Cagayan Church is the strongest I have yet found, with many branch groups in nearby barrios where volunteers teach Christ each Sunday afternoon. How the people ask questions, especially those who are Roman Catholic. The Philippines are open to new light; they need the Protestant witness. No country today can be all Catholic, or all Protestant, or all Communist. There must be a loyal minority!

Now we come to Silliman University, the *only* university outside of Manila in the Islands. Dumaguete is the Queen City of them all, hardly touched by the war, bordering the sea with sharp mountains behind—the mountains which our beloved McKinleys and many other missionaries know so well from dangerous experience when they were keeping out of Japanese hands.

The College of Theology here trains leaders for Christian work in the southern islands. I have met Silliman graduates in almost every town. Dean McKinley needs a stronger faculty around him and I hope we can really help him.

The whole University is badly overcrowded but students are rather serious about their work and put up with endless inconveniences in order to prepare. Education is the post-war passion of the Islands with new secondary schools springing up like mushrooms. We hope the growth is sound and are studying it carefully.

Today our entire deputation, some eight of us, take flight for Iloilo, then Cebu, Tacloban and Legaspi to study other centers of mission and church work first before we gather in Manila for a real Planning Conference September 30 and thereafter, whose decisions will be based on our studies.

News from home is too little and too late but we live in the faith that ours is one hope, one Lord, even 10,000 miles apart.

Yours in Christ,
CARL HEATH KOPF.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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PROTESTANTISM & ITS BIBLE.

(Continued from page 5.)

back to the fountain-head of experience. Intellectual formulations had to become secondary to the life of faith.

It must be admitted that this freedom of critical evaluation did not last long. Facing a great organization like the Roman Catholic church, the later Protestants did not feel secure in their stand on the experience of the gospel. They felt the need for an external bulwark to which infallibility might be ascribed. Disregarding the human elements in the Bible and the differences between its various parts, they ascribed absolute authority to the Hebrew Old Testament and all twenty-seven of the Greek books received by the ancient councils. These were for them the inerrant word of God; the type of free criticism which Luther had exercised was excluded. Not until the end of the eighteenth century did such free inquiry appear again.

But only a few could read the Bible in the original languages. If it was to become the ultimate authority, the Bible must be made available to all. The early church had been zealous in translating the Bible into the spoken languages of men. But at the beginning of the sixteenth century, all over Europe the Bible was read in the Latin language. A modern Reformer might turn to the radio to disseminate his message. Luther retired to his study to work on a translation of the Bible into German. We are not concerned here with the place this had in the creation of a literary medium out of the spoken language of his time. We are concerned only with the religious significance of the event. Now the lowliest peasant could hear the Bible read in his own speech and could discover for himself the essential Christian teachings.

Nineteen hundred and forty-six is a landmark in the history of our English Bible because it dates a return to the Protestant principle that the Bible should be read in the language understood by the common people. For a number of years committees had been at work under the sponsorship of The International Council of Religious Education. The New Testament of this Revised Standard Version* was published this year. The Old Testament is expected about 1950.

Peoples of other tongues are just as interested in having accurate and attractive versions in their own languages. At the end of the fifteenth century there were only 33 languages in which the Bible might be read. An important phase of Protestantism has been the great Bible societies which have undertaken to provide all people with copies of Scripture. Today portions are available in 1,608 languages and dialects. The translation of the Bible is an indispensable adjunct of the work of a Protestant missionary.

An accurate translation is only the first step in the understanding of the Bible. Freedom of research is the indispensable prerequisite for the discovery of truth in every field. Protestantism denies the authority of a papal commission to determine the meaning of the Bible. It has insisted that every individual may be guided by the Holy Spirit into the meaning of the word of God. There is no need for an intermediary to interpret that word. God speaks directly to the individual human soul.

Protestantism has not always been true to this point of view. Confessions and catechisms have been adopted on the ground that these presented the final interpretation of Scripture teaching. The right of individual Christians to deviate from these confessions on the basis of their own reading of Scripture was not allowed.

Yet there was real justification for this retreat in the direction of authoritarianism. Freedom of interpretation may easily degenerate into personal arbitrariness. When we are dealing with the meaning of an ancient book, it is not true that one person's opinion is as good as another. Only experts can tell us the original meaning of a Greek word. Experience demonstrates that a reader cannot understand so difficult a book as the Bible without assistance. The guidance of the Holy Spirit is indispensable, but that is no substitute for scholarly help at many points. Yet it would be a denial of the Protestant principle to establish a body of scholars with the authority of the papal commission. We recognize that equally sincere and learned men may differ, and we must expect that judgments will be central in Protestant faith. This does not mean, however, that Protestantism is the religion of a book. That is the position of Mohammedanism, where the Koran itself is thought to be infallibly inspired, and of Mormonism, which teaches that the golden plates of the book of Mormon were let down from heaven.

Christian faith begins and ends with the living God. A living God is never shut up within the pages of a book. But he has revealed himself in certain events in history. Hence, the record of that revelation has an authority which is permanent and unique. This is in truth the Word of God. But the Bible can have such a place only as it is read under the guidance of God's Spirit and within the fellowship of God's people who comprise his church. Authority in Protestantism does not rest upon a single point, but upon these three together: the Bible, the spirit, and the church. This assures her truly catholic or universal character. But of the three channels of divine communication, Protestantism inclines to say, "The greatest of these is the Bible."

*Copyrighted by the International Council of Religious Education and published by Thomas Nelson & Sons. Price $2.

Our Nation's Twin Enemies . . . War and Drink

Why I Hate War . . . . . By Dr. Daniel A. Poling

"I hate war because I know its folly. I have watched it waste the substance of the world.

"I hate it with terror, the terror of one who has known the sting of its torture and the frenzy of its fear.

"I hate it with disillusionment, the disillusionment of one who has gathered up its bloody fragments and remembers its broken promises.

"I hate it with agony, the agony of one who has sons to be numbered and daughters to be offered should its guns grow hungry again.

"I hate it for the crimson bubbles on all the seas, for the poisoned breath it gives to the winds of the world and its fences of skulls that girdle the globe.

"I hate it for the men it maims; bodies mutilated, eyes blinded, limbs severed, faces shut up forever behind masks.

"I hate it because of the child it orphans and the wife it widows.

"I hate it because of the evil passions it unleashes to feed upon the innocent.

"I hate war, but I believe; believe that the song of the angels above Bethlehem is a prophecy; believe that right is ultimate might; believe in the fatherhood of God, in the brotherhood of man, and have cast the anchor of my faith behind the Prince of Peace.

"I hate war and I believe. And because I both hate and believe, I hear the trumpet of the dawn when nations shall beat their swords into plowshares, their spears into pruning hooks, and men shall learn war no more forever."

Why I Hate the Liquor Traffic . . . . . By J. Frank Hanly

"I hate it for its arrogance. I hate it for its intolerance.

"I hate it for its hypocrisy; for its cant and craft and false pretense.

"I hate it for its commercialism; for its greed and avarice; for its sordid love of gain at any price.

"I hate it for its utter disregard of law; for its ruthless trampling of the solemn compacts of state constitutions.

"I hate it for the load it straps to labor's back; for the palsied hands it gives to toil; for its wounds to genius; for the tragedies of its might-have-beens.

"I hate it for the almshouses it peoples; for the prisons it fills; for the insanity it begets; for its countless graves in potters' fields.

"I hate it for the mental ruin it imposes upon its victims; for its spiritual blight; for its moral degradation.

"I hate it for the crimes it commits; for the homes it destroys; for the

"I hate it for its domination of politics; for its corrupting influence in civic affairs; for its incessant effort to debauch the suffrage of the Country; for the cowards it makes of public men.
hearts it breaks.

"I hate it for the malice it plants in the hearts of men; for its poisons, for its bitterness, for the dead sea fruit with which it starves their souls.

"I hate it for its heartless cruelty to the aged, the infirm and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustices to blameless little ones; for the grief it causes womanhood.

"I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

"I hate it as Abraham Lincoln hated slavery, and as he sometimes saw in prophetic vision the end of slavery, and the coming of the time when the sun should shine and the rain should fall upon no slave in all the Republic, so I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars."—The Civic Bulletin.

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Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, OCTOBER 31, 1946. NUMBER 43.

"Waiting on God"

A Radio Message

By DR. JOHN SUTHERLAND BONNELL

A recently published book on applied psychology contains this sentence: "Inner anxieties rather than external burdens are the things that wear us out." Who are the people that most often give evidence of nervous and physical exhaustion? Are they those who have to bear the heaviest responsibilities? No. In the main they are people who carry an immense load of inner anxieties and unsolved problems. Even the lightest tasks will be found burdensome if they are accompanied by a feeling of inner tension. One of the most frequent causes of tension is worry. Worry destroys far more people than hard work. Another cause is fear of one kind or another, and a sense of wrong-doing in the past that has remained unconfessed and unforgiven. It becomes like an abscess in the human body, from which the poison has never been let out and which manifests itself in many and varied disorders. There is only one remedy for a repressed sense of guilt which is producing mental and physical disorders—repentance, confession, and the forgiveness of God, which exercises a healing and transforming power.

A little while ago a man came to me who was almost in despair. About ten years ago his possessions were valued at one and a half million dollars. Money was his god. He was a worshipper of Mammon. When his money was lost, he felt that the foundations of his life had crumbled away. As a last resort, when everything else had failed, he tried religion. He came seeking God. As we talked together about his misfortunes, he realized that in his greedy scramble for material things he had missed the true riches—the treasures that moths and rust cannot corrupt, and that bank failures and stock depreciations cannot reduce or destroy. He found the answer to his need in the promise of God set forth in the fiftieth Psalm: "Call upon me in the day of trouble. I will deliver thee and thou shalt glorify me." He called upon God, and God, in His great mercy, answered him. In reduced circumstances today he is finding a greater happiness than he had ever known in all his prosperity. He had learned to wait upon God and his strength is restored.

Our greatest need is to have our souls restored, for the restored soul ministers to the restoration of the mind and body. "They that wait upon the Lord shall renew their strength," says the Prophet Isaiah. And the Psalmist, speaking out of similar experience, says: "Wait, I say, on the Lord." We wait on God when we go aside from the pressure and clamor of life to read a few verses of the Bible, which speaks to us of eternal things, and then tarry for a little while in prayer. Just as Ruskin found that the quietness of his perception was restored when he looked upon the restful color of the meadows, so when we go apart with God the seen and the temporal begin to lose their hold upon us and we commune with the Unseen and the Eternal. Then vision is clarified, faith is quickened, and the soul is restored.

NEWS AND VIEWS

PLEASANT HILL.

The revival meeting began at Pleasant Hill Congregational Christian Church, in Alamance County, the first Sunday in September with two services on Sunday, and one each evening during the week through Friday.

Rev. Silas Madren, of Virginia, preached each evening, delivering excellent sermons, with spiritual admonitions to all present.

A large number of re-dedications were made during the week and we trust the church was spiritually blessed and that the work of the Master will ever go forward.

Two members were added to the church at a recent Sunday evening service.

Plans are under way for the construction of a parsonage at Pleasant Hill, which we hope will be completed in the near future.

Mrs. B. D. Hargis,
Reporter.

REVIVAL SERVICES AT WINSTON-SALEM.

The Winston-Salem Church was led to greater heights of spiritual living during the recent revival meeting with Superintendent W. T. Scott, a former minister of the church, doing the preaching. Services were held each night for a week. Instead of the anticipated average attendance of 25 we had an average attendance of 40 at each service. Old friends of the church were among our guests. Acquaintances were renewed. Church members felt the stirring of the Holy Spirit. Several have already been received into the church and several are planning to come into the fellowship of the church as soon as they have had the opportunity of studying in a pastor's class.

During recent months, the church people have been active in cleaning and painting their church. New curtains have been placed at the windows both below and upstairs. The church has been painted inside and outside. New altar and choir rail curtains have been bought and installed. New hymnals have been bought. The people have responded eagerly to the task that was theirs. They look forward to other tasks yet to be undertaken.

W. J. Andes.

REVIVAL AT MOUNT OLIVET.

A series of revival services were conducted at the Mt. Olivet (R) Church located near Elkton, Va., from October 1 through October 6, with a large attendance each night.

Our pastor, Rev. Roy D. Coulter, of New Market, Va., delivered the series of messages which were very inspirational. The song service was led by J. Owen Long of Lacey Springs, Va. On various nights we were favored with special music by Mr. and Mrs. Jack Farron of near Harrisonburg, Va., the Augusta Quartette, and by members of our congregation.

We were glad to have with us on Friday night, Dr. Scott of Elon College, N. C., who conducted the service on that night. We were happy to have with us friends from our neighboring churches in this vicinity, Rev. Madren; our former pastor, Rev. D. M. Spence, of Rileyville, Va.; and also the attendance of members from Bethel and Mt. Olivet (G) Congregational Christian Churches.

On Saturday night Mr. Coulter presented to Joan Frazier and Joan Bateman, each a Bible, for having read the highest number of chapters therein during the week of the revival.

The closing service of this series was held Sunday morning at 11:00 A. M. at which Holy Communion was observed and fourteen members were accepted into the fellowship of our church—twelve of these by confession of faith, and two by letter of transfer. These services proved to be a blessing to all.

We had as our guest speaker for the 7:30 service on Sunday evening an evangelist, Eddie Martin, who is making a tour of the Southern States, and who delivered a most interesting message to the well attended service.

Leona E. Shifflet.

EXECUTIVE DIRECTOR OF LAYMEN'S FELLOWSHIP ELECTED.

Christian laymen around the world have a big job ahead of them today, and they are taking a renewed interest in the daily application of Christian principles, declares Walter A. Graham of Pembroke, Kentucky, newly elected executive director of the Laymen's Fellowship of the Congregational Christian Churches of America. Mr. Graham, whose appointment is announced by Dr. Truman B. Douglass, is a leading Christian layman with wide experience in both business and Government circles.

Mr. Graham has had 10 years of Government service and eigh years of law practice in Washington, D. C., and Kentucky. In January, 1946, he was made Director of the People's Bank in Pembroke, Kentucky. He also has been a teacher of public speaking and human relations and has been a Management Consultant to private concerns in Washington, D. C.

A Kentuckian by birth, Mr. Graham was educated at Kentucky Wesleyan College, Yale University Law School (LLD), Benjamin Franklin University, George Washington University and the Dale Carnegie Institute of Public Speaking and Human Relations, where he was also an instructor.

Mr. Graham's Legal connections include membership in the United States Supreme Court of the District of Columbia, the United States Court of Appeals, D. C., the United States Supreme Court, the Court of Appeals and all courts of the Cmmonwealth of Kentucky, and the Kentucky State Bar Association. He is a member of the International City Manager's Association; the Society for the Advancement of Management and the Kiwanis International.

A leading Christian layman, Mr. Graham is best known as the promoter of the Young Adult Movement in the Methodist Church where he has pioneered in the field of religious work for the 24 to 38 year old age group, and has organized over 100 of such groups. He was chairman of the Young Adult Committee of the Washington Federation of Churches.

"The Laymen's Fellowship of the Congregational Christian Churches across America is proud to be a part of the forward looking and onward moving trend of laymen around the world," says Mr. Graham. "More and more laymen are realizing that a peaceful and happy world can best be secured by beginning as individuals to practice the ideals and teachings of Christ in all of their relationships.

The Congregational Christian Laymen's Fellowship, among other things, seeks to rally men to the support of the church and develop among them an appreciation of the value of public worship and renewed devotion to the cause of Christ as well as to cultivate the intelligent interest of men in the progress of the Kingdom of God and its world-wide aspects.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

TUESDAY AND WEDNESDAY,
NOVEMBER 12-13, 1946.

UNION CONGREGATIONAL CHRISTIAN CHURCH,

REV. KENNETH D. REGISTER, *Minister.*

* * *

THEME:
"All for Christ."

TUESDAY—NOVEMBER 12.

Morning Session.

10:00 Call to Order by the President, Rev. Joe A. French.
Hymn led by Rev. J. L. Neese.
Prayer—Rev. Kenneth D. Register.
Roll Call of Ministers and Churches—Dr. Stanley C. Harrell.
Presentation of Program—Rev. W. J. Andes.
Recognition of Visitors—Rev. W. J. Andes.
Report of the Executive Committee—Dr. Stanley C. Harrell.
Appointment of Special Committees.
Report on Memoirs—Rev. J. S. Carden.
Report of Historian—Dr. C. E. Newman.
Report of Conference Treasurer—Dr. W. W. Boone.

11:00 Theme: "All for Christ in Missions."
Report, Foreign Missions Committee—Rev. W. J. Andes.
"Shaowu for Christ"—Mrs. F. C. Lester.

11:20 "Christ for China"—Miss Louise Meebold.

11:40 "Our Suffering and Needy World"—Rev. Frederick B. Eutsler.

12:00 Devotional, "Self and Talent for Christ"—Rev. W. Millard Stevens.

12:20 Lunch Hour.

* * *

Afternoon Session.

1:30 Theme: "All for Christ in Evangelism."
Report, Committee on Evangelism—Rev. Marvin A. Pollard.
"New Churches and New Members for Christ"—Dr. Wm. T. Scott.

2:00 "The Spirit of Christ in Evangelism"—Dr. John G. Truitt.

2:30 Report, The N. C. Council of Churches Churches—Mrs. Graham Wisseman.
Address—Rev. Ernest J. Arnold.

2:45 Report, Committee on Nominations.
Greetings from the Evangelical and Reformed Church representative.

3:00 Report, Home Mission Board—Rev. W. Millard Stevens.

3:10 Session of the Conference Missionary Association—Rev. W. M. Stevens presiding.

4:20 Report, Committee on Social Action—Dr. H. Shelton Smith.

4:50 Adjournment.

* * *

Evening Session.

8:00 Worship Service led by Union Church.
Sermon by The Rev. John Peeler of the Evangelical and Reformed Churches.
Communion Service led by Dr. L. E. Smith.

WEDNESDAY—NOVEMBER 13.

Morning Session.

9:30 Hymns led by Clyde L. Fields.
Prayer by L. P. Rippy.
Reading of Minutes and Enrollment.

9:50 Theme: "All for Christ in Education."
Report, Committee on Christian Education—Dr. D. J. Bowden.
Elon College—Dr. L. E. Smith.
The Christian Orphanage—Mr. C. D. Johnston.

10:50 Report, Committee on Religious Literature—Mrs. F. C. Lester.
"Preaching Christ by the Printed Word"—Dr. Wm. T. Scott.

11:10 Report, Committee on the Ministry"—Dr. Stanley C. Harrell.

11:30 Report, Committee on Ministerial and Church Ethics — Rev. Walter H. Hall.
"Ethics for Preachers and Churches" Dr. W. E. Wisseman.

11:50 Report on Pilgrim Fellowship—Miss Tessie Zimmerman and Mr. Baxter Twiddy.

12:00 Devotional, "Youth for Christ"—Miss Elizabeth Chicoine.

12:20 Lunch Hour.

* * *

Afternoon Session.

1:30 Theme: "All for Christ in Stewardship."
Report, Committee on Stewardship"—Rev. W. Millard Stevens.
"All for Christ in Substance"—Rev. W. M. Stevens.
"Stewardship Year and Yearning"—Dr. Jesse H. Dollar.

2:10 Report, Committee on Apportionment—Mr. E. B. Rascoe.
Report, Committee on Superannuation—Mr. C. D. Johnston.
Reports:
Committee on Finance.
Committee on Place.
Committee on Resolutions.
Committee on the Press.
The Collectors.
Miscellaneous Business.

3:10 Devotional, "All for Christ All the Year"—Rev. W. J. Andes.

3:30 Final Adjournment.

NOTE: It will be observed that our conference theme is "All for Christ," and that each session is planned around that theme. These themes follow the emphasis of the program planned for our Convention at Waverly last spring, with special attention given to evangelism and expansion, stewardship, and missions. Those on the program will do well to follow the theme of that session.

JOE A. FRENCH,
President.

Christians are the light of the world only so long as they allow the True Light to shine through them. Anything that dims or hides the light in their life hinders the performance of their proper function in life and forfeits their claim to be genuine reflections.—*G. N. Wood.*

OXNAM IS SPEAKER FOR RADIO VESPERS.

Beginning on October 6, Bishop G. Bromley Oxnam, President of the Federal Council of the Churches of Christ in America, became the weekly broadcaster in "National Vespers." This is the program which has become one of the outstanding features of radio, as a result of the long and distinguished association with it of Dr. Harry Eemerson Fosdick. Dr. Fosdick retired from active service at the end of last May. Bishop Oxnam has been invited by the American Broadcasting Company to be the successor to Dr. Fosdick on the air for the new season from the beginning of October until the end of January.

The fall schedule of religious broadcasting sponsored by the Federal Council includes 17 programs. The weekly schedule for October and November (with one exception as noted) is as follows:

NATIONAL BROADCASTING COMPANY.
WEAF AND NETWORK.

Sundays at 10:00 A.M.—Dr. Ralph W. Sockman, "National Radio Pulpit."

Saturdays at 6:45 P.M.—Dr. Walter W. Van Kirk, "Religion in the News."

AMERICAN BROADCASTIN COMPANY.

Sundays at 2:30 P.M.—Bishop G. Bromley Oxnam, "National Vespers."

"Gems for Thought."

8:55 to 9:00 A.M.; also 11:30 to 11:35 P.M.

Mondays—Dr. Joseph R. Sizoo.
Tuesdays—Dr. John Sutherland Bonnell.
Wednesdays—Dr. Allen E. Claxton.
Thursdays—Rev. Samuel M. Shoemaker.
Fridays—Dr. Arthur Henry Limouze.

MUTUAL BROADCASTING SYSTEM.

"Faith in Our Time."

10:15 A.M.—Network except WOR.
Mondays—Dr. Charles M. Crowe (from Chicago).
Tuesdays—Dr. Phillips Packer Elliott.
Wednesdays—Dr. L. Wendell Fifield.

The customs and habits which govern one's whole course of conduct are begun in youth. The seeds sown in childhood will be reaped in later years. It is imperative, therefore, that boys and girls learn the value of right thinking and right habits early in life.—*Wilson.*

THE CHRISTIAN NEWS FRONT.

The religious world is bristling with news. Much of it never appears in print and is not heard in regular news broadcasts. Many people conclude therefore that religion is a negligible factor in the news of the world. Nevertheless, significant things are happening in the religious world—both at home and abroad. The Church of Christ made news in the first century and it is doing likewise in the twentieth.

Proposed establishment of the first co-educational, interdenominational university in Japan offers the Christian Church one of its greatest educational opportunities, Dr. Thorburn T. Brumbaugh, representing the Foreign Missions Conference and the Federal Council of Churches, declared at a press conference in Now York on October 15 a few hours prior to his departure by plane for Tokyo where he will assume direction of the project. According to Dr. Brumbaugh, the proposed educational institution will be operated on an international, interracial, and intercultural basis with various faculties of learning and with buildings, equipment, and staff comparable to the large secular institutions in many Japanese cities. Dr. Brumbaugh, a missionary in Japan for seventeen years and former head of the Detroit Council of Churches, was recently named director of the Committee to Establish a Christian University in Japan. "The interdenominational as well as the international, intercultural and interracial character of this undertaking should appeal strongly to all churches having missionary interests in Japan," he declared. It is expected that the various interested denominations and mission boards will also endorse and assume the cooperation of their constituent church groups in the new venture.

Current maritime strikes in United Satest ports will result "inevitably" in the starvation of hundreds of thousands of people in India and elsewhere through delay in release of critical food shipments, declared Dr. Henry Smith Leiper, Congregational minister who is associate general secretary of the World Council of Churches. Dr. Leiper spoke in New York City at a farewell luncheon for Mr. John H. Reisner, executive secretary of Agricultural Missions, Inc., who is flying to India to confer with religious, government, and social leaders of that country in an effort to map a long-range program of rural rehabilitation and famine prevention. Agricultural Missions is an independent, non-denominational organization which trains missionaries in the techniques of scientific agriculture. Asserting that the crisis in this year's feeding program in India will come within a few weeks, Dr. Leiper pointed out that India's population "increases at the rate of five million annually; there are now 30,000,000 more people needing food than in 1939. Three successive crop failures, hurricanes and a tidal wave over many fertile coastal areas," he said, "cut down Indian production at the very time when it was most needed." Mr. Reisner, formerly dean of the College of Agriculture and Forestry at the University of Nanking, China, will spend six months surveying India's needs. At the conclusion of the India survey, Mr. Reisner expects to go to the Far East for similar consultations in China, the Philippines, Korea, and Japan. According to Mr. Reisner, over 200,000,000 people in India or "more than one and one half times the population of the United States, are either poorly or very badly nourished. Christian missions have an opportunity to make, among others, two unique contributions to the rehabiliation of rural India," he said. "The first is trained workers. The second is demonstrations of effective rural improvement programs that will serve as guide-posts for government and private agencies. The Christian forces in India are faced with an unparalleled opportunity to make a unique contribution to the rehabilitation of India's basic pattern of living. For the first time in history India is beginning to look to America for help to solve her economic problems. She feels we have the answers. No other country has had more success in agriculture and rural advancement. During the war the efficiency and friendliness displayed by so many of our splendid men and women and our vast supplies of unsurpassed materials have built up a new respect and confidence in the United States. A large number of picked Indian men and women are being sent here to learn our business methods, to study in our colleges and to become skilled in American ways of doing things."

SOUND EVANGELISM.

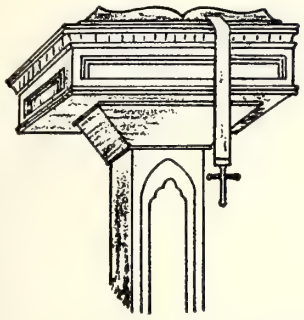
All denominational programs are emphasizing the importance of evangelism. The trend is definitely toward the use of laymen in this field. Much of the evangelism of recent years has consisted of transfers from one church to another.

Addressing the Episcopal Churchmen of the Diocese of Virginia in their annual conference, Thomas C. Boushall, prominent Richmond layman, declared: "Instead of trying to gain numerical strenth through the solicitation of members from Lutherans, Presbyterians, Methodists and Baptists, we should devote our attention to the 50 per cent of our population which has no church affiliation at all."

This is a point which should be stressed in all denominations. We cannot build the Kingdom of God or save the world by the spurious process of sheep-stealing evangelism. We must concentrate upon, pray and labor to win the unaffiliated. Here is a job to challenge all the strength and enthusiasm of our lay forces. Mr. Boushall has laid down a principle of sound evangelism.

R. L. H.

Yes, humanity has tried the policy of having the devil as the center of human interest and effort too long, and we know too well the meaning of the phrase: "A world gone to the devil."—Selected.



THE CANDLESTICK OF USEFULNESS.

By Rev. W. Millard Stevens.

Text: Revelation 2:5.

The Christian Sun, in its leading editorial in the issue of October 10, 1946, places its finger very pointedly on one of the most challenging truths which confronts the present day church. In discussing the voice of prophecy, the editor reminds his readers of the words of St. John, written to the church in Ephesus and recorded in the Book of Revelation. "I have somewhat against thee because thou hast left thy first love. Remember therefore from whence thou art fallen and repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

This church at Ephesus held in its hand a great candlestick of usefulness. In latter days it had failed in the proper use of that candlestick, and St. John is pointing clearly to the fact that because of this failure that it would lose that candlestick. If we recall for a moment the important position which the city of Ephesus held in the ancient world, we can appreciate the importance of these words of warning from the writer of the book of Revelation. Ephesus was situated at the western terminus of the great system of Roman roads into Asia, and it was the capital of the province of Asia. It was, therefore, an important city in commerce, and as the center of Temple worship, it played a great part in the religious life of the province. After the destruction of Jerusalem it became the center of the Christian faith in the east. Many Christians passed through this city as they traveled from east to west, and it was through this city that many martyrs passed on the way to their fate in Rome. Like all important cities and important churches Ephesus was constantly faced with the problem of many false teachers and the church had been zealous in its labor in resisting these false teachers.

They had borne these forces brought about by these false teachers with great patience, but through the years many controversies had arisen because of these false apostles, and because of these controversies divisions had set in the church, and the church had lost the zeal of the awakened spiritual life. Perhaps their concern for orthodoxy had made them censorious. In the midst of tremendous opportunities this church had forsaken its candlestick of usefulness and now was faced with the loss of that candlestick. This call from St. John came to them to give them an opportunity to keep that candlestick. They could keep it only by using it.

The three stages of conversions laid down for them were: first, *to remember,* to remember the devotion which had led them in all their undertakings during the days when they held that candlestick of usefulness high, and when they fulfilled the stewardship of opportunity, and to remember the truth which had been instilled in them by the Apostle Paul, and by the other apostles who had ministered to them; to remember the love of one another and of God, which they had known in more devoted days. Second, *repent,* to repent of their turning away, to repent of the loss of zeal, to repent of their failures to exercise the stewardship of opportunity which belonged to them. Third, *to do,* to do the first works of faithful fulfilment of every opportunity that belonged to them in fulfilling the will of God; to do all that they had done in the early years as they withstood false teachers and as they kept themselves bound together in the common tasks through mutual love, fellowship and devotion. If they would save themselves from the loss of their place of influence, of power and of usefulness in the Kingdom of God, they had to do these three things. St. John calls them to these three stages of conversion, and then clearly points out to them their fate. If they heeded the warning and accepted the call and became martyrs, they would be numbered among the faithful who had eaten of the tree of life, the tree of life which is the symbol of immortality. But if they refused to hear this call and answer it, they would have taken from them the candle of usefulness. History shows the fate that came in fulfilment of the disregard of this urgent call. It shows it in the fact that the city of Ephesus has been covered by the dust of the ages, and there stands today in the place where that glorious city once stood only a small railway station and a few tumbledown shacks. Indeed, Ephesus held in its hand a great candlestick of usefulness, but it lost it.

The candlestick of usefulness has been removed from many churches which have been lax in their devotion to duty. Church officials who trifle with their sacred obligations may expect no exemption from this divine decree, "I will remove my candlestick." In the gradual elimination of unscrupulous ministers, or in the sudden defrocking of an apostate, one may observe the operation of this divine law.

To whom much is given in material substance, in abilities, and in opportunities, much is required. This applies to individuals as well as to groups. It applies to communities as well as to churches. Failure to exercise the stewardship of opportunity and of substance and of abilities results in default, demotion and extinction. This has always been true and it is still true. Jesus pointed out to his disciples that they as individuals and as a group were the "light of the world." We of the present day church are still in that train. We are either the light of the world or the world has no light, and we must always be aware of the fact that our candlestick can be removed. Set in the midst of the world today, in a time of great uncertainty, the church has been given an unequalled opportunity to hold that world together. If it fails to recognize that opportunity, it may well lose its candlestick of usefulness.

Our church is placed conspicuously in the center of the life of a great and growing city. We have men and women who are part of this church who have great influence and outstanding abilities, men and women who hold powers and possessions within their hands. Because these men and women hold these things as individuals, they are reckoned as a part of that which belongs to this church. Unless somehow we can recognize the possession of these abilities, of this influence and of these material substances and bring them into active unity so that they may be used to meet the opportunities which belong to this church, we may well witness the fulfilment of this prophecy, and have our candlestick of usefulness removed from us. In the midst of these opportunities and the realization of these possessions, the call should ring clearly in our hearts, to "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove

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CONTRIBUTIONS

SUFFOLK LETTER.

America needs more good homes. No I am not talking about good houses although that is a good subject. I am talking about homes where mutual love and cooperation is found. I see homes like that, and I long to see more and more of them. Is there anything so lovely as a little girl two or three years old, who has a thoughtful, patient mother? Their conversations are so sweet. The wise words of the little Miss never miss my heart. Or take a big boy about four—isn't he just the knowingest young man around? How sweet to have a mother who understands him, and loves him. And a father, too, for this girl and boy. A really appreciative, companionable, industrious dad.

I saw a bigger brother taking care of his little brother the other day. What a pair of friends they were! How they love each other! How kind they were to one another! I knew their mother and father. They were good people, and took time to be companionable with their children. It was reflected in them. One could listen to their conversation and tell that they came from a home where love existed. To have children to love, to mold into loveable personalities, and to take the job seriously is life's noblest task.

What a pity it is that sometimes the young father neglects his loved ones. And what is still more a pity sometimes the young mother is below standard in her care and training of her children, and in her attention to all the angles of making home a heaven on earth. One of the saddest of all things is to see two hearts that once loved each o t h e r become estranged, and spiteful toward each other, and to see them pulling away from one another, and causing their brave, beautiful little ones to feel their first untried tragedy. How their little minds are confused! They want ti love both. It is natural they should. They are torn deep within btween two. May that happen less and less often.

Faith in God cultivated daily is best of all paneceas for the good home. Faith that works I mean. A faith that expresses itself in kindness and in performance of duty. Faith that dares to play fair all the way and from every member of the family circle. I would add that the regular attendance of the young father and mother along with their children upon the worship of God in their church gives a balance and a steadiness to the whole home atmosphere that is of inestimable value all through the years for each one concerned. Be a father that can be truly honored, and a mother that can be truly loved, a son or a daughter worthy of the best mother and father on earth, and heaven will have a good exhibition of its glory right where it will do a lot of good.

JOHN G. TRUITT.

A CHURCH CALENDAR.

The custom of observing the great feast days of the church year is beneficial to both ministers and their congregations. It is well for the members of the church to know what to expect in advance, and it is especially efficacious to the minister in working out his plans and his sermons. The difficulty with most of us is that we have been too sloven and irregular in our observances. The matter of a church calendar is one that should be given considerable time by every minister and congregation. In our particular denomination, it would not be desirable that a hard and fast calendar should be handed down by a higher body; therefore, it will require a great deal of time and effort for each group to make its own calendar.

A suggestive calendar is published yearly by the Missions Council, which has large squares for each date and is admirable for notes and writing in your own dates. It is unwise to follow such a calendar without checking through it to see if there are mistakes, if important dates are omitted, and if some are included which would not be meaningful for your congregation. For example, there was a difference of opinion as to the date of the Ascension, and in the calendar for 1945-1946 the wrong date was recorded. Because of this disagreement and error the date has been omitted from the 1946-1947 calendar, although it is an important one in Protestant Churches, having Scriptural backing. Another grave error in the 1947 calendar is fixing Pilgrim Fellowship Week as the week of January 26. Pilgrim Fellowship Week is the week that includes February 2, the birthdate of Christian Endeavor. Last year it happened to be the last week in January, but in 1947 it will be the first week in February. It is also wrong to think of the last Sunday in August as the Festival of Christ the King. This is a Universal feast day, observed by all Christendom, and has been observed for ages as the last Sunday in October. These examples are enough to show the danger of accepting a fixed calendar without first carefully studying and checking it. It would be rather embarrassing to look at the Missions Council calendar and announce that your church would observe the Ascension on Friday, when all the other churches in town know that it should be observed on Thursday.

The list of dates that are important to our Convention, that has been appearing in this paper, is an excellent idea; and all of our churches should use it in making out their own schedules. In working out your own calendar you should take into consideration the feast dates of the Universal Church, the suggested dates of the Federal Council, the important holidays of the civil calendar, the important dates in the history of your own congregation, and the dates that are important in the work of your Conference and Convention.

AUBREY TODD.

A VISIT TO ASHEVILLE.

This past August it was the privilege of my wife and myself to visit in Asheville. We are members of the Pfafftown Congregational Christian Church, near Winston-Salem, N. C., and consequently we always like the idea of seeing the mountains and cities of Western North Carolina. Hotels were filled with guests but we finally found a tourist cabin two miles out of Asheville, where we could stay for our vacation period.

In Asheville we visited the Biltmore Estate. Entering this large estate through a great stone archway and on a lovely drive through the forest, we came to the magnificent mansion with its large columns, steeples and chimneys. All of the interior furnishings are of the 15th and 18th century design and imported from all parts of the world, having cost twenty-one million dollars. The house was built by the late George W. Vanderbilt between 1890 and 1895. The flower house and the gardens were extremely lovely. Down the road was the dairy with a fine herd of 700 Jersey cows. This estate was certainly lovely.

Another visit brought us to the County Agent's office in Asheville where we received a hearty welcome. This reminded me of our County Agent's office in Winston-Salem and the work that is being done by these County Agents for our rural folks.

(Continued on page 10.)

News of Elon College

By President L. E. Smith.

EXCERPTS FROM AN ADDRESS DELIVERED BEFORE THE ELON COLLEGE ALUMNI OF GREATER NEW YORK.

[The following are excerpts from an address delivered by President Smith on the occasion of the banquet of the alumni of Greater New York held September 27 at Hotel Winthrop, New York City. There were thirty-two graduates and former students of Elon College present. A very interesting and fine occasion!]

We have recently fought a war, and a terrible war it was. We fought victoriously. We won a great victory; but at a terrible price. To win this war we drained many of our natural resources almost to the danger point. We took our wood and coal, our iron and our steel, our copper and our zinc, our gold and our silver, our diamonds and our platinum, and we cast them on into the crucible, pulled them out, and forged them on the anvil that our men, as they marched to battle, would be equipped better than any army that at any time went forth to fight. Then we went into the homes of this great country of ours. Homes in our cities, towns, hamlets, and countryside; wherever there were strong stalwart upstanding young men; laid hands upon them, sent them into training camps, shot them across the seas, marched them into battle line, and sent them into conflict. Many of them were wounded and are maimed for life. Many others, God rest their weary spirit, will never come back. A terrible price to pay, but they tell us that we did it for peace, but peace does not come that way. It never has, and it never will. International understanding, secret or open treaties, world court, world police, United Nations, or the Atlantic Charter, if you please, will not bring peace. They never have, and they never will. If the distraught peoples of the earth are ever to be blessed with peace, it will be with the result of education. Education is the matter of training young men and young women of today who are to be the molders of the world of tomorrow. But education is not enough. Germany was an educated nation, more highly educated than the United States. Japan was a literate nation, much more so than our own. Yet these two nations plunged the world into the most disastrous conflict ever known to civilization. They were educated thoroughly, technically, and scientifically, but their education had to do only with the mind and not with the heart. If I had one warning to my country, it would be to weigh carefully the results of scientific education without the regenreating force of the spirit of Christ. The greater part of education given today in our country is patterned after the education given to the German people fifty and one hundred years ago. There is no gain saying of this fact: it is known to everyone. If we march down the same lane, we shall ultimately reach the same end. Education in this country that is identical with the education in Germany will bear the same fruit. In this case the soil makes no difference. It matters not how thorough, how technical, or how scientific education is, if it is to be wholesome and effective, it must be Christian. There must be within it the element of power that transforms human life. The heart as well as the mind must be enlightened, must be changed, if we are to have peace, permanent peace, enduring peace. In this country it will be the result of Christian education, and of Christian education only. Listen, science through research brings light. Literature, music, and art bring beauty. Barter and trade bring a sense of economic security; but all of these await the impact of Christian gospel, which alone has the power to change men's minds to regenerate men's souls and make them to be the apostle of peace and of good will to a sinful and warring world.

CHRISTIAN EDUCATION.

The world is beignning to recognize the importance of education as a means to the advancement of civilization and world progress. Democratic countries know that for democracy to survive its constituency must be informed and intelligent. Our government is sparing no reasonable effort to provide adequate educational facilities for all eligible veterans of World War II. All citizens are urged to take advantage of educational opportunities at the proper time in life. Below the college level free education is offered to everyone. All children under fifteen are required by law to attend public school so many months in the year. To help with the educational program and to improve the health of our children, the Government has subsidized lunch rooms operated by the public schools and in other ways is assisting the states in their efforts to see that our children have the proper school advantages and that they avail themselves of the same.

Here we must be careful. A child is largely the product of his training. He will direct his energies in keeping with his education. This is natural and inevitable. If you want a material civilization, one that stakes everything on material resources and measures success in terms of material values, give your children a material education without regard to Christian principles or altruistic philosophy. Teach them to be self-centered and to measure all values and success in terms of self and of selfish interest.

If you want a pagan civilization, make your education thorough, technically correct, and scientifically sound, but Godless: without reference to Christianity, consideration of moral principles, or deference to Christian doctrines. These philosophies of education breed selfishness, selfishness breeds graft, graft breeds contentions, and contentions of this character breed wars. War will destroy civilization and the world.

If you want a Christian civilization, one that will bring success and happiness to its total constituency, give them a thorough technical and scientific education based on moral and Christian principles that we may not consider our own but our neighbor's good, that we may be anxious to do unto others as we would have them do unto us.

It does seem to me that the ones of us who are Christian, who constitute the Church, might in the light of the happenings in our world for the past two decades, realize the importance of Christian principles in our education if we are to have a safe, peaceful world in which to live. Parents, it matters much as to how and where your children are educated. Select your college on the basis of its purpose rather than its curriculum, on the personnel of its faculty rather than its influence and research.

The Christian college has its curriculum as broad as any. It has its facilities for research and will continue to improve them, but in addition, it has its Christian men and women in its classrooms and its teachings are made wholesome with Christian philosophies. Christian education is to the forefront today and is

(Continued on page 10.)

CHINA'S FUTURE.

A former 14th Air Force pilot who was hidden for eleven days by Chinese peasants after his bomber was downed in Jap-held territory and later guided to his own lines is convinced that China's future "as a bulwark of Pacafic peace or a ferment of war" depends upon realistic, understanding and effective American aid to the Chinese people.

In an article in *China News Digest*, published recently by United Service to China (formerly United China Relief), the flier, former Captain Robert B. Hotz of Washington, D. C., calls on the American people to "abandon our sentimental, emotional and superficial approach to China." Hotz points out that many factors in Chinese life, such as the disorganization due to lack of transport and the widespread black market, which have drawn heavy criticism in America, are due in part at least to American military operations during the war. American bombers, attacking Japanese forces, demolished hundreds of bridges and many miles of highways and railroads, he recalls. China's blackmarket could never have operated on such a wide scale, the former Army flier asserts, had not U. S. military personnel contributed so many scarce articles to its channels.

"What happens to China makes a tremendous difference to us," Hotz declares. "We played one round of this game as though what happened in China was of no concern to us and woke up one Sunday morning with Jap bombs in our front yard. It is obvious now that we played that hand badly. It should be equally obvious that what happens in China is of vital importance."

Hotz and six companions, whose plane was downed on a mountain crag after a bombing mission over Jap-held Canton, were spirited to safety by Chinese villagers, as, he says, were hundreds of American fliers who found themselves in occupied territory. The former pilot is the author of *With General Chennault*, a history of the Flying Tigers who played a large part in the pre-Pearl Harbor portion of the war in the Pacific.

Besides the Hotz article, the first issue of *China News Digest* contains articles about China by Congressman Walter H. Judd; Charles Edison, formerly Governor of New Jersey and U. S. Secretary of the Navy, now national chairman of United Service to China, and Sophia Chang, Chinese social worker.

Publication of the new USC magazine was made possible by the Wendell L. Willkie endowment, a fund which provides for promotion of understanding and friendship between the Chinese and American peoples.

MISSIONARY OFFERINGS.

REPORT FOR OCTOBER 18-24, 1946.

Sunday Schools.

Concord—N. C. & Va.	$ 24.00
Hines Chapel—N. C. & Va.	3.00
Liberty Spring—E. Va.	5.00
Long's Chapel—N. C. & Va.	1.07
Mt. Gilead—. E. N. C.	17.00
Newport—V. Va.	11.55
Oakland—E. Va.	15.00
Total	$ 76.62

Churches and Individuals

Berea—N. C. & Va.	$ 8.00
Bethlehem—E. Va.	8.23
Happy Home—N. C. & Va.	6.57
Johnson's Grove—E. Va.	9.00
Oak Level—E. N. C.	7.00
Oakland—E. Va.	30.00
Providence Mem.—N. C. & Va.	5.00
Rosemont—E. Va.	83.40
A Friend (Virginia Auman)—W. N. C.	10.00
Total	$ 167.20
Total for period Oct. 18-24	$ 243.82
Previously acknowledged	1,566.89
Total since Sept. 1, 1946	$1,810.71

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

QUARTERLY REPORT OF WOMAN'S CONVENTION.

The following is the quarterly financial report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches second quarter of second year bi-ennium, 1945-47:

Receipts.

Va. Valley Central Conference:		
Women	$ 64.10	
Young People	27.00	
Cradle Roll	.90	
		$ 92.00
N. C. Conference:		
Women	$1,495.19	
Young People	121.01	
Juniors	104.13	
Cradle Roll	121.31	
		1,841.64
Eastern Va. Conference:		
Women	$1,499.44	
Young People	216.35	
Juniors	153.35	
Cradle Roll	297.10	
		$2,166.24
Total Receipts		$4,099.88

Disbursements.

Home Missions:		
General Fund	$1,330.63	
Young People	173.68	
Carroll County	87.40	
		$1,591.71
Foreign Missions:		
General Fund	$1,330.63	
Young People	173.68	
Thank Offering (Shaowu)	116.95	
Milk Fund — European Children	4.91	
		1,626.17
Check to Dr. Scott, Supt.		$3,217.88
Check, Mrs. Leathers, Treas., Staley Memorial Fund		250.00
Check, Mrs. Leathers, Treas., 45 Life Memberships, 18 Memorials, 2 Infant Memorials		632.00
Total Disbursements		$4,099.88

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

October 28, 1946.

THANK OFFERINGS FOR 1945-46.

North Carolina Conference.

Albemarle	$ 10.80
Albemarle (Young People)	3.35
Asheboro	19.35
Asheville	60.00
Berea	10.35
Bethel	11.00
Beulah	6.82
Burlington	200.00
Carolina	14.00
Chapel Hill	12.00
Church of Wide Fellowship	71.00
Concord	9.00
Durham	100.00
Elon College	103.50
Flint Hill (R)	3.00
Fuller's Chapel	7.00
Greensboro, First	159.06
Greensboro, Palm Street	47.11
Hank's Chapel	10.00
Happy Home	25.00
Haw River	15.00
Henderson	35.60
Hines' Chapel	75.00
Hopedale	14.25
Hope Mills	5.00
Ingram, Va.	60.25
Liberty, Vance	27.00
Liberty, Va.	27.30
Long's Chapel	6.50
Lynchburg, Va.	6.82
Mebane	15.00
Monticello	11.17
Mount Auburn	51.30
Mount Bethel	3.00
Pleasant Grove, Va.	28.36
Pleasant Hill	8.35

(Continued on page 14.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

NEWS FROM SOCIETIES.

MISSIONARY SOCIETY OF FIRST CHURCH, ROANOKE, ALA.

We have a very good society this year with fifteen members on roll and an average attendance of ten. We have held two meetings each month, one for business and one for social, with well planned programs.

We have met the Standard of Excellence, studying both the home and foreign mission books. We contributed to the Woman's Gift, War Victims and Services and to Vanderbilt University. For our Easter offering we made a donation to the family of a member in our group who was in the hospital.

Throughout the year we have made a special effort to send cards, flowers, gifts, and to visit the sick and shut-ins. May God help us in our plans for a better New Year.

Mrs. Luke Huey, *President.*
Mrs. Cora Head, *Secretary.*

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PLEASANT HILL.

The Women's Missionary Society of Pleasant Hill meets each fourth Sunday evening at the church. Different members are chosen to act as leader each time, who direct a devotional program with discussions.

Mrs. Glen Murchism was re-elected as president for the coming year.

The society observed the World Day of Prayer, also May Fellowship Day, by having special church worship each time.

Mrs. W. D. Hinshaw, our secretary, reported at a recent meeting that the society had given $5.00 to the Jackson's as a gift to help on their China fund. A total of $7.00 has been sent in to the Friendly Service; also $8.35 as a Thank Offering.

We truly hope that during the next year we can do even more towards spreading the Gospel story to those who know not the Master's love.

Mrs. B. D. Hargis,
Reporter.

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HAW RIVER.

The Haw River Woman's Missionary Society has completed another year's work. We have been successful and had a good year under the leadership of our president, Mrs. Artelia Poole. We held regular meetings each month. We contributed a nice box of clothing to the missionaries in Greece. The Rocky Ford Church was given $5.00 for the purpose of lighting their church. A thank offering of $15.00 was sent to Shaowu, China. Although our group is small, we were glad to have a large number of gifts to send the orphanage for Christmas.

The young people of the community held a youth fellowship training school June 9-17. This was sponsored by the different societies of the community and we helped with it.

The society was fortunate in having Mrs. Jerry Strader as guest speaker in the September meeting. She spoke on our need for more Christianity and more fellowship with one another. She also told us about her experiences in her work during the past two years.

We are hoping to do much more and greater work in the coming year.

Mrs. Fannie Byrd,
Reporter.

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LIBERTY (VANCE).

The J. O. Atkinson Woman's Missionary Society of the Liberty (Vance) Church has closed a very successful year. We have held eleven meetings, also observed the World Day of Prayer and held a public thank offering service.

We enjoyed our mission study books very much as presented by Mrs. L. E. Smith of Elon College, reviewing *The Cross Over Africa,* and our pastor and his wife, Dr. and Mrs. F. C. Lester, reviewing *These Moving Times.* The Bible study book, *Concurring Witnesses,* was given at each meeting by the devotional leader. We have tried to have well planned programs, making them as interesting as we could.

Our society gave $25.00 on the new church annex and also gave $10.00 on the church missionary offering for the Jacksons. We helped in Friendly Service in the community, by sending cards and flowers and visiting the sick.

We have one Life Membership this year for Mrs. T. W. Ward. It was sent in too late to count on last year's report.

We are proud that we reached the Standard of Excellence, yet we realize that there is much more work we should and can do. And as missionary-minded women may we go forward in the new year with vision and courage as co-workers with Christ to do greater things for the advancement of His kingdom.

Margaret Alston.

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UNION.

The Woman's Missionary Society of Union Christian Church feel that their past year of work has been successful.

With the leadership of our president, Mrs. Larry Overby, we have worked together and met the requirements of the conference.

During the past year we have added three new members to our roll who are most helpful to our society.

We joined with the women of the Franklin Church to hear a review of our home study book, *These Moving Times,* as given by Mrs. Emerson Jones. Our foreign mission study book was reviewed by one of our members, Miss Nellie Scott.

Our Bible study was reviewed by our inspiring spiritual leader, Mrs. Edgar Blythe who made our study and programs most interesting.

We have sent two large boxes to the European relief. Also at Christmas, overseas boxes were sent from our three societies.

On April 10, 1946, nearly two hundred missionary women from our district assembled at our church for the annual Spring District Rally. We were happy indeed to have them meet with us. It was an occasion which meant a great deal to our society.

We have recently elected our officers for the coming year and as Christian missionary women express our hopes and desires to do more in the work of our Lord and Master.

Nellie M. Scott,
Secretary.

* * * * *

LIBERTY SPRING.

The Woman's Missionary Society of Liberty Spring Christian Church is glad to report a very successful year under the leadership of Mrs. William T. Harrell, the efficient president.

The Bible study, *Concurring Witnesses,* was impressively taught by Mrs. Edward Harrell, spiritual life leader, and assistant, Mrs. B. L. Boisseau. We enjoyed reading and studying the scriptures and are convinced that God commands personal witnessing in our everyday living.

Mrs. William Harrell reviewed the foreign study book, *Cross Over Africa,* in a very profitable way.

We observed Thanksgiving with a public program at the church November 11, 1945. The thank offering

(Continued on page 13.)

Southern Convention Office

Rev. Wm. T. Scott, *Superintendent.*

FALL DATES TO REMEMBER AND ACTIVITIES WHICH WILL STRENGTHEN THE CAUSE OF CHRIST.

November 3-9—American Missionary Association Centennial Week. Recognition of 100 years of Christian service and right racial understandings.

November 4—Woman's Board Thank Offering Service. Offering to go to Shaowu Mission. (If the 4th is not a convenient time, use nearest date possible during November. Secure material from Mrs. D. J. Bowden, Elon College, N. C.)

November 6-7—Western North Carolina Conference, Smithwood Church, near Liberty, N. C., Rev. H. V. Cox, Pres., Ramseur, N. C.

November 10—World Order Sunday. Pray for peace and world understanding. An opportunity to see the world through the eyes and mind of Christ. (Secure material from the Council for Social Action, and Committee for War Victims and Reconstruction, 287 Fourth Avenue, New York 10, N. Y.)

November 12-13—North Carolina and Virginia Congregational Christian Conference, Union Church, R. F. D., Burlington, N. C., Rev. Joe A. French, President, 43 Montgomery St., Reidsville, N. C.

November 17—Men and Missions Sunday. Enlist the men in mission study, prayer, concern, and giving. (Secure material from The Layman's Missionary Movement, 19 S. LaSalle St., Chicago 3, Ill., or The Missions Council of Congregational Christian Churches, 287 Fourth Avenue, New York 10, N. Y.)

November 19-20—Eastern North Carolina Congregational Christian Conference, Wake Chapel, near Fuquay Springs, N. C., Rev. J. Frank Apple, President, 427 Rowland St., Henderson, N. C.

November 28—Thanksgiving Day. Make Thanksgiving Sunday and Thanksgiving Day times of special gratitude. Remember in prayer and gift those less fortunate. Receive the *Annual Thanksgiving Offering for the Christian Orphanage.* Secure special envelopes from Mr. C. D. Johnston, Elon College, N. C.

December 1—First Sunday in Advent. The first four Sundays preceding Christmas constitute the Advent Season. Let us prepare for a Christian Christmas in 1946, remembering whose birthday it is. "In His name and for His sake" let us remember the needy, the lonely, and the discouraged. (Secure material from the Congregational Christian Committee on Evangelism and Devotional Life, 287 Fourth Avenue, New York.)

December 3—Eastern Virginia Christian Missionary Association, Newport News, Dr. John G. Truitt, President, Suffolk, Va.

December 8—Universal Bible Sunday. (Secure material from the American Bible Society, Richmond, Va., or 450 Park Avenue, New York 22, N. Y.)

December 22—Christmas Sunday. Receive an offering for aged ministers and their dependents. (Secure material and offering envelopes from The Board of Superannuation, Elon College, N. C.)

December 25—Christmas Day. Remember Jesus' birthday in service and love to others "in His name and for His sake."

A VISIT TO ASHEVILLE.

(Continued from page 6.)

Glancing through a newspaper on Saturday we found a church directory which listed our Congregational Christian church of Asheville. Prior to this we had been discussing where we might attend church the following day. Thus Sunday morning we were ready to go to our own church in Asheville. Inquiring of a delightful gentleman where the church was located, he kindly got in the car and showed us the way to the church. We arrived too late for the Sunday school but found a welcome to the church service. Brother A. C. Todd, their minister, was out of town on his vacation but we heard a delightful sermon that will long be with us. The choir and the congregation worshipped in such manner that brought us near to God. After the service we were received with a genuine spirit of Christian fellowship among good Christian people. We were introduced to most of the people and we left the church with an impression that these were some of the friendliset people in the world. Buildings may be great but the fellowship of Christian people is greater.

After other trips through the mountains, the viewing of lovely sights of nature, we were compelled to think truly that God has made this part of his world one of the great wonders of creation.

C. E. Fulk.

NOTE: Mr. C. E. Fulk is a deacon of our Pfafftown Church. He has been active in all parts of the work of his church and is now chairman of the building committee which proposes to underpin the present church structure and also erect a social hall at the church. He is treasurer of the Forsyth County Farm Bureau and a leader in the County Grange.—W. J. Andes.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

the hope of the world for tomorrow. Support your church college.

FIFTH SUNDAY OFFERINGS.

Week by week and month after month a number of our Sunday schools and churches have not only been thinking of the college and its needs, but have been sending their contributions whether small or large that they might have a part in meeting these needs. May their kind and purposes be multiplied in our Convention and may the support of the college by the church be more pronounced and more generous in the years that lie ahead. If your church has not paid its conference apportionments in full, this a good opportunity to discharge that obligation. Your contributions will not only clear your records of obligations assumed but will enable the college to meet its obligations and the pursue its purpose to train young men and young women in the Christian way of life. We are grateful for your assistance.

Prevously repiorted	$6,330.76
Churches.	
Eastern N. C. Conference:	
Auburn	$ 10.00
Wake Chapel	123.00
Eastern Va. Conference:	
Berea (Nans.)	50.00
Bethlehem (Nans.)	14.08
Johnson's Grove	5.00
Norfolk, First	12.00
Oakland	46.57
Union (Surry)	15.00
N. C. & Va. Conference:	
Happy Home	5.16
Lebanon	10.02
Sunday Schools.	
Eastern N. C. Conference:	
Beulah	4.00
Eastern Va. Conference:	
Oakland	14.37
Windsor	10.14
N. C. & Va. Conference:	
Concord	7.00
Hines Chapel	6.00
Long's Chapel	3.32
Va. Valley Conference:	
Newport	11.47
Total	$ 347.13
Grand total	$6,677.89

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

The Southeastern Library Association has been having its bi-ennial meeting here in Asheville. This week I went down to hear Miss Nora Beust of the United States Office of Education, talk on fall books for children and young people.

Since we are studying about India this year I thought that you would like to know about a book which she discussed. The title of the book is *River Boy of Kashmir,* by Jean Bothwell. It is the story of Hafiz, a school boy whose father lived on a mat-boat on the River Jhelum in the Province of Kashmir in India. I am sure that all of you will enjoy meeting Hafiz and sharing his experiences. He has a very hard time trying to get through school because he and his family are so poor.

The author, Jean Bothwell, lived for twelve years in India as a teacher and a business woman. She says that "The world of childhood is one world regardless of what language or geography may be."

Miss Buest also told us that *The Land of the English People* by Alicia Street and *Wykoma and the Clay Man* by Mary Gould Davis were good books about children and people in England and Africa for American children to read.

I hope that you will be able to get them from your town or school library.

After the lecture I went down to the display room! I never in all of my life saw so many lovely books for children. I thought of you and wished that each of you could be there with me. It made me want to be your age again!

THE JACKSON JUNIORS.

Terry and Beverly stood under the tall pine that grew out of the bank above the sidewalk. The telephone pole near them had a band of yellow paint around it and the words, "Bus Stop," painted in black on the yellow paint.

"Didn't we have fun at this first meeting? Mrs. Merchant is a good sport! I'm glad that she's our new teacher!"

"We certainly did have fun and I almost missed it. When I heard that Emily was sick and could not come I almost stayed at home for I didn't like the idea of being the only girl!"

"You surely did not act timid even if you were the only girl. How do you like the name we chose for our class?"

"I think it's super, Terry. Don must have been thinking it up ever since last Sunday! 'Jackson Juniors.' We'll have a lot to live up to all right. 'Papa Jackson' will be pleased when he gets our letter and get-well card tomorrow."

"You bet we will. Mom says that he hates to be old and ill more than anyone she has ever known. He doesn't seem old to me, he's always so full of fun!"

"I'm glad that we're named for Richard and Dorothy, too. We'll have a good time keeping up with their doings at Shaowu, China."

"Yes, and to fix the name up just right we have 'Larry Jackson' in our class! Wasn't he tickled when the name got the most votes?"

"I'd have been glad, too, if I were in his place. Still, I don't think I'd swap 'Adams' for 'Jackson.' "

"Terry Lathrop suits me all right, too! It's a good thing for I'll not be able to choose another name some day as you will!"

"Don't start your teasing now. Here comes our bus and it's time, too."

The big red bus swung into the curb with a hiss of its power brakes. Beverly and Terry climbed aboard and put their tickets into the fare box. The driver pushed the lever that closed the doors and they were on their way.

"What luck! Here's a double seat just waiting for us, Beverly. You get in first for I'll have to transfer at the Square. That reminds me that I didn't get my transfer! Hold that half of the seat for me and I'll be back in a jiffy."

Terry got his transfer and was back to the seat before they reached the next stop.

"I like the idea of feeding that china pig with nickels and dimes for Shaowu! But I am going to have a hard time earning mine. If it is a nice day tomorrow I shall walk to my music lesson and back and save my twelve cents for the china pig's breakfast Sunday morning."

"As long as the grass keeps growing I'll be able to get two bits for doing the Lathrop lawn. When cold weather comes I'll have to shovel snow for it, I guess!"

"Mrs. Merchant says that we'll shake the money out of him in November when the women send in their thank offering to 'Miss Susie,' we'll send what we have then along for our part of the thank offering."

"Yes, and my mother says that the women are going to sponsor a 'Family Night' at the church the second week in November. We'll have dinner together and each one is supposed to give something for which he feels thankful, something that has happened during the year for which he is grateful. The women are going to give a program on missions and then the thank offering will be dedicated just before we go home!"

"Whew! That will be great! Let's ask Mrs. Merchant Sunday if we can help in any way with getting ready for 'Family Night,' it would be fun to help decorate, fix the place cards or something!"

"Sure thing! We boys could help to set up the tables. Well, here comes the Square and there is my Charlotte-Kimberley bus waiting over there! I'll see you Sunday Beverly. Bye!"

"Bye, Terry, and tell Emily I said to try to be well by Sunday!"

"O. K.! She'll certainly be there if she can."

All of the transferring passengers were off. The stop light changed to green and again the red bus was on its way. Beverly was smiling as she thought of all of the happenings she would have to tell to her big sister, Annabell, when she got home.

"IF I MARRY A ROMAN CATHOLIC."

This twenty-four-page booklet faces the questions involved when a Protestant marries a Roman Catholic. It was prepared by the Commission on Marriage and the Home of the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y., and may be secured from it for five (5c) cents a copy.

A study of marriages resulting in children shows that where both parents are Protestants the rate of failure was 6.8 per cent; where both parents were Catholic, 6.4 per cent; but where the marriage was mixed the rate was 15.2 per cent.

"When the demand is made that a Christian of another church shall sign an agreement that any children of a proposed marriage shall be reared as Roman Catholics it would be equally

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PAUL FOUNDS A CHURCH AT PHILIPPI.

Lesson VI—November 10, 1946.

Memory Selection: *I can do all all things in him that strengtheneth me.*—Philippians 4:13.

Lesson: Acts 16:11-40; Philippians 1:3-6; 2:1-11; 4:8-23.

Devotional Reading: Psalm 122.

Doors, Doors, Doors, Doors.

The story of Paul's second missionary journey is a story of doors, doors, doors. He went through the familiar doors of the churches which he had established in Galatia; he faced closed doors when he attempted to enter the provinces of Asia; he found an open door into Europe at Troas; in Philippi he found first a prison door, and then Lydia's home with the open door of hospitality; when he moved on to Thessalonica he found hostile doors and in Berea hospitable doors. Doors, doors, doors, Paul found open or closed. It is thus with us. One might be surprised if he counted up at the end of a day how many times he went through doors, literally through doors. And one would also be interested if he could see all the doors that are open to learning and service and sacrifice as he goes through a day or through life. One of life's major problems is to understand the frustration of closed doors, and the fruitfulness of open doors.

Set-Backs Into Stepping Stones.

Paul wanted to go both into Asia and into Mysia, but the Spirit suffered him not. It seemed strange, no doubt for here were regions that desperately needed the good news which he was proclaiming. But God had other plans and purposes for Paul. And Paul was not disobedient to the heavenly vision, either in trying to go into doors closed, or in refusing to enter doors open. And with inspired resourcefulness he turned his setbacks into stepping stones. Because he was committed to do God's will, God reevaled that will unto him.

The Visions and the Call.

"And a vision appeared unto Paul in the night . . . and there stood a man of Macedonia and prayed him saying, Come over into Macedonia and help us." Paul had a big mind and a big heart. He thought in universal terms. He was a global strategist. And as he stood there on the shores of the sea at Troas and looked across it toward Europe his imagination was undoubtedly fired with the thought of carrying the gospel to that untouched land. It is not difficult to understand why he had a vision in the night, or why he heard a voice imploring him to come over to help them. A call often comes from a sense of need. If one gets a vision of the needs of men that in itself is a call. Missionaries do not go to the peoples of other lands for what those people can do for them, but because of what they can share with other peoples.

Obedient to the Heavenly Vision.

"And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." Luke evidently joins Paul here for we find the word "we" in the account now. It was characteristic of Paul that when he saw the vision, he immediately obeyed it. When he knew what the will of God was he set about to do it. It is a habit all too neglected by so many of us.

A Kind of Anti-Climax.

The vision of Paul featured a man, representing a whole province as calling for help. When Paul and his companions got over to Philippi they found only a few women meeting at a riverside for a prayer meeting. It would have been a terriffic let-down for some people and some preachers. But not so with Paul. Those few women gathered at the riverside for prayer were a challenge to Paul to give his best. He did not despise the day of small beginnings. He did not confuse numbers with opportunity. He gave the best he had to every situation. And it was because he had been faithful in the so-called little things he had the chance to do the so-called large things. It was because he had testified in Jerusalem that he had a chance to testify in Rome.

Receiving Before Giving.

We make too much of doing and giving in religion, at least we reverse the divine order all too frequently. As Dr. Luccock says, "Religion begins in the passive voice. It is not a matter first of acting or doing, but of receiving. Religion begins in the passive voice and then having freely received, freely gives. There is deep truth in the observation that Christianity is not first a demand. It is first an offer, and unless this offer is accepted, the demand cannot be met."

The First Convert in Europe.

The first convert in Europe was a woman, Lydia by name. She evidently was a rather capable woman, perhaps a widow, perhaps well-to-do, and a business woman who dealt with fine dyed goods and materials. She was a proselyte to the Jewish faith. God opened her heart, and she received the words that Paul spoke. She and her household were baptized, and she opened her home to the itinerant evangelists.

There she stands, the first convert in Europe, the symbol and representative of a redeemed womanhood, clothed with new dignity and worth by the gospel of Christ. What a vast difference it has made in the history of Europe and of the world because the gospel has blessed womanhood and the home. No wonder women are so responsive to Christ's appeal. He has done so much for them.

A Friendly Letter.

Some years after he established the church at Philippi, and while he was a prisoner at Rome, Paul wrote a letter to his friends in the Philippian church. It is not a cold, theological book, but a warm, personal, informal letter. He writes many things, but the central appeal is for Christ-likeness. He urges his friends to be *like-minded, lowly-minded, other-minded,* and *Christ-minded.* For devotional use the letter to the Philippians can hardly be surpassed.

The average liquor bill of an American family would pay for a $7,500.00 home over a period of thirty years.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

NEWS FROM SOCIETIES.

(Continued from page 9.)

amounted to $75.74 and was sent to Shaowu, China. December 4 we entertained the Christian Missionary Association. It was fine to have Bethlehem and Cypress Chapel societies join us for World Day of Prayer in March.

About two-thirds of our members subscribe to THE CHRISTIAN SUN. Twenty-five attended the Spring Rally at Union, Southampton.

With the proceeds from an apron sale we bought a choir curtain for the church. Mrs. Rosco Harrell was Friendly Service leader. We donated to Elon College and to Cancer Control and sent gifts to migrants. The sick and shut-ins were remembered. We have given memorials in honor of two beloved co-workers, Margaret Peel and Mrs. W. T. Barnhill, and a life membership to Mrs. Rosa Turner Duke, a long and very active member.

The society enrolled four new members, has met all requirements for the Standard of Excellence and paid $15.00 over our apportionment.

Mrs. Elbert Savage conducted a beautiful vesper service on August 7 on the church lawn. A picnic supper followed. On this occasion, one of the special events of the year, Mr. and Mrs. R. B. Wood were honor guests. There was a fine spirit of fellowship and comradeship. Everyone apparently had a good time and plenty to eat. But another treat was in store. We went into the church where Mrs. R. B. Wood gave an excellent review of the home study book, *These Moving Times.*

A candlelight installation service by the president was a fitting climax in September, emphasizing the completion of another year's work for the Master and preparation for greater usefulness in the future.

To God we give all glory and praise for his manifold blessings and pray that He will continue to guide us in the missionary enterprise so dear to our hearts.

MRS. J. W. TIDWELL,
Secretary.

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BETHLEHEM, NANSEMOND.

The Woman's Missionary Society of Bethlehem Christian Church, Suffolk, Va., is about to close its year's work, having had a very successful and eventful year. With outstanding perseverance and a fine spirit of helpfulness on the part of each and every member, all requirements for the Standard of Excellence have been met.

Our World Community Day was held at our church on November 2. Members and friends from our neighboring societies were present and took an active part in the program. The theme for this program was "The Price of Enduring Peace."

On November 11 a Thanksgiving program was given by the society. The offering at this meeting amounted to $60.00 which was used for mission work in Shaowu, China.

Mrs. Thomas Woodard of Suffolk, taught our foreign study book, *Cross Over Africa,* and the home book, *These Moving Times,* was taught by members in each circle.

There have been several interesting programs given by our spiritual life superintendent, Mrs. R. O. Luter. We were very fortunate to have Mrs. I. W. Johnson to review the book, *Concurring Witnesses.*

We were invited to meet with Liberty Spring society for our World Day of Prayer.

Five life memberships were given to the following members: Mrs. Ida Piland, Mrs. Henry Woodard, Mrs. B. T. Benton, Mrs. R. O. Luter and Mrs. Dudley Austin.

One memorial was given for little Shirley Bryant, a cradle roll member.

We are very happy to report that our society has enrolled four new members this year.

The society has made donations to the Cancer Control, the Red Cross, sent boxes, trays and cards to the shut-ins and sent a free-will offering to the mission work in Carroll County.

With new zeal, a fine spirit, loyal cooperation and efficient leadership, we are looking forward to another glorious year for our society.

MRS. WALLACE BRYANT,
Secretary.

* * * * *

SUFFOLK.

The Woman's Missionary Society of the Suffolk Christian Church, under the leadership of its retiring president, Mrs. Ray Gordon, has completed a very successful year. New members have been added and many have sought a more active part in the activities of our mission work, thus creating a wider Christian influence in our own community.

Under the direction of our program chairman, Mrs. John G. Truitt, an interesting program, including a devotional period, was held at each of our eleven well attended meetings. We have met all requirements for the Standard of Excellence.

At the regular November meeting our thank offering was received with each member placing her contribution on the altar in a lovely ceremony. This offering of $100.00 was to be used for our mission work in Shaowu, China. In January, Miss Mary Louise Habel taught the foreign mission study book, *Cross Over Africa,* at a joint meeting with the W. W. Staley Society of our church. As is the custom of the society, our February meeting was the occasion for the celebration of our thirty-third birthday anniversary. A lovely program of music was enjoyed by the approximately fifty members present, with a large birthday cake being cut in a fitting setting of candles and flowers.

On March 8, we joined with the other churches of our city in observing the World Day of Prayer. What an inspiring occasion it was—realizing that church women all over the world were praying for the same things we were—the love and understanding of one another. In April, the society had as its guest the W. W. Staley Society. Mrs. R. L. Brewer, Jr., very beautifully and effectively reviewed the home mission study book, *These Moving Times.*

Mr. Mills E. Godwin, Jr., a local lawyer, spoke to us in May on the Christian Home. His was a challenging address and made us realize more the mother's task in helping to build the moral character of her children.

We have tried to remember the sick, shut-ins, and bereaved of our church and community by making 3,017 visits, and sending 508 trays, 784 flowers, and 2,178 cards and letters. The society sent $50.00 to Rev. H. A. Gleason to be used for mission work in Carroll County and $50.00 to Rev. and Mrs. Richard L. Jackson, to help further their fine work at Shaowu. Also donations were made to an orphan at Elon, to the American Red Cross, and for magazines to wounded service men in nearby hospitals. Five hundred and fifty-one diapers were bought and sent to babies of war-torn Europe.

The society has given a life membership to our new president and faithful worker, Mrs. W. A. Daughtrey. Four memorial memberships have been given.

We mourned the death of our founder and organizer, Mrs. W. H. Dick, who passed away at her home in Atlanta, Ga.

Feeling that we have accomplished much this year, we look forward to the coming one with renewed interest. It is our earnest prayer that we can reach somewhere near the realm of Christ's missionary spirit.

MRS. J. W. UNNDERWOOD,
Corresponding Secretary.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

On November 1, we will mail a letter to each pastor in the Southern Convention, asking them to make a talk in their church in behalf of the Thanksgiving offering for the orphanage, which I truly hope they will do. If they knew our needs, I feel sure they would.

We will also mail a letter to each Sunday school superintendent, in behalf of the Thanksgiving offering, with hopes that he will make a special appeal to his Sunday school, and ask them to be liberal in their giving this year. Prices we have to pay for things that we have to buy are out of reason. But, we have to buy lots of things that the children are compelled to have and cannot get along without. We have to pay these prices, and doubtless will have to pay, for sometime yet.

We will also mail to each superintendent of the Sunday schools a package of Thanksgiving envelopes for use in taking the offerings. It may be that we do not have all the names correct, as Sunday school superintendents change from time to time. We went by our last year's list, and I want to say that if we have made mistakes in names, we will be very grateful if you see that the superintendent gets the envelopes. Perhaps I did not send as many as you need. If so, write me a card and I will be glad to mail you as many as you need. We want the churches and Sunday schools well supplied. With the high prices we are having to pay, if there ever was a time when the orphanage needed a large Thanksgiving offering, it is now!

Mr. Wagoner, my assistant, has been rushing his seeding of oats during this pretty weather. The good Lord has been real good to us, as we have had nice, clear, warm days for two weeks. Mr. Wagoner has prepared and seeded about seventy-five acres of oats and hopes to finish today, October 25. Then the corn is to be gathered, sweet potatoes to dig, and thirty acres of land to prepare and seed for wheat. As soon as one job is finished, another one stands out in front to do.

But farming is interesting work. The writer was reared on a farm, and still likes farming—we like to see crops grow; we like to see crops harvested. It is interesting work.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 31, 1946.

Sunday School Monthly Offerings.

Amount brought forward		$ 8,587.57
Eastern N. C. Conference:		
Oak Level	$ 4.00	
Turner's Chapel	30.00	
Wake Chapel	36.37	
		70.37
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Rosemont	93.00	
Oakland	15.00	
Windsor	21.40	
		136.40
N. C. & Va. Conference:		
Belew Creek	$ 2.77	
Burlington	2.00	
Happy Home	7.30	
Lebanon	13.98	
Reidsville	17.00	
		43.05
Western N. C. Conference:		
Ether	$ 2.22	
Shiloh	17.05	
		19.27
Va. Valley Conference:		
Newport		11.35
Total from churches for the week		$ 280.44
Total from churches for the year		$ 8,868.01

Special Offerings.

Amountb rought forward		$14,055.44
O Kelley Bible Class	$ 75.00	
Mrs. Harvey E. Pearce ..	10.00	
Mr. Joye, rent	20.00	
Mrs. Godfrey Adams	5.00	
John G. Truitt	65.00	
Mr. Haith, children	22.00	
Mr. Cooke, children	20.00	
Cash for shoes	3.00	
		22.00
County:		
Alamance Co. Welfare		300.00
Georgia Conference:		
Vanceville S. S.		1.00
Total this week from Special Offerings		$ 521.00
Total this year from Special Offerings		$14,576.44
Total from churches		8,868.01
Grand total for the year ..		$23,444.45

THANK OFFERINGS.

(Continued from page 8.)

Pleasant Ridge (G)	30.00
Pleasant Ridge (R)	17.50
Providence Memorial	8.00
Raleigh	115.50
Ramseur	3.85
Reidsville	139.35
Salem Chapel	17.00
Sanford	35.00
Shallow Ford	40.32
Shallow Well	25.00
Union, N. C.	40.00
Union, N. C. (Willing Workers)	3.61
Union, Va.	25.00
Wake Chapel	34.50
Winston-Salem	36.39
Winston-Salem (Young People)	5.45
Youngsville	8.72
	$1,867.77
Special Thank Offering from the Rev. & Mrs. Chas. L. Storrs .	20.00
Total	$1,887.77

* * * * *

Eastern Virginia Conference.

Antioch	$ 10.00
Bay View	5.00
Berea (Nans.)	23.00
Berea (Norfolk)	10.00
Bethlehem	30.00
Bethlehem (Young People)	30.00
Burton's Grove (Young People)	8.00
Christian Temple	59.91
Cypress Chapel	54.00
Damascus	20.00
Dendron	32.25
Elm Avenue	15.00
First, Norfolk	70.00
First, Portsmouth	35.00
Franklin	75.00
Holland	55.00
Holly Neck	40.00
Isle of Wight	10.23
Liberty Spring	75.00
Liberty Spring (Young People)	9.00
Liberty Spring (Juniors)	5.00
Liberty Spring (Cradle Roll) ..	5.00
Little Creek	2.50
Mt. Carmel	15.00
Mt. Carmel (Young People) ...	5.00
Newport News	100.00
Newport News (Young People)	12.00
Newport News (Juniors)	5.00
Oak Grove	13.00
Oak Grove (Young People)	3.55
Oakland	36.00
Oakland (Young People)	10.00
Rosemont	68.88
Second Congregational, Norfolk	20.35
Second, Norfolk (Young People)	7.00
Shelton Memorial	15.00
Shelton Mem. (Young Women)	20.00
Shelton Memorial (Juniors) ...	10.00
Spring Hill	13.35
Spring Hill (Young People) ..	5.00
Suffolk	100.00
Suffolk (Staley Society)	76.05
Wakefield	12.00
Waverly	15.00
Windsor	16.06
Windsor (Young People)	16.06
Total	$1,273.19

* * * * *

Virginia Valley Central Conference.

Leaksville	$ 45.00
Bethel	32.50
New Hope	8.00
Newport	7.35
Winchester	50.00
Antioch (Young People)	90.00
Bethlehem (Young People) ...	10.00
Linville (Young People)	12.00
Winchester (Young People) ...	15.00
Timber Ridge (Young People) .	20.00
Total	$ 289.85

Summary.

North Carolina	$1,887.77
Eastern Virginia	1,273.19
Virginia Valley Central .	289.85
Total Thank Offering for Shaowu	$3,450.71

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

October 28, 1946.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

THE CANDLESTICK OF USEFULNESS.

(Continued from page 5.)

thy candlestick out of his place, except thou repent." "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

In conclusion, let me point briefly to three things which we as individuals can do to keep the candlestick of usefulness of this church in its place. First, we must give of ourselves more freely to the cause of Christ. The church can be a determining force in the lives of individuals and in the life of the community, only in proportion to the extent that our lives, as individual members of the church, are a spiritual force in the church. The church has no influence over the lives of people or the life of the community, except as that influence comes from the lives of its members. This church needs you, more than it needs anything in the world.

Second, we must give of our service. This involves both our time and our abilities. A useful church is such because its members give freely of their time in attending its services and of their abilities in winning others for Christ and the church and in doing their full share in making the program of the church effective. We may have an imposing church building and a large budget, but unless we have people who will take time to attend the services of the church and who will use their abilities in the work of the church, we will soon have our candlestick of usefulness taken from us. Worship and work are two essentials to the success of any church. These must be contributed by every member of the church—they must be contributed by you.

And finally, we must give freely of our substance. Money is an essential part of the effective working of the Kingdom of God among men. It cannot be divorced from the Christian life. If we fail in our giving, we will fail in our living. If any church is to keep ablaze its candle of usefulness, its giving of money to the work of the Kingdom of God must be in proportion to the ability of its members to give. We must never forget this. In this, too, we must remember that to whom much is given, much is required.

We have great opportunities, as a church, and we have much resources of both abilities and of money in our people. Let us recognize the presence of these and let all of us dedicate ourselves to the full use of these, through the church, so that we may keep high our candlestick of usefulness in this community and in the world.

"IF I MARRY A CATHOLIC."

(Continued from page 11.)

fair for him to present a counter proposal that they be reared in his faith.

"The Roman Catholic demand puts the other member into a domestic strait jacket and in a measure alienates him from his children. This attitude is so utterly lacking in the conception of freedom of religious conviction that other Christians regard it as an attack upon their freedom of conscience."

SCHAUFFLER PRESIDENT.

The new president of Schauffler College, Cleveland, Ohio, Dr. George Peter Michaelides, former professor in the Near East School of Theology, Beirut, Syria, has had a dramatic career in Turkey. Of Greek birth, Dr. Michaelides is an American citizen by choice.

Forced into the Turkish army during World War I, Dr. Michaelides trained for a time in the Reserve Officer's School and was sent later to the Heavy Artillery Battalion on the Palestine front. He was captured by the British in 1918 and kept for five months in a prisoner-of-war camp, but later he served on the General Staff of the Intelligence Department of the British Army in Egypt. During these tragic days Dr. Michaelides' parents and family were driven from Turkey with thousands of other refugees to the Greek islands.

Born in an ancient city of Turkey not far from Smyrna, Professor Michaelides later went to International College and for a time after graduation served as Secretary to Rev. Alexander MacLachlan, D.D., then president. After this Dr. Michaelides worked his way across the Atlantic on an American cargo boat and entered Union Seminary (B.D.). Next came Teachers College, Columbia University (M.A.) and Hartford Seminary (Ph.D.).

From 1923 for two years Mr. Michaelides was assistant in the Field Work department and the Church History department of Union Seminary and his duties consisted primarily of supervising seminary students in their practical work in the various religious and social centers of New York and vicinity. During all this period he was taking a course in the Department of Political Sciences at Columbia.

In the fall of 1926 Dr. Michaelides was invited to join the faculty of the School of Religion of the American Board then located in Athens, Greece. He remained with the school until it merged with the School for Religious Work of the Presbyterian Board in Beirut, Syria which became known as the Near East School of Theology.

During the last 11 years of teaching in these schools in Greece and Turkey, Dr. Michaelides had among his students Armenians, Bulgarians, Greeks, Arabs (Lebanese), Syrians and Palestinians.

In the long run, the most unpleasant truth is a safer companion than a pleasant falsehood.—*Theodore Roosevelt.*

Keeping One's Religion Up To Date

By REV. ROY C. HELFENSTEIN, D. D.
Mason City, Iowa

Religion, like every other interest in life, needs to be kept up to date. Modes of trasportation change, methods of education change, forms of government change, but in religion some people set themselves dead against any change.

We do not need a new religion anymore than we need a new type of earth or a new type of vegetation. The religion of Jesus Christ is the religion that every person needs today, but we need a progressive realization and expression of his religion.

Religion was not a static or crystallized consideration for Jesus. His religion was a growing, creative, unfolding reality. When he was grown to maturity, the religious ideas and considerations of his boyhood days did not satisfy him. He could have said, as did the Apostle Paul, "When I was a child I talked like a child, I understood as a child, I thought as a child, but when I became a man I put away childish things." How pathetic to find some of the disciples of Jesus today, who, though in middle life or in old age, are still clinging to their nursery or adolescent ideas of religion.

Many people are satisfied with a religion that is but a memory of the religious observances of their Christian parents. For others their religion is only a memory of thier experience of conversion, forgetting that regardless of how wonderful and how genuine their conversion may have been, if they have not been "growing in grace and in the knowledge of their Lord" since their conversion, if they have not kept their religion up to date—their conversion instead of being an asset is a definite liability, making it the harder for them to be what they ought to be now—harder to accept the responsibilities of a maturing religious life.

Some people are content with a religion that is but a record of past service. They are like the boy said of his father, "He has been a Christian and a church member for more than twenty years, but he hasn't worked at it much the last ten years." No religious experience and no religious service of the past can answer the needs of today. If one's religion is not brought up to date, if it is not a daily consideration, a daily reality, it is absolutely useless.

The food we ate a year ago, the air we breathed a year ago or even a week ago, cannot keep us alive today. Neither can our religious experience, ideals and observances of the past avail to meet the needs of our lives today. It is important to keep one's theology up to date, but it is a million times more important to keep one's religion up to date. In fact it makes no difference how antique one's theology may be, if he keeps his religion up to date—if he daily practices the presence of God, daily seeks a closer fellowship with his Lord, daily seeks to be a greater blessing to his fellow men. Theology without religion will get a person no farther toward the Kingdom of Heaven than an automobile without gasoline can get a person toward his destination.

HISTORICAL SOCIETY. 1956
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, NOVEMBER 7, 1946. NUMBER 44.

Mrs W C Wicker 1-1-47

The Challenged Church

By REV. O. D. POYTHRESS, President
The Eastern Virginia Conference

The Church is being challenged today, as never before in all of its history. Consider with me how it is being challenged: by War; by Hunger on a scale never so widespread; by the Liquor Traffic with its consequent evils; by Broken Homes, and by Sunday Desecration.

The Church must awake and face these evils! It alone has the answer to the world's need and pain. I would suggest that if the Church is to meet the challenge presented in these things, it must be A Believing Church, one with great convictions; A Brotherly Church, one possessed of the Spirit of true brotherhood; A Building Church, one built upon a firm foundation, Jesus Christ and committed to the task of building His kingdom; and it must be a Benevolent Church, one whose vision includes the giving of self: one's time and talents, as well as of substance.

"Jesus loved the Church and gave Himself for it" and in His spirit we, too, must love it and give ourselves for it.

"He is the Christ of every crisis
He is just the same today
He will solve your every problem
If you only let Him have His way."

NEWS AND VIEWS

Dr. J. H. Dollar began his ministry at Elon College last Sunday.

Mrs. Barbara Andes, mother of the late Rev. A. W. Andes, was buried Wednesday a week ago at Antioch Church, near Harrisonburg, Va. She was ninety-one years of age.

Rev. R. L. Jackson underwent an emergency appendectomy at the Mercy Hospital, Canton, Ohio, on November 3. He and Mrs. Jackson are still planning to catch the *Marine Lynx* when it sails from the West Coast this month.

THE CHURCH HISTORY ROOM OF THE ELON COLLEGE LIBRARY.

Sometime ago Mrs. Oma Johnson, Elon College Librarian, conceived of the idea, and a good one, of beginning a Church History Room at the library for the purpose of collecting books, papers, and pamphlets pertaining to the Christian Church. A request was made by her to all who were interested in this idea and who had in their possession any such writings to send them to be placed in the room. Many have answered this request by sending some valuable material.

Recently, I have had the opportunity of using this valuable material in the preparation of a B. D. thesis pertaining to the Christian Church. I am very grateful to those who have made this material available. I do wish the Southern Convention would take a little more interest in the project. I, therefore, take the liberty of renewing the request made by Mrs. Johnson. If you have any writings pertaining to the Christian Church and care to send them it will be greatly appreciated. Writings by and about the Christian Church, James O'Kelly, David Purviance, Rice Haggard, B. W. Stone, Abner Jones, Elias Smith, and many others are of extreme value. W. T. Madren.

NOTICE TO DELEGATES.

Union (N. C.) Church is located about nine miles north of Burlington, N. C. Delegates coming in from Reidsville should come toward Burlington on highway N. C. No. 87, turn left off this highway at a Gulf Service Station about fourteen miles out of Reidsville on the Union Ridge-Stony Creek Road, then follow signs leading on into church. These roads are well marked and should offer little trouble for those coming from this direction.

Delegates coming in from Virgilina, Va., on highway No. 49 take temporary No. 62 at Pleasant Grove School, go one mile and turn right at first crossroads. This road will carry you straight to the church.

Delegates coming from Durham on highway No. 70 turn right at first stoplight in city limits, go one block then bear to right on temporary No. 62 (or Glencoe Road—both the same), follow this highway to Glencoe School —here keep straight on the hard surface to Union.

Delegates coming in from Greensboro on No. 70 go to last stoplight in city limits—a Sprinkle station in one corner and a Texico station in the other corner—turn left and go one block, bear to right on temporary No. 62 to Glencoe School, keep straight on hard surface to Union Church.

UNION (N. C.) CHURCH.

Delegates coming in from Danville and Yanceyville on No. 62 turn right at Anderson High School and follow newly graded road in to Union.

Kenneth D. Register.

PROGRAM OF EASTERN NORTH CAROLINA CONFERENCE.

The following is the program of the One Hundred and Twenty-First Annual Session of the Eastern North Carolina Conference of Congregational Christian Churches, to be held at Wake Chapel Christian Church, Fuquay Springs, North Carolina, November 19 and 20, 1946:

TUESDAY—NOVEMBER 19.

Morning Session.

10:00 Call to Order—President J. Frank Apple.
Devotional Service—Rev. C. Carl Dollar.
Enrollment of Ministers and Delegates.
Recognition of Visitors.
Report of Executive Committee.
Report of Program Committee.
Appointment of Special Committees.

10:30 President's Message—Rev. J. Frank Apple.
Report on Superannuation—E. W. Neville, Chairman.
Address—Supt. Charlie D. Johnston.

11:00 Report on Education and Standing of the Ministry, Rev. Raymond T. Grissom, Chairman.
Address—Dr. John G. Truitt, Suffolk, Va.

11:30 Report on War Victims and Reconstruction—Rev. Allyn P. Robinson, Jr., Chairman.

11:50 Communion Service — Rev. J. Lee Johnson.
Adjourn for Lunch.

Afternoon Session.

1:30 Call to Order by the President.
Devotional Service—Rev. C. Carl Dollar.

1:45 Report on Home Missions—Prof. L. L. Vaughan, Chairman.
Address—Dr. W. T. Scott, Supt.

2:15 Report on Foreign Missions—Miss Margaret Alston, Chairman.
Address—Miss Louise Meebold, Missionary to China.

2:45 Report on Apportionments — A. H. McIver, Chairman.
Report of Nominating Committee.
Address—Dr. W. T. Scott, Supt.
Adjournment.

Evening Session.

7:30 Worship and Song Service—Joe W. Stephenson.
Address — Miss Elizabeth Chicoine, Field Worker.
Address—Rev. T. Fred Wright.

* * * * *

WEDNESDAY—NOVEMBER 20.

Morning Session.

9:45 Call to Order by the President.
Devotional Service—Rev. Frederick Eutsler.
Reading and Adoption of Minutes of Yesterday's Session.

10:10 Report on Christian Education—Rev. Allyn P. Robinson, Jr., Chairman.

10:20 Address—Dr. L. E. Smith, President of Elon College.

10:30 Report on Evangelism—Rev. J. A. Denton, Chairman.
Address—Dr. John G. Truitt.

11:30 Report on Stewardship—Rev. Thomas D. Sutton, Chairman.
Address—Rev. W. Millard Stevens, Burlington, N. C.
Miscellaneous Business.
Adjourn for Lunch.

Afternoon Session.

1:30 Call to Order by the President.
Devotional Service — Rev. Frederick Eutsler.

1:50 Report on Religious Literature—Miss Susie Allen, Chairman.
Address—Rev. Tucker G. Humphries.

2:20 Address—Miss Louise Meebold.

2:40 Report on Social Action—Rev. A. Greig Ritchie, Chairman.
Report of Treasurer—W. J. Ballentine.
Report of Special Committees.
Miscellaneous Business.

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent.*

A WEEK IN WINSTON-SALEM.

It was good to "go back home" to Winston-Salem and to meet many old friends, make new acquaintances, and to make some small contribution to our promising work in Winston-Salem. Rev. and Mrs. William J. Andes are getting off to a good start in the work there. The church building is fresh and beautiful by the new paint and redecoration job. The grounds are well kept and the entire project is one of which we may be justly proud. There is a small but enthusiastic congregation. They are earnestly devoting their time, talents, and substance for the development of the work there. New people are being found and won. Mr. Andes is well respected in the community and city. We can and will have a good church in Winston-Salem. We ought to support Mr. Andes with our prayers and by notifying him of our friends, neighbors, and relatives who move to Winston-Salem.

I was particularly delighted with the lovely parsonage. This house for the minister will give security and strength to our cause.

During the week I was with Mr. Andes we engaged in special services each night and visited during the day. The congregations grew in size and we were delighted by the response to the efforts.

As one who, with our beloved late Dr. J. O. Atkinson, had a share in organizing the Winston-Salem Church and in the erection of the present building, I feel confident of our place in that city. We need a strong church there and one day the efforts made thus far will be rewarded by the development of a strong and good work. We have in Mr. Andes a devoted, unselfish, capable leader for this church. We are located in a good residential section and I expect the steady development of the work.

A FIELD TRIP TO THE VALLEY CONFERENCE.

In October it was my privilege to visit in each of the twenty-one churches of the Valley Conference, to speak in the Winchester church in connection with Rev. R. A. Whitten's tenth anniversary as minister there, in the Timber Ridge Church at a special afternoon service, and in group meetings of each pastorate. I attended a very profitable meeting of the Executive and Home Missionary Committees of the Conference when appropriations of missionary aid were voted and plans made for strengthening the work of our churches throughout the Conference. It was good to have the chance to see through the eyes of the pastors the work being done and the opportunities awaiting fulfilment. Our churches are loyal to the whole denomination, and in real earnestness each church endeavors to meet in full all of its apportionments. I returned home from the Valley Conference with great admiration of the work being done by Pastors Whitten, Coulter, Veazey, Newton and Madren, and by the women and laymen. One moving spirit in the Conference is Mr. Roy A. Larrick of the Winchester Church who is president of the Conference. I know of no area of the Convention where pastors and their co-laborers are doing more efficient and effective service.

Many of our churches are well located in prosperous rural sections. The buildings for the most part are attractive and well kept. With the shift of rural populations we must organize some new churches or our cause and that of the Kingdom will suffer. We ought not to miss the opportunity of starting new churches in Harrisonburg, Front Royal, Luray and Elkton. The devoted pastors and leaders of the Valley have rendered a good account of themselves in organizing churches of the past. We must not fail in our responsibility of extending the work in that beautiful, prosperous section of our Southern Convention.

FALL DATES TO REMEMBER AND ACTIVITIES WHICH WILL STRENGTHEN THE CAUSE OF CHRIST.

November 10—World Order Sunday. Pray for peace and world understanding. An opportunity to see the world through the eyes and mind of Christ. (Secure material from the Council for Social Action, and Committee for War Victims and Reconstruction, 287 Fourth Avenue, New York 10, N. Y.)

November 12-13—North Carolina and Virginia Congregational Christian Conference, Union Church, R. F. D., Burlington, N. C., Rev. Joe A. French, President, 43 Montgomery St., Reidsville, N. C.

November 17—Men and Missions Sunday. Enlist the men in mission study, prayer, concern, and giving. (Secure material from The Layman's Missionary Movement, 19 S. LaSalle St., Chicago 3, Ill., or The Missions Council of Congregational Christian Churches, 287 Fourth Avenue, New York 10, N. Y.)

November 19-20—Eastern North Carolina Congregational Christian Conference, Wake Chapel, near Fuquay Springs, N. C., Rev. J. Frank Apple, President, 427 Rowland St., Henderson, N. C.

November 28—Thanksgiving Day. Make Thanksgiving Sunday and Thanksgiving Day times of special gratitude. Remember in prayer and gift those less fortunate. Receive the *Annual Thanksgiving Offering for the Christian Orphanage.* Secure special envelopes from Mr. C. D. Johnston, Elon College, N. C.

December 1—First Sunday in Advent. The first four Sundays preceding Christmas constitute the Advent Season. Let us prepare for a Christian Christmas in 1946, remembering whose birthday it is. "In His name and for His sake" let us remember the needy, the lonely, and the discouraged. (Secure material from the Congregational Christian Committee on Evangelism and Devotional Life, 287 Fourth Avenue, New York.)

December 3—Eastern Virginia Christian Missionary Association, Newport News, Dr. John G. Truitt, President, Suffolk, Va.

December 8—Universal Bible Sunday. (Secure material from the American Bible Society, Richmond, Va., or 450 Park Avenue, New York 22, N. Y.)

December 22—Christmas Sunday. Receive an offering for aged ministers and their dependents. (Secure material and offering envelopes from The Board of Superannuation, Elon College, N. C.)

December 25—Christmas Day. Remember Jesus' birthday in service and love to others "in His name and for His sake."

CONFERENCE NOTICE.

Delegates and visitors to the Eastern North Carolina Conference, desiring accommodations to spend the night on Tuesday, November 19, are asked to contact Mr. Charls A. Ballentine, Route 1, Varina, N. C., at once. The Conference is to be held at Wake Chapel on November 19 and 20.

CONFERENCE DIGEST.

The one hundred and twenty-sixth annual session of the Eastern Virginia Conference was held last week in Newport News. Bound copies of the reports, prepared by Secretary O'Neill, enabled the delegates to study the reports in advance and vote with a greater degree of intelligence. Dr. John G. Truitt presented the report of the Spiritual Life Committee in terms of (1) Personal devotion and commitment to Christ through daily prayer and fellowship with Him, (2) Faithful attendance at the services of public worship, and (3) Increased active allegiance to Christ.

The Stewardship Committee, under the chairmanship of Dr. J. H. Dollar, declared that "Stewardship is, like God, a spirit. It is the spirit of Living, of Serving and Giving. We may express the principle and practice of Stewardship in the following manner: (1) In seeking the Stewardship Life we find it through the commitment of Self to Christ, (2) In seeking to express that commitment to Christ we find it through our willingness to serve Him in and through the church, (3) In true commitment to Christ we find a desire to do more than we can accomplish with our hands, our time and talents, (4) We discover that avenue of larger service through the dedication of our substance to the furtherance of the cause to which we are committed and in which we serve."

The Conference paused in prayer for Dr. Frank H. Lewis, chairman of the Committee on Evangelism, who was ill and unable to attend the Conference. Dr. Truitt read the report which reminded the delegates that "there is an 'angel' in the middle of the word evangelism. This is a Divine and Angelic business—the greatest business of the church. We can and should use all approaches to the soul in an all-out offensive for the taking of the world for Christ. We should approach men on the basis of what they know as well as what they feel. We do not stress methods of evangelism for that reason, that—given a passion for souls, methods will not prejudice the purpose of God. Your committee, however, suggests a plan for bringing to pass a revival in every church, large or small, regardless of local conditions: (1) Let a group of Christian people, it need not be a large group, get thoroughly acquainted with God. This is basic. Our all must go that His all may come. (2) Let them band themselves together in prayer until God opens the heavens and comes down. (3) Let them put themselves at the disposal of God to be used in any way the Spirit may indicate in winning others to Christ." The Conference voted to establish a goal of 1,000 new members during the year.

The report on Christian Education disclosed the fact that four young people from the Conference have volunteered for full-time Christian service and are enrolled at Elon College: Misses Shirley Joyner, Virginia Rebick, Evelyn Moore and Nellie Davis. Dr. L. E. Smith stated that there are seventeen ministerial students in Elon this year, nine of which are members of our denomination. In addition, there are fifteen students preparing for full-time Christian work, thirteen of whom belong to our fellowship. This makes a total of thirty-two preparing for definite Christian service, with twenty-two holding membership in our church, according to Dr. Smith.

Superintendent W. T. Scott called for an "all out" offensive in the work of the Kingdom. Rev. Donald W. Strickler of New York described the work of our church in relief and rehabilitation. Miss Elizabeth Chicoine described the resources of our youth in facing a world "at the crossroads." Miss Louise Meebold presented our missionary program of construction, reconstruction and reconciliation in China. Rev. T. Fred Wright gave the Conference Sermon and offered illustrative material from a rich ministry on the theme, "Building His Kingdom."

The Conference voiced its prayers for Col. J. E. West and Rev. M. W. Butler, both of whom are ill. Mr. Butler was a former pastor of the Newport News Church. Five pastors of the local church were present: N. G. Newman, B. J. Earp, R. L. House, J. H. Dollar, and H. S. Hardcastle, pastor-elect. Three new ministers within the Conference were present: Carroll H. Beale of Wakefield, James G. Graham of Berkley, and Robert H. Kimball of Franklin. Mr. W. H. Baker demonstrated remarkable facility in the development of a reel of film by taking it as the delegates arrived and showing it during the supper hour. Delectable meals were served by an efficient group of ladies. The present officers were re-elected and the next session will be held at Suffolk.

Many delegates feel that they have discharged their responsibility if they "drop in" one day for Conference. Rev. Joe A. French, president of the North Carolina and Virginia Conference, is greatly concerned about this incomplete and inefficient representation. His letter to the Editor, which follows, should be read by every Conference delegate:

> "It has been my observation, as I have kept a rather sharp eye on attendance at our annual Conferences, that many of our delegates who are elected to represent their church in larger interests and business of the Conference, take their responsibility rather lightly.
>
> "The churches elect delegates to represent the local church and to be a voice in the work of the Kingdom and for the purpose of reporting back to the church on matters that are of vital interest as they relate to the work of the church for the coming year. Yet, it appears that sometimes delegates go to Conference to answer the roll call, or to share in some particular interest, and then return home to forget all about the Conference.
>
> "It is the duty of elected delegates, both from the standpoint of their local church as well as the business of the Conference, to go and attend all sessions of the Conference and then report back to the

church on matters on which the Church should be informed and take action.

"But, Mr. Editor, the thing that gets under my skin and irritates me, is that some of our pastors seem to think that it is not important that they attend and stay for the conference program. If for no other reason our ordination vows should impress upon us our duty in this regard. How can we ministers be informed and intelligent and efficient leaders if we do not attend to the plans, programs, and recommendations of our annual conference?"

R. L. H.

Church Ministry to Agricultural Migrants Reaches 90,000 in Summer Drive

Protestantism's spiritual and social ministry for agricultural migrants reached 90,000 individuals in seventeen states during the summer food production season through the cooperation of twenty-three denominations in a program directed by the Home Missions Council of North America, it has been announced by Miss Edith E. Lowry, executive secretary of the Council and national director of migrant work.

Worship services, Sunday schools, personal counseling, children's nurseries, recreation activities and leadership training were included in the program conducted by a trained staff of 220 workers in more than 200 project areas. The staff serving this "moving parish" was composed of ordained ministers of several denominations, community workers, children's workers, teachers, recreational leaders, music directors, assistants and volunteers.

Many Types of Migrants Served.

Of the 325,000 seasonal farm workers in the states where the churches' ministry was conducted, 28 per cent participated in the various types of programs, Miss Lowry stated. The migrants reached by the program included native whites, American Negroes, Jamaicans, Bahamians, Spanish-speaking Americans, Mexican nationals, Puerto Ricans and American Indians.

"Cooperation of local churches, state councils of churches, national Home Missions Boards, farmers, growers and canners associations and the migrants themselves made possible this extensive program," Miss Lowry said. "The churches' religious and social ministry to migrants, now in its 26th year, is provided for all who can be reached, regardless of race, color or creed."

Major financial support for the program among agricultural migrants is received by the Home Missions Council from the denominational Home Missions Boards and the World Day of Prayer offerings of church women. All of the cooperating groups, however, share in the cost of the cost of the ministry with increasing support being given to state programs through state migrant committees from local churches, and local and state councils of churches.

Migrants Welcome Program.

Because of the nature of their work and life, migrants and their families are prevented from enjoying many advantages which other Americans take for granted, including that of a church home, Miss Lowry explained. For that reason, the migrants welcome the religious program provided for them on an interdenominational basis by the Protestant churches.

Typical of the reaction of the migrants to the spiritual and social ministry was that of Mrs. John Sykes of Sanford, Fla., who told the churches' minister in a New York State camp on his first visit to the family:

"Reverend, I'm so glad to see you. I was in a camp in Pennsylvania last year and they didn't have a single service all the while I was there (the churches' ministry was extended to migrants in Pennsylvania this past summer). I said I wouldn't spend another season up here if they didn't have some kind of religious service. I was fixing to go home if some of you ministers hadn't come in here to start services. I found out what they mean to a camp."

Farmers and Growers Cooperate.

Farmers, officials of canning companies and camp managers also attach high value to the work of the religious and social workers among the migrants. Increasing cooperation, financially and in providing facilities for the churches' program, indicate the importance of the ministry to the employers of migrants.

In many projects where the churches' workers conduct worship services and Sunday schools, the only place available for the programs is out-of-doors, often in the shade of a tree or of a camp building. In some camps, a building, such as the dining hall or the recreation center, is used. Only in a few projects are nearby church buildings available for migrant services.

Personal Counseling Valued.

Personal counseling by the churches' minister to migrants often produces the most lasting results for good in the life of the migrants, for these underprivileged people many times find this worker their only friend. One staff minister summed up his work in counseling last summer by reporting that he rendered "such services as were needed in cases of disorderly conduct, fights, jailing, marital difficulties, worker-contract difficulties and contractor-manager relationships."

Many migrant families are reached by the churches' workers through the recreational program, which seeks to develop the migrants physically and socially. Creative use of leisure time, good sportsmanship and the art of playing together are taught to young and old in the migrant camps by the ministers and recreational workers.

Work Conducted in Three Areas.

The interdenominational program among migrants is operated by the Home Missions Council in three areas. Scope of the work in each area during the summer of 1946 is indicated by the following statistics:

Eastern Area (New York, New Jersey, Pennsylvania, Connecticut, Maryland, Delaware and Virginia): 36,000 migrants, 21,600 reached (60 per cent); 94 projects conducted by 55 regular and many volunteer workers, including 23 ministers, 12 community workers and 11 children's nursery workers; total budget—$39,700, of which $34,800 was contributed through state and local migrant committees.

Midwestern Area (Michigan, Minnesota, Ohio, Indiana, Illinois and Arkansas): 44,800 migrants; 13,900 reached (31 per cent); 35 projects continued by 64 staff workers and volunteers, including 15 ministers, 26 community workers and 11 children's nursery workers; total budget $18,600, of which $10,700 was contributed through state and local committees.

Western Area (California, Oregon, Washington and Colorado): 242,000 migrants; 54,000 reached (22 per cent); 77 projects conducted by 101 regular and volunteer workers, including 2 ministers and 7 community workers; total budget—$14,000, of which $8,000 was contributed through state and local committees.

The steady drinker soon becomes an unsteady drinker.

CONTRIBUTIONS

SUFFOLK LETTER.

The Rev. O. D. Poythress did a good job as president of the Eastern Virginia Conference which closed its 126th session this afternoon in the Newport News Church. There was a warmth of spirit, a friendliness, and an earnestness in his manner of presiding that gave a good tone to the meetings. The sessions were called on and off promptly, and yet they did not seem rushed although a tremendous amount of grist passed through the mill. It would be easy to characterize this annual session of Conference as one in which there was exceptionally good hospitality given by one of our most genial and personable pastors, along with a very loyal and enthusiastic people with a new, beautiful, complete church plant.

It was a great setting for a good session. The people were prepared and anxious to make this, the first session of conference ever to be held in their church, an outstanding one. They did it. And what is more there was a concern, deep, and devout, in the hearts of pastors and people who filled the church promptly for the opening session—a concern that there should be a renewed allegiance to the Lord Jesus, and a more complete readiness to to be moved by His Spirit. There was from the first an anxiety that reliance upon divine guidance rather than human should be felt. From the opening prayer led by Dr. H. S. Hardcastle to the closing moments of worship directed by the new Franklin, Virginia, pastor, the Rev. Robert M. Kimball, the program moved with dispatch and directness.

Others will prepare the records and reports for the press. I mention only a few things which impressed me. The address of the president was very effective, challenging, and well presented. The efficiency with which members of the host church photographed in moving pictures the officials, delegates, visitors, and friends, as they settled down upon this annual session of conference like bees to the hive, and threw these completed movies upon the screen at the supper hour of the first day was characteristic of the tempo set by pastor and people of the Newport News Church. The presence of a missionary from the prison camps of North China—a brave little lady, Miss Louise Meebold, who would not quit when the Japanese advised her to return home came to be a great benediction. At first we hardly knew she was present, but quietly after awhile she spoke, and then we knew that one of God's elect was there.

Among those who were missed no one was missed more than Col. J. E. West, kept away on account of illness. So long had he been chairman of the conference's committee on home missions it was felt fitting that during the time of that report the conference should pause in prayer for his well being and comfort, and in gratitude for his long years of outstanding Christian leadership. Superintendent W. T. Scott offered counsel and help throughout the Conference in his usual direct, friendly spirit, and made for good measure, a really great address. Many leaders in the Conference helped to present a constructive approach to the challenge of the church in the days ahead. And the joy felt by us all in the fellowship we felt with one another inspired us to seek to do greater things for Him who loved the Church and gave Himself for it.

JOHN G. TRUITT.

PFAFFTOWN CHURCH.

The Pfafftown Congregational Christian Church is about ten miles west of Winston-Salem. During the summer Rev. Jack Sunburn assisted the pastor in a Bible school and youth meetings for a week. Rev. Mark Andes was the guest minister for the revival in September. Three people united with the church in September and these have found themselves studying the meaning of their church membership.

Two of the new members, Mary Barr and Dorothy Luper, were baptized by sprinkling at the church and the other one, Mrs. Geneva Franklin, had the unusual privilege of being baptized by immersion on the top of the mountain in Carroll County where the writer also baptized several new members of Elk Spur. As the service of baptism was being held, the members and friends of Elk Spur sang hymns of the church and a fellowship of love brought all of us into a fellowship with Christ. Rev. Allan Gleason is doing some grand work at Elk Spur and the other churches which he serves.

Pfafftown Church is on the road to renovation and new buildings. The present structure is being underpinned and hopes are for the painting of the church now soon. Also they are hoping to build a social hall, just back of the present church auditorium. This will provide for meetings of the Grange, the Farm Bureau, telephone meetings, meetings of the Pilgrim Fellowship and social gatherings that a rural church offers to its constituency.

The Pilgrim Fellowship is being reorganized and is attempting to have a meeting each Tuesday night. Their programs promise much for those who are coming.

This church and the church in Winston-Salem are mindful of their responsibility to a war-torn world and are giving of their means to War Victims and Reconstruction to aid in the rebuilding of our world. Both churches are looking forward to the "Over and Above" program of our Southern Convention, having given to War Victims and Reconstruction and planning to give to the Shaowu Mission and the starting of new churches.

W. J. ANDES.

JOHN E. CORBETT.

For a quarter of a century I have known John E. Corbett, in whose funeral service I had a part on October 4, when he was laid to rest beneath a gorgeous array of most beautiful flowers. It is good to have lived a good life. He had. He had lived to be slightly more than three score years and ten, and he had lived triumphantly, happily, and well. He had known a lovely home life, having married Miss Antoinette Savage forty-five years ago and established one of the most hospitable homes I have ever known. Many were the guests, ministers, neighbors, loved ones, friends far and near, who found good fellowship and good hospitality in his home.

He had lived well in that he managed to make a good livelihood for his wife and four children: Mrs. Margaret C. Riddick, Mrs. Alex W. Oliver, Jr., John E., Jr., and Thomas S.—each of whom had been given good home training and a good education. But far more than the education or the material possessions which he left his children, were the good example and Christian philosophy which he daily practiced. He had a capacity for making many friends, and of serving them unselfishly.

For nearly a half century he was a deacon in his church, and for the same time secretary of his church. For many years he was superintendent of his Sunday school, which was named after him. He was loyal to

(Continued on page 15.)

News of Elon College

By President L. E. Smith.

ELON COLLEGE ACCREDITATION.

Elon College is facing one of its most critical moments in its entire history. Whether we like it or not, competition of the keenest type moves to the college campus. Rapidly expanding state institutions and strong independent colleges make it mandatory on the part of Elon College and other colleges of similar class to attain the highest rating possible. Elon College has a fine record in higher education. Her graduates measure favorably with graduates of other institutions, but it finds itself at this moment without full accreditation by its accrediting agency.

Realizing the college's vulnerable position and having faith in Elon College's constituency, the following letter was addressed to pastors and churches of our Convention:

> The compulsion is upon us. The Southern Association of Colleges and Secondary Schools, our accrediting agency, meets December 9-13. Elon College, our institution of Christian higher education, is applying for full membership in the Association. To clear all questions of endowments, it is necessary that we raise an additional $40,000 between now and December 1.
>
> A campaign to secure $100,000 to establish the Staley - Atkinson - Newman Memorial Foundation for Christian Education has been authorized by the Convention and accepted by all conferences constituting the Convention. To date we have secured approximately $60,000 in cash and pledges. Cash: $41,356.40. Forty-one churches have accepted their quotas. Of these, seven have paid all of their apportionment; thirty-four have paid part; and one hundred and ninety-six have made no contributions whatsoever.
>
> Your church's quota is $....., paid $....., balance due $..... This is a most earnest and insistent appeal to you and your church to come to the aid of our college. If your church has not accepted its quota, won't you please do so and send at least two-thirds of the amount now owing so as to reach Elon College by December 1, if possible; certainly not later than December 5. If you cannot send two-thirds of the amount now owing, please make some contribution. We must acquire full membership in the Southern Association or close up. I know that if you and your church realized the seriousness of the situation, you would gladly give this small and yet essential assistance. Perhaps no contribution that you or your church have ever made to the college has meant as much as this gift will since it will help to insure the acceptance of the college by the Southern Association of Colleges and Secondary Schools.
>
> Enclosed is a card for your reply. Won't you please fill out the same and forward to me that I may have your assurance in making a report to the Association. On behalf of the college, church, alumni, and friends, I think you sincerely for this cooperation.

This letter was drafted and mailed to our people in our own and our college's interest only. Certainly there is nothing personal about the letter other than a very deep concern for the welfare of our college, which means the future of our church, ultimately. And as goes our college so goes our church.

This appeal to the churches and our friends is important—serious at this particular moment. The Southern Association of Colleges and Secondary Schools, our accrediting agency, meets in Memphis, Tennessee, December 9-13. Elon College is making application for full membership at this meeting. Everything seems to be in order other than the amount of Elon's endowment. We need a minimum of $40,000 cash in addition to the present amount. I have pledges from individuals amounting to $11,000 and cash from churches totaling $1,550. This is fine. We have four more weeks to go. We can do this. Every church can do its share. Other individuals should help. I believe it will be done.

All of us want Elon College to be fully accredited. It can be done; it must be done. But remember, it will not do itself. We are the ones to do it. Cash is required. Don't take your part out in wishful thinking. Send your cash donation or subscription today. Talk with the members of your church. See that your church does its share. Match your ability with the need of your college and the opportunity that confronts both.

FIFTH SUNDAY OFFERINGS.

The time to pay conference apportionments is here. The college's apportionment is far short of the required amount. To meet the Southern Association's requirements the full amount of $12,500 should be paid. To date we have received $7,075.88, leaving $5,424.12 due. Will you please check with the Convention Office, Dr. W. T. Scott, superintendent, and see if your church has paid its apportionment for the college in full and if your conference has raised its apportionment in full. This is important. We must not fail at this point. We are grateful for your assistance and thank you and others for contributions yet to be received.

Previously acknowledged	$6,677.89
Churches.	
Eastern N. C. Conference:	
Raleigh	60.00
Sanford	68.00
Eastern Va. Conference:	
Liberty Spring	43.00
N. C. & Va. Conference:	
Haw River	88.00
Hebron	25.00
Western N. C. Conference:	
Needham's Grove	20.00
Union Grove	15.00
Sunday School.	
N. C. & Va. Conference:	
Apple's Chapel	78.99
Total	$ 397.99
Grand total	$7,075.88

PROTESTANTISM AND FREEDOM.

The Reformation of the sixteenth century is, next to the introduction of Christianity, the greatest event in history. It marks the end of the Middle Ages and the beginning of modern times. Starting from religion, it gave directly or indirectly, a mighty impulse to every forward movement, and made Protestantism the chief propelling force in the history of modern civilization.

Catholicism and Protestantism represent two distinct types of Christianity which sprang from the same root, but differ in the branches.

Catholicism is legal Christianity which served to the barbarian nations of the Middle Ages as a necessary school of discipline; Protestantism is evangelical Christianity which answers the age of independent manhood. Catholicism is traditional, hierarchical, ritualistic, conservative; Protestantism is biblical, democratic, spiritual, progressive. The former is ruled by the principle of authority, the latter by the principle of freedom.

There are three fundamental principles of the Reformation: (1) The supremacy of the *Scriptures* over tradition; (2) the supremacy of *faith* over works; and (3) the supremacy of the Christian *people* over an exclusive priesthood. They resolve themselves into the one principle of evangelical freedom, or freedom in Christ. The ultimate aim of evangelical Protestantism is to bring every man into living union with Christ as the only and all-sufficient Lord and Savior from sin and death.—*Philip Schaff in "The History of the Christian Church."*

Missions
The World for Christ

MISSIONARY CORN.

What the arrival of American yellow corn meant to one part of India is thankfully reported by a New England woman from Ahmednagar.

"Today for the first time American corn was brought to us by the people who had gone to the bazaar to draw their rations," writes Mrs. Joseph L. Moulton, Congregational missionary from Gorham, Maine and Auburndale, Massachusetts in a letter which has just reached the international headquarters of the American Board.

"I hope that Americans at home really can visualize the long lines of people who are this afternoon waiting in front of the ration shops to get the corn which they have sent," writes Mrs. Moulton. This week-end the native corns gave out but four days before that happened the first bags of American yellow corn came into town! Our lives will be very much easier because it has come. I have spent considerable time already telling people how to cook it, especially for children."

Mrs. Moulton has been having her own food problems in India. For example, there were weeks on end when she could get no potatoes. Then one day she heard that American dehydrated potatoes could be bought in the bazaar and she writes exultantly, "They were from Maine."

Just before the American corn came, Mrs. Moulton discovered that many of the families in her section were sending the children to school with nothing to eat. There was still nothing to eat when they got back home. She used what money she could find to buy hot sweet potatoes and peanuts for the mothers to cook for the children. "I gave the supplies out to forty-five families. For at least two days they had something to eat."

Part of Mrs. Moulton's work as a Congregational missionary is the direction of a Sisal Fiber Industry founded by another missionary of the American Board, Mrs. Loy L. Long, now residing in Melrose, Mass. This industry has a medical cooperative, classes in various subjects and voluntary religious instruction. From it has come a Sisal Fiber Institute underwritten by the Indian Government for the training in this handcraft of Indians from all over India. "There is a great demand for exports and we have had as many as six companies asked to export our work," Mrs. Moulton states. "These are days when India needs exports so we feel we are helping to build the new India."

MISSIONARY OFFERINGS.

REPORT FOR OCTOBER 10-24-31, 1946.

Sunday Schools.

Apple's Chapel—N. C. & Va. ...	$ 46.93
Burlington—N. C. & Va.	60.03
Durham—N. C. & Va.	13.12
Newport News—E. Va.	25.90
Pleasant Ridge—W. N. C.	27.42
Total	$ 173.40

Churches and Individuals.

Haw River—N. C. & Va.	$ 68.00
Hebron—N. C. & Va.	20.00
Needham's Grove—W. N. C.	28.00
Pleasant Union—E. N. C.	27.90
Raleigh—E. N. C.	80.00
Sanford—E. N. C.	50.00
Shady Grove—W. N. C.	2.00
Union Grove—W. N. C.	14.40
Winchester—V. Va.	16.54
Total	$ 306.84
Total for period Oct. 10-24-31	$ 480.24
Previously acknowledged ...	1,810.71
Total since Sept. 1, 1946 ...	$2,290.95

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

A CORRECTION.

In Mrs. Leather's report last week Turner's Chapel should have been credited with $10.34; the Union, N. C., Willing Workers should have been $5.45 instead of $3.61, and the Winston-Salem Young People's Society $3.61. The total Thank Offering was $3,450.71.

RURAL SECRETARY APPOINTED.

The appointment of Shirley E. Greene as Agricultural Relations Secretary of the Congregational Christian Council for Social Action has been announced by Ray Gibbons, Director of the Council. Mr. Greene who assumed his post November 1 is responsible for programs of research, education and action in areas of social concern as they touch agriculture and rural life.

Since 1937 Mr. Greene has been Director of Merom Institute, Merom, Indiana, a rural social project where problems of village unemployment, community health, soil conservation, bio-dynamic farming, library facilities and many others are studied and often solved.

Among other things Mr. Greene will organize Rural Churchmen's Seminars in Washington, D. C., and various state capitals and in agricultural colleges; conduct inspection tours to points of rural significance such as TVA and aid in joint confercenes of representatives of agriculture labor-management and church.

Mr. Greene, a product of the Christian Church in New Hampshire, was educated at Dartmouth College, the University of Chicago, and Chicago Theological Seminary. Before becoming Director of Merom Institute he was a pastor and a rural research associate at Chicago Theological Seminary.

The Congregational Christian General Council meeting this last June at Grinnell College, set forth in its study sections on the rural situation in America, under the topic, "Concerning the Social Order," nine lines of endeavor to be pushed during the next biennium. The Council recommended the employment of a full-time rural secretary for the Council of Social Action who would be adequately trained in agricultural production and who would work with the Town and Country Department of the Congregational Christian Board of Home Missions. It is to this post that Mr. Greene has been appointed.

The other eight points made in this particular section was the encouragement of young people and adults to settle on family-sized farms; the support of farmers and consumers cooperative organizations and credit unions; the pushing of efforts to share American abundance with a hungry and naked world; the interpretation of stewardship for rural churches and people in terms of conservation of natural resources; the support of more equitable educational opportunities for rural youth; the study and support of the river valley authority approach to national planning such as TVA; the support of human welfare functions of the Department of Agriculture and the encouragement of and cooperation with all farm organizations to promote socially enlightened farm legislation.

CHURCH WOMEN AT WORK

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

UNION (N. C.).

The time has come to evaluate our year's work and take stock, so to speak, of ourselves at Union. In checking we find that we have met the requirements for the Standard of Excellence, but that statement cannot begin to tell the full measure of joy and satisfaction which our women have received in working together for Christ's kingdom.

Under the able leadership of our president, Mrs. L. L. Hooper, and the counsel of our superintendent, Mrs. K. D. Register, we have made much progress. Some of the highlights of the year might be of interest to others in the conference.

Last fall our society was reorganized. Divided our membership in to three groups according to geographical distribution, and named the circles for outstanding missionaries of our denomination, Angie Crew, the Richard L. Jacksons and Laura Ward. Each circle had excellent leaders and teachers and carried on its own business and program. This arrangement has done more than anything else in recent years to increase our membership as well as stimulate more regular attendance.

All of the circles have met together as one society for several of the outstanding programs of the year. On the evening of March 8 our society sponsored the World Day of Prayer program in our community with an impressive candlelight service. Visitors from ten neighboring churches, representing four denominations, participated in the services. We were happy to have about 150 in attendance with five ministers present. Following the service an open house was held in the hut in order for us to become better acquainted with groups from the other churches.

Another highlight of the year was the public meeting when Mrs. Andes and Mrs. Ritchie reviewed our mission study books. During the intermission between the reviews a fellowship supper was enjoyed.

Each circle held its own vesper service in July making the out-of-doors the scene of the service. In September the society met for a family night supper followed by a devotional and installation service. The following officers were installed for the coming years; Mrs. L. L. Hooper, president; Mrs. L. L. Cates, vice-president; Mrs. W. P. Mahan, secretary-treasurer.

We feel that the superintendents of the cradle roll, children and young people have done outstanding work this year. Each department has had programs of missionary emphasis and contributed generously to mission offerings. The young people held a public meeting under the leadership of Mrs. C. M. Aldridge at church hour one Sunday, giving the highlights of the lives of our present day missionaries who are either in the field or preparing to go.

MRS. WALTER GARRISON.

* * * * *

WAKEFIELD.

The Wakefield Woman's Missionary Society has just completed another year's work. During the year we feel we have accomplished quite a few things. We have used the "packet" of material for our programs each month and found them to be very informative as well as inspiring.

We observed our thank offering as our public service of the year which was very impressive; also the World Day of Prayer service which was held in the home of one of the members and was well attended.

We are giving a memorial for Miss Maude Faison who was a very faithful member of our society.

The study book, *These Moving Times*, was reviewed by Mrs. Hale Harrison. *The Daughter of Africa*, and our Bible study, *Concurring Witnesses*, were reviewed by the president, Mrs. W. C. Seely.

We held our last meeting of the year last Thursday night, September 5, and our apportionment has been raised in full for the year. At the close of this meeting there was a candlelight installation service which was led by Mrs. Carroll Beale, wife of our pastor.

We are thankful for the accomplishments of the past year and by His help and guidance we are looking forward to doing greater work than in the past.

AN APPRECIATION.

The death of Mrs. Mamie Pierce Wood, wife of Mr. Robert B. Wood of Chuckatuck, Va., on September 27, 1946, was a shock to the members of Oakland Church and the other friends of the deceased. She had a slight attack of what appeared to be neuritis soon after returning home from the Massanetta Bible Conference in August. She soon recovered and seemed to be in her usual health. She and her husband invited Dr. Frank H. Lewis and wife to be guests in their home during the revival meeting held in Oakland Church the week following the third Sunday in September. She was taken sick during the week and was unable to attend the meeting after Tuesday, but insisted that her condition was not serious and that her guests should remain through the week as she had planned. She seemed to be improving and during the following week was able to sit up with comfort. About 4:00 A. M. on Friday, September 27, she was stricken by a severe heart attack and lived only a few minutes.

She was a woman of deep convictions, spiritually minded and devoted to the cause of Christ. During her life she labored faithfully in the First Church, Norfolk; First Church, Portsmouth; Christian Temple, Norfolk and Oakland Church. Her ability to lead in Christian service and her sincere consecration to the Lord Jesus Christ gave her prominent recognition wherever she served. In Oakland Church, as elsewhere, her outstanding work was with the women in missionary enterprises and with her Sunday school class in promoting Christian education and the growth of the local church. The church felt the impact of her sincere life and strong personality.

Any appraisal of her life must include her radiant influence in her home. She and her faithful husband offered the facilities of their home to the church in many ways. The word "welcome"—with a spirit of genuine hospitality and good fellowship—was typical as a motto.

She was deeply interested in the religious and interdenominational interests of the community in which she lived. In the home, the church and the community she gave herself with untiring zeal and energy for better living, higher ideals and more effective service. Rich memories of her will be the heritage of her friends for many years. Such a well spent and useful life deserves the commendation of the church and the approval of our blessed Saviour.

I. W. JOHNSON.

The way of the spirit, exactly as in the flesh, in a world like ours, spells labor, hard labor, whatever the end we seek.—*Sir Wilfred Grenfell.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

October's bright days are no more but November with its football weather is with us once more. The season for reaping the harvest is over. The crops are stored away in barns, bins and cellars. Again we experience the feeling of thankfulness which made our Pilgrim fathers pause to give thanks.

Did you ever wish that you might have been one of the boys or girls of Colonial times? I used to think that it must have been thrilling for them to have the adventures which often came to them. Children were not compelled to attend school in those days, at least, there is no known evidence that they were. The schools of that day were crude log buildings. All parents had to help pay for the buildings and help to hire the teacher.

These crude log school buildings were the first ones in the whole world to be supported by taxes. On one side of the building was a great fireplace to supply the heat for winter weather. The logs that were burned were furnished by parents as part of their share of the cost of the school. If a parent was tardy about sending in his supply of logs for fuel his child or children had to sit in the coldest corner of the schoolroom. Other things besides wood were given by the parents to pay for the education of their children. Beaver skins, Indian corn, wampum were used to pay for the services of the teacher.

Unlike our buildings of today the windows of the log schools were placed high in the wall so that the children would not be distracted by the outside world. When they studied the boys and girls sat on backless, wooden benches. They stood in rows when it came time to recite their lessons. Paper was extremely scarce in those days. They wrote their lessons on birch bark. Lead pencils were not in common use then and children did their lessons with ink.

The very first textbooks that were used in this country were called hornbooks and were made thus: A sheet of paper was printed with the alphabet, a few easy syllables and words, and the Lord's Prayer. This paper was then fastened on a board six inches long and two or three inches wide. The printed page was then covered with a thin, yellowish sheet of horn which was held in place by a strip of metal around each side. They were not easily torn or soiled, and could be used by many generations of children.

In those early days boys were given far more education than girls. Girls were usually taught to read and to write and count, although many girls grew up without even that much training. When they reached the age of ten or twelve they were sent to "dame schools," as they were called. They learned to write, sew, and dance. Music and "deportment" were also taught. Parents paid a small tuition fee at these dame schools. Usually the schools were conducted by some wife and mother in her own home. Boys were often sent to live in the home of a minister or other qualified teacher who directed their studies and heard their lessons.

I don't believe that any of you would like to change your school of today for a Colonial school, would you? I am sure that I prefer the school of today, as far as books are concerned. I love good books and I am glad that you have so many interesting ones in your schools.

A LITTLE MORE THOUGHTFULNESS, PLEASE.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Aunt Claudia and I were calling on the Bruce family.

"Mother has just bought me a very smart second-hand car!" eighteen-year-old Ainia told us, her eyes dancing.

Aunt Claudia and I glanced at Ainia's father.

"And Mother bought us new bicycles!" the twins announced in one breath.

Just then the father excused himself and the mother also left the room for a moment.

"Wasn't it good of your father and mother to buy you those presents?" remarked aunt Claudia.

"Oh yes," Ainia spoke up, "Mother's always surprising us."

"Mother — and Father?" Aunt Claudia asked gently.

"Why, yes." Ainia seemed surprised. "I never thought of that; I guess it is Father who works hard to give Mother the allowance that buys all the surprises."

Just then her mother returned. It seemed she had overheard the conversation. "Thank you," she said simply, looking at my aunt. "Long ago, I ought to have done what you just did so nicely."

Later, Auntie said to me, "I've known several families in which the attention and appreciation offered to one parent far outweighed that shown to the other, although Father and Mother were equally good to their children. This condition has always troubled me, but today is the first time I ever did anything about it."

"I'm glad you did speak of it," I answered. "Mrs. Bruce was really appreciative. I'm afraid the parent who does his part quietly and says little about it is likely to be overlooked with regard to many family matters."

"Yes," she agreed.

As parents, we should learn to study our families, to try to maintain an even balance of appreciation and to help each child to replace unpleasant traits of character before they become fixed. Too often such traits are put up with, other members of the family and friends making excuses for them, saying, "That is just Jack; you can't make him over."

Kindly constructive criticism is most beneficial when considerately and lovingly given.

Instead of leaving the room when Mary turns on the radio loudly to the program she prefers, why not ask Mary gently and quietly, but decisively, to tone down the band music?

If June, just turned eighteen, is apt to monopolize the conversation, why not point out to her, in private, the delightful charm that is to be found in a good listener, and insist sympathetically, but firmly, that each member of any group should be given a chance to express his opinion.

And when either parent seems to be overshadowed by the other more forceful one, it might be a good plan for other members of the family to start a campaign to shower each parent *equally* with love, appreciation, and all the heart-warming compliments for which they can find a possible occasion. Surely there is enough for both.

Let us in family life, very tactfully, help each member to think a little more about the others and a little less about himself.

Whoever yields to temptation debases himself with a debasement from which he can never rise. A man can be wronged and live; but the unrestricted, unchecked impulse to do wrong is the first and second death.

—*Horace Mann.*

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

PILGRIM FELLOWSHIP OF THE WINSTON-SALEM CHURCH.

To our great enjoyment we were asked to be the guests of the Memorial Evangelical Reformed Youth Fellowship at a District Youth Fellowship meeting of their churches. This meeting was held at the First Evangelical and Reformed Church in Lexington, N. C., on Sunday, October 20, 1946. One hundred and sixty-five young people of fifteen Evangelical and Reformed churches were present for the meeting which began at 2:30 P. M., and closed at 8:30 P. M.

"Christian Stewardship" was the theme of the meeting. This topic was discussed in three parts: "Take My Talent and Time," by the young people of the Second Reformed Church, Lexington; "Take My Silver and Gold," by the Winston-Salem Memorial Reformed Church Youth Fellowship; and "Take My Love and Self," by the Youth Fellowship of the Congregational Christian Church in Winston-Salem (Theda Moser read a scriptural basis of stewardship, Tommye Ring spoke on "Take My Body and Mind," and Helen Jackson concluded with "Take My Love and Self").

At 6:15 P. M. supper was served in the social hall of the church. This was followed by group singing of old familiar rounds, camp songs and other songs as led by Jean Whitener, a Junior at W. C. U. N. C. in Greensboro.

Rev. Calvin Leonard of Thomasville, N. C., gave the closing message at 7:30 P. M., speaking on "Young People, Awake."

We met many new friends, we learned many new ideas and we discovered our common basis of friendship with the young people of another denomination.

BOBBY JEAN KIMBALL.

* * * * *

ASHEVILLE YOUNG PEOPLE OUTING.

The church in Asheville is far removed from the other churches of our Convention, and the young people of that church miss the fellowship of our other young people. They try to make up for this loss by having fellowship meetings with the young people of other denominations. They recently had an exciting visit to the Friendly House, a Universalist center near Canton. They took bedding and food with them so that they could spend two days. On the first evening they had a big dinner on the grounds for all who would come, and later the Universalists had their regular Youth Fellowship meeting. This was followed with games and singing. The typical folk-games and dances of the mountain people were enjoyed until all were tired and ready for bed. The following morning they left bright and early for a seven-hour hike up the mountains. The entire morning was spent in steady climbing. There are not many city people who could hold out on such a strenuous climb, but the young people of Asheville and Canton are used to climbing and enjoyed every minute of it. The Asheville young people returned home late in the afternoon, somewhat weary but very happy.

REV. AUBREY C. TODD.

* * * * *

CYPRESS CHAPEL YOUNG PEOPLE.

In September, 1945, the Cypress Chapel Young People's Missionary Society started a new year under the guidance of its capable leader, Mrs. R. E. Brittle, with Catherine Jones as president, Mrs. Harry Holloman as vice-president, Betty Mann as secretary, Rachel B. Brinkley as assistant secretary, Melvin Rountree as treasurer, and Rebecca Mann as corresponding secretary.

We started the new year with a membership of 25. Our meetings for the coming year were to be held on Monday night after the second Sunday, in the homes of the members. During the month of September we started a "Friendship Blanket" as a part of our "Million Hour Plan." Fifteen dollars was paid out for religious education.

At the October meeting we outlined our work for the coming year. It was as follows:

(1) Raise money by:
   a. selling flavoring,
   b. entertain the Ruritans,
   c. possibly a play,
   d. calendar bags,
   e. piggy banks,
   f. Our Gift to Christ.

(2) Study five characters of the Bible.
(3) A Thank Offering service.
(4) A Thanksgiving program.
(5) Work to increase membership.
(6) Have a program concerning War Victims and Services.
(7) Have both mission study books taught.

At our November meeting we decided to buy a twenty-five dollar bond for the church building fund. We paid out $10.00 for membership in the C. M. A. and $5.00 for the Shaowu Mission work. We planned our Thanksgiving sunrise service which was held on Thanksgiving Day at the church. We sent "sunshine boxes" to needy families in the community and thus, our third project was completed.

At our December meeting we gave our "Gift to Christ." We also fixed Christmas gifts to service men.

In January we donated $30.00 for the varnishing of the church chairs.

In February we met with the young people of Liberty Spring at their church and Mrs. W. T. Harrell taught our foreign mission study book.

Our March meeting was held at our church. Liberty Spring and Bethlehem were invited and our home mission study book was taught by Miss Ruthanna Foard.

At our April meeting we had reports from members of the Youth Council. We were urged to attend the Pilgrim Fellowship meeting in Waverly.

Our May meeting started our drive for religious education with Melvin Rountree as chairman. We also donated $2.00 to the cancer drive.

In June we listened to a very enjoyable talk by Mrs. I. W. Johnson. Her topic was *Concurring Witnesses.* This was the completion of our second project. We sent an additional sum to War Victims and Services which increased our gift to $15.00.

In July we served a Ruritan supper and cleared $45.75. Our society picnic was also planned at this meeting. It was to be held at Ocean View. We also decided to pay half of the expenses for four of our members to attend the Crabtree Camp. Those who went were: Lorraine Hollowell, Eleanor Baines, Rebecca Mann and Phyllis Brinkley.

In August we had a very enjoyable program entitled "Crowning Our Good With Brotherhood."

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PAUL MINISTERS TO THE THESSALONIANS.

Lesson VII—November 17, 1946.

Memory Selection: *Be not weary in well-doing.*—II Thess. 3:13.

Lesson: Acts 17:1-11; I Thess. 1:1-8; 4:13-18; II Thess. 3:7-13.

Devotional Reading: I John 5:1-5.

Guy With Backbone.

This man Paul had what some people call "intestinal fortitude." He had grit, as well as gumption. Get the picture. He had gone to Philippi to preach and had been shamefully entreated—beaten, and put in prison. He had to leave the city under threat of his life. A fellow of lesser spirit might have thought that it was not worth while to try to carry on. But he went right on to Thessalonica and began to preach again. "We were bold in our God to speak unto you the gospel of God with much contention" he later wrote to his friends. Even in Thessalonica he had to preach in the face of bitter opposition and even persecution of the Jews. Well preachers need backbone today. To be sure it is not likely that people will beat them up or throw them into prison, but it takes courage for a man to stand in his pulpit and preach, not what people like, but what they need.

Courage But Passion.

In the same paragraph in which Paul tells about how he was bold in his God to preach the gospel, he also says that he was "gentle among them, even as a nurse cherisheth her children." He preached the truth in love. If he asserted that men were sinners it was only to the end that they might find Christ as a Saviour from sin. His heart's desire for Israel was that she might be saved. Preaching is not much else than talking unless there is in the preacher's heart a great yearning and compassion for sinful men. The same thing is true of the teacher.

Sound Doctrine.

Paul made no effort, it would seem, to have catchy titles for his sermons. He usually dealt with basic doctrines. This does not mean, of course, that a man cannot try to put his theme in a catchy, arresting form. But it does mean that he ought to have something more than a catchy subject—he ought to have a worthy object. The reference in Acts evidently gives a summary of the approach Paul made to the Jews in Thessalonica, and the substance of what he preached. "It behooved Christ to suffer"—that was a stumbling block to the Jews as concerning their Messiah, and that was one reason why they rejected Jesus as the Messiah. It also behooved him "to rise again from the dead"—that was pivotal in all of Paul's preaching. Paul was convinced that Christ had come alive again from the dead. His faith stood or fell at that pivotal point. "And that this Jesus whom I proclaim unto you is the Christ"—the historic Jesus was the Christ of God. This is not all that Paul preached. And he certainly preached other doctrines in other places. The point is that Paul gave his hearers sound and substantial doctrine, although we may be sure that he put it in language that they could understand.

Preaching for Results.

"And some of them were persuaded . . . ." Some of them were Greeks who had become proselytes to the Jewish religion—they already believed in God, but they found a deeper meaning in religion in Jesus Christ; and some of them, indeed quite a number of them were leading women of the city . . . "of the chief women not a few." There was something about the gospel that won a hearing and a following among the women of Europe from the very first. God's word will not return unto him void. Let a minister or a teacher sow good seed and in due season he will reap if he faints not. And sometimes in the most unexpected places and unexpected measure.

The Curse of Jealousy.

"But the Jews, moved with jealousy," started trouble. They got a mob made up of the rabble of the city, and stormed the house of Jason, presumably where Paul and Silas were staying. Not finding them there, they dragged Jason and other men and tried to put them under bond to keep the peace. These Jews were undoubtedly conscientious. They felt that their religion was imperilled. But they were moved by jealousy. Alas, there is all too much of this spirit of jealousy among Christian workers in modern life. It is a good test of man's Christian character if he can rejoice when another is having great success, and achieving greater results than he himself is.

An Appeal to Religious Prejudice.

These Jews were shrewd. They accused the apostles of "turning the world upside down," and also of acting "contrary to the decrees of Caesar, saying there is another king, one Jesus." This may be a clue to the fact that the apostles were also preaching about the Kingdom of God. It was to laugh—"contrary to the decrees of Caesar." If the Jews loathed anything it was Caesar and his decrees. But it is always handy to have a red herring to draw across the trail. They could not have brought a shrewder charge against these men than to say that they were going contrary to the decrees of Caesar. When things get tight in politics or religion, dodge the issue by appealing to racial or religious prejudice. It usually works.

The Gospel in Power.

After Paul left Thessalonica his enemies evidently brought certain charges against him and sought to discredit him in the sight of his friends. They evidently made light of his message. When Paul writes to his friends therefore he reminds them that his preaching was with power. Things had happened, things which could not have happened if there had not been a power at work in the gospel. There was evidence that the Holy Spirit was at work.

Knowing Whom As Well As What We Believe.

"Our gospel came unto you . . . in much assurance." Paul was undoubtedly an impressive speaker. But he had one supreme passion when he preached: he wanted the faith of the hearers to stand in the power of God and not in the word of man. His gospel came in much assurance. The hearers knew whom as well as what they believed.

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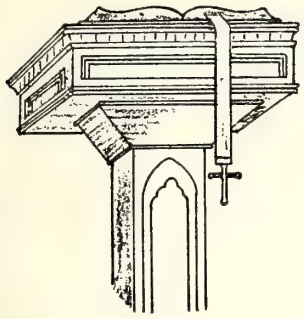

STAYING THE MIND.

By Rev. James R. Clinton.

Text: Isaiah 26:3-4.

Perfect peace! There is no more urgent boon for our world today! No more vitalizing benediction for the individual!

What Are the Conditions?

A mind stayed upon God. What does it mean to stay the mind upon God? Well, it will help us to sharpen our thought if we make a brief analysis of the mind. There are three elements:

Imagination—the element of vision and dream; purpose—the element of plan and design; desire—the element of yearning and hope.

In all three, however, there is one dominant characteristic. It is the forward look. Imagination looks forward. Purpose looks forward. Desire looks forward. That is the element the text seizes and emphasizes. And yet, that is the very element that fills our world with fear, suspicion, confusion and, indeed, all of us with unrest.

We Are All Looking Forward.

It may be the things of this very night. It may be things of tomorrow. It may be things more and far remote. John Henry Newman wrote in a hymn which William E. Gladstone, thrice Premier of Britain, said was "The finest hymn in the language." "I do not ask to see the distant scene." But even through "the encircling gloom" he was looking forward "o'er moor and fen o'er crag and torrent, till the night is gone. And with the morn those angel faces smile, which we have loved long and lost *awhile*!"

There are timid, wistful, suspicious, wondering people all over the world asking: "What will be the next chapter? and the next? What will the next twenty-five years bring to us and to our children?"

Now all forward looking depends on Someone or something.

We Must Have a Basis of Dependence.

What are the bases today? They should be examined and tested.

First: There is self-confidence. A nation says "By the strength I have done it." My own might and my own skill have gotten me the foremost place among the nations of the earth. This is the terrible peril in our American life today. Despite a few shortages—the aftermath of war—we have plenty on our tables and gold in the hills and inflated money flowing. I wonder if the so-called shortages are not less a war aftermath than a money-grabbing selfishness! Be that as it may, listen to what Oliver Goldsmith said in his *Deserted Village*—"Ill fares the land where wealth accumulates and men decay." Are we degenerating into "a nation with a muckrake"? The self-confident man says: I can take care of myself. I am strong. I am insured. I have "much goods laid up for many years. Soul take thine ease." Observe the self-confident man. He never sees himself enfeebled and infirm. But the stealthy day comes when his faculties are failing. The "seer and yellow leaf" has come. He is slowing up. His days are filled with despondent surprises.

There are white ants, they say, in Africa that eat out the heart of the strongest pillars and supports of the houses there, until one day they collapse in tragic revelation. Ah! I tell you the man who is self-confident is in for a *rude awakening.*

Happy is the man whose trust is elsewhere, who can watch the failure of the structure calmly and say: "If the earthly house of this tabernacle is dissolved I have a building—a house not made with hands eternal in the Heavens."

Second: There is *luck*—a foundation on which many people base their life. It is surprising how many people take chances. The winning number! The winning horse! The winning greyhound! A favorable turn of events! Like Dickens' character, "always waiting for something to turn up." The strain of speculation and expectation! The man who trusts to luck is fishing with an empty hook. Joseph is spoken of in the Bible as "a lucky fellow." I'll tell you what Joseph's luck was. He believed in God. He obeyed His commandments. He kept his life pure and true and good. That was his *good luck!*

A third basis: *Material Possessions.* I have already mentioned this in my reference to self-confidence. In a more intimate individual sense let me remind our readers of the word of the Master: "A man's life consisteth not in the abundance of the things that he possesseth." Yet we hug the delusion that if only we can amass some wealth *we are secure.* Nay, said Jesus . . . "We may be pathetically insecure." The Young Ruler had great possessions, but he missed the more abundant life. What a man *is* is immeasurably more important than what a man *has.* There may be all the heaven of distance between the verb *to be,* and the verb *to have.* The man who is "rich toward God" is rich indeed.

Another basis of dependence is our *Power.* These be thy gods, O Israel. Self, luck, material possessions, power. These be *thy* gods, O America. Political power, scientific power, mechanical power, chemical power, atomic power! These be *thy* gods, O America! And instead of increasing the peace of the world, they are deepening the divisive anxieties. In peace conferences recently we have had a strange and ominous adxmixture of sweet dreams and bitter wranglings. All because the *first base* is ignored: "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Oh! it is good to turn to these men and women of the Bible who find their anchorage not in things but in Communion—not in a fool's paradise but in a presence. When life asks these people, "What next? and next?" faith answers, "All things work together for good to them that love God." Above all I call your thought to Jesus Christ our Lord whose story of religion is the most beautiful on this earth. When life asked Him what next? he would say, "Even so, Father, for so it seemeth good in Thy sight." The central pivotal principle of his religion was His confidence in the Father Everlasting. His mind was stayed, settled, centered in God the Father Almighty. "This is my Father's world," He would say. Always, everywhere, the next certain thing was the *presence and goodness of the Father.*

What Next, You Ask?

"One of the light of God's own Presence; o'er His ransomed people shed; chasing far the gloom and terror, brightening all the path we tread. One the object of our journey, one the faith which never tires, one the earnest looking forward, one the hope our God inspires."

The happiest people on earth are to the welfare of others. "To do a those who have contributed something good act every day is sure to keep the grumps away." The man who fashioned this homely rhyme told the truth, even though he might have framed it in a more pleasant fashion.—*Harvey Holleman.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Autumn is one of the most beautiful seasons of the year. There are so many trees of different colors and they are really beautiful, too. Also, the weather this fall has been so warm and pleasant.

The farmers have put in good time getting the crops gathered. Gathering corn has been all the go for the last week at the orphanage. The orphanage has raised some of the prettiest ears of corn this year we have ever grown on our farm. The writer was in the field where they were running the corn picker the other day, and the corn looked so pretty we picked four ears and brought them to the office. The four ears weighed five and one-half pounds, and the longest ear measured twelve inches in length. We planted eighteen acres in alfalfa this fall. The warm rains have made it grow rapidly, and we got a perfect stand. The alfalfa is really beautiful to look at—so green and pretty. The oats we sowed this fall are beautiful, too, and their greenness makes the landscape so pretty from the orphanage grounds.

The Christian Orphanage has a beautiful farm, and one that is showing results from proper cultivation. The fall of the year is not only the time we gather the crops, and to return thanks for all the blessings the good Lord has blessed us with, but, the *Thanksgiving* season is here, when we are given an opportunity to show our appreciation by giving to others. Giving to those who are most unable to help themselves; giving to help the orphaned and widows-in-distress, and to help to relieve their situation; giving to help these little fellows have a chance to make a useful man or woman of themselves, as the case may be. Can you see nearly one hundred little children in the Christian Orphanage? They are about as helpless as the man who fell among thieves and was left half dead in the road. One man came along, looked at him and passed on. Soon, another man came along and he, too, passed on the other side. Finally, a good Samaritan happened to come that way, and he, too, saw the man, but he did not pass on. He had pity on him; got off his beast, wrapped his wounds, poured oil and wine on them, helped him to the inn, and paid for his care there.

At this Thanksgiving season we want you to be like the good Samaritan. God has blessed you richly this year. "Freely ye have received, freely give." Remember the beautiful little children at the Christian Orphanage with a substantial check through your church if you like, or mail a check direct to the Christian Orphanage. Give as the Lord has prospered you.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 7, 1946.

Amount brought forward		$8,868.01
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
New Hope	$ 40.77	
Pleasant Union	32.10	
		72.87
Eastern Va. Conference:		
Liberty Spring	$ 1.00	
Mt. Carmel	12.80	
		13.80
N. C. & Va. Conference:		
Apple's Chapel	$ 23.28	
Burlington	62.01	
Durham	26.27	
Haw River	9.56	
Mt. Zion	3.50	
Salem Chapel	22.50	
		146.62
Western N. C. Conference:		
Hank's Chapel	$ 20.54	
Needham's Grove	28.00	
Pleasant Union	6.60	
Union Grove	25.00	
		80.14
Va. Valley Conference:		
Winchester		13.12
Total from churches for the week		$ 326.55
Total from churches for the year		$9,194.56

PILGRIM FELLOWSHIP.

(Continued from page 11.)

In September our meeting was a farewell party for those who were leaving for college. We appropriated $10.00 for the Carroll County Mission work. The treasurer reported having a balance of $31.00 at the completion of our year's work in religious education. We collected $19.50 from the calendar bags.

Fourteen new members were added to the society during the year. All the Pilgrim Fellowship meetings were well attended and enjoyed by all members of the society.

We are proud to say that at the end of this year, all our projects have been completed. This could not have been done without the guidance of Christ. We look forward to the coming year with this thought in mind.

We will try to improve our Christian lives, bring others nearer to Christ, and by these things we can do a large part in securing world peace.

PHYLLIS BRINKLEY,
REBECCA MANN,
Reporters.

TAKE MY LOVE AND LIFE.

[The following article was written and delivered by Miss Helen Jackson, a member of our Winston-Salem Church, a member and secretary of the Pilgrim Fellowship of that church, and an honor roll student at Reynold's High School in Winston-Salem. The address was given at Lexington, N. C., at the meeting of the Youth Fellowship of the Evangelical and Reformed Churches of that district. The afternoon program was divided into three parts: "Take My Talent and Time," "Take my Silver and Gold," and "Take My Love and Self." The last part was discussed by the Winston-Salem young people. Miss Helen Jackson gave the following address that I pass on to you in full. Editor.]

The Christian fellowship of the church is the only fellowship which makes it possible for us to have the joy and strength gained through sharing. Through our Christian commitment and our loyalty to the church, we find those things without which life would be impossible.

Your church gives to you an indispensable ministry through its great Christian fellowship and through the personal ministry of its pastor and other members of the staff, and it is the obligation and opportunity to each of us to claim them for ourselves. Moreover, it is our individual obligation and opportunity to demonstrate the sincerity of our Christian commitment through an unwavering loyalty to the church—through sincere and devoted Christian living, through faithful attendance at the service of the church, through the faithful performance of every responsibility assigned to us by the church or any of its auxiliary organizations, through being an ambassador of goodwill for the church and the Christian community, and through faithful and regular contributions of money for the support of the work of the church, both at home and abroad; in others, let us be good stewards.

The steward becomes a partner with God, first only in the material things, but soon also in spiritual things. His life becomes multiplied in usefulness. As he goes about his daily tasks, his stewardship is working somewhere each of the twenty-four hours. He is now a world citizen of the Christian community, leavening the life of his community, the nation and the world with the leaven of the Kingdom of God.

The steward becomes a joyful giver. He now has an account which is no longer his, but God's. He weighs each appeal carefully. He follows the gift with his interest and prayer, for he has become the agent of God's property and power to bless man.

He becomes a pioneer in the worthy church of tomorrow, "a man whose

The Christian Sun

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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heart is open to God's future." He builds the new world upon the promises of God for man.

Christian stewardship is the stewardship of love. God owns us because He created us and sustains our lives. God owns us because Christ died to redeem us and save us from the destruction of all which makes life precious. This kindles our devotion until in return we would give whatever Christ desires. Stewardship is based on the rights of God. It is transfigured by the spontaneity and eagerness of a great love.

Love God with all your mind, because your mind, like all the rest of you, belongs to Him; and it is not right that you should give Him only a part to Whom belongs the whole. Give your intelligence to God.

Before starting on your life's work, decide what you are hoping to accomplish, and then plan the methods by which you are to work. In so doing you will follow the example of the world's wisest man, and will be ready to give yourself fully to the cause you espouse. Allegiance to the Christ will lead you constantly towards the fullest and the best.

As we get closer to our Master, we learn to face squarely our share of hard knocks. We ask no special favors. We lose the childish notion that life is meant to supply ease, comfort, and convenience for us. "We can take it."

To each of us comes the call to give up something if we are to be truly Christian. It may come to you in a small way, so insignificant that it may seem possible to ignore it and still be Christian. Each test presents a decision to be made. If you obey the call to follow the Master's will in these seemingly small matters, you will be ready to answer His call when it comes to crucial moments.

It is quite apparent that those who give themselves to the Master's will are to become the children of God, for they have entered into God's own work and are sharing with the Father in the great creative purpose of establishing love and brotherhood.

What a challenge this is in today's chaotic world, a world not only where nation wars against nation, but where class is arrayed against class, and race against race! To that world we are called to bring love and reconciliation. It is little wonder that Jesus knew the peacemakers to be children of God!

Jesus has taught us and now He has commissioned us. We are to accept the commission. Our lamps are trimmed and ready. We will let our light shine before men, and all will know by our humble spirits and steadfast service to the right that we are His worthy disciples. We go from here to send out the light of life into the darkness of a world that hates and fights and barters. We will hold high Him who is "the way, the truth, and the life," and will give forth the brightness of Him that is reflected in us. We have heard. We have believed. We have made our decision. We go forth to serve!

THE NUREMBURG VERDICTS.

By Rev. W. C. Kernan.

Americans who are interested in preserving in this country a free society based on Christian principles, will profitably read the verdicts of the International Military Tribunal against the Nazis convicted at the Nuremberg trials.

It is well known that the Hitlerites built their following on a malicious propaganda campaign against the Jews. But what is often overlooked is that their anti-Semitism was inseparable from their hatred of humanity. They began by attacking the Jews—then Protestants and Catholics. They ended by attacking the whole human race.

The verdicts in the Nuremberg trials are rich with evidence to prove this point. Herman Goering: "director of slave labor programs and creator of the oppressive program against the *Jews and other races at home and abroad.*" Wilhelm Frick: "largely responsible for the legislation which suppressed *trade unions, the church, and the Jews.*" Fritz Sauckel: "deportation for slave labor of more than 5,000,000 human beings." Martin Bormann: "devoted much of his time to *persecution of the churches and of the Jews.*" Julius Streicher: "infected the German mind with the virus of anti-Semitism . . . *incited the German people to active persecution.*"

These men were all anti-Semitic. They were all likewise anti-human. The two always go together. Never was the truth more clearly seen that anti-Semitism is a particularly vicious form of human depravity and that whoever persecutes Jews is on the road which leads to the persecution of everybody and the end of freedom for everybody.

From what we know about the tortuous course that Nazism followed in its attack on humanity and freedom, it becomes the inescapable duty of every loyal Christian to stamp out anti-Semitism in the United States—and to waste no time about it.

JOHN E. CORBETT.

(Continued from page 6.)

all the enterprises and institutions of his denomination, faithfully patronaging Elon College and contributing to its needs, loyally subscribing to his church in its efforts toward the larger work of the denomination, faithfully reading The Christian Sun for more than a half century, and giving many subscriptions to others, that they might read it as well.

His funeral which was conducted by his pastor, Rev. H. E. Crutchfield, Dr. Frank H. Lewis, a former pastor, and the writer, was attended by a large gathering of loved ones, neighbors, and friends. May God's blessings be upon his bereft family.

John G. Truitt.

Personal Stewardship

Every man, woman and child is accountable to God for himself, herself and itself. Stewardship is the Christian life in action. It has to do with all of life. Tithing is only a part of Stewardship. The giving of the tithe is an acknowledgment of God's ownership and of our Stewardship. I am glad the Southern Convention Committee on Stewardship has decided to remind our people of the value of this Christian grace.

There is nothing that will deepen the spiritual life of our people any more than a study and practice of Christian Stewardship. Each person has a life to live, and the most important thing he can do is to live his life in harmony with the will of God.

I shall have to give an account of my thoughts, time and talents to God. My life and all that I have belongs to God. I have no right to spend my thoughts selfishly, foolishly and hurtfully. My power of thought belongs to God and should be so acknowledged. My time belongs to God—I would have no time but for him. From the creation He has decreed one seventh of all time for himself as essential to man's good. Experience has always proven that man's body requires it. Wisdom says give God his time. If I am honest with myself I will do it. My powers, ability and talents belong to God. I have no right to bury them. I have only a short stay this side the portal to use them. I had better take into consideration partnership with God, for it is to him I must give an account. If I am honest with my God, my neighbor, and myself, life is sweeter, conscience clearer, and the heart happier. What a joy to be a Christian steward.

Ben Joe Earp.

* * * * *

I think it is time that we who have faith in our Lord should give more thought to how we spend our money. "Wherefore do ye spend money for that which is not bread . . ."—Isaiah 55:2. By my own experience I can testify that this is true. Before I accepted Christ as my Saviour, I was spending about twenty-five per cent of my money for things that did neither me nor my family any good. I am sure that it did not help make the community in which I lived any more Christ-like. I remember that I often needed part of that twenty-five per cent to help run my home.

After I accepted Christ and united with the Church, I started tithing as it is taught in the Bible. The Lord opened my eyes, and showed me that I had been robbing Him, and spending money for that which is not bread.

T. D. Sutton.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, NOVEMBER 14, 1946. NUMBER 45.

Believe It or Not
IT'S IN THE BIBLE

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches of Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early Church were largely questions of missionaries' procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.

—William Adams Brown.
—Selected from the Way Magazine.

NEWS AND VIEWS

The sailing date of the *Marine Lynx*, on which the Jacksons plan to leave, has been postponed until November 29.

Your attention is called to a twelve-page full-color feature on The Ten Commandments in the November issue of *Coronet*.

The Eastern Virginia Christian Missionary Association will meet at Newport News on Tuesday, December 3 at 4:30 P. M.

Revs. R. E. Brittle and R. L. House appear on the program of the Eastern Virginia Ministers which will be held Monday in Suffolk.

Dr. J. H. Dollar, chairman of the Convention Board of Christian Education, announces a meeting of the Board on Thursday, November 21 at Elon College.

Mrs. John D. DeAlba, a member of the Newport News Church for many years, was buried on Saturday, November 9. The funeral was conducted by Rev. R. L. House, a former pastor.

Dr. Robert J. McCragen who succeeded Dr. Fosdick at Riverside Church in New York City described the vocation of the Church in his inaugural sermon as follows: The public worship of God, the fostering of Christian character, the remaking of human nature, the Christianizing of social institutions, the building up of a universal church."

A Protestant Festival of Faith was held in the Cathedral at Washington, D. C., on October 27. The observance, sponsored by the Washington Federation of Churches, commemorated the birth of the Reformation in Europe 429 years ago. Dr. Alfred W. Hurst, pastor of the Cleveland Park Church in Washington, was one of the six clergymen who participated in the service. More than 2,000 persons attended the service.

HIGH POINT.

The High Point First Congregational Christian Church, under the leadership of our fine pastor, Rev. G. C. Crutchfield, has just completed a very successful year. All church apportionments have been paid in full and our new heating system is now being completed. We have had a good attendance and an increase in membership. We all hope that the coming year will lead to a stronger church and more effective service in the name of Christ.

MRS. DEWEY CATES.

THE GENERAL ASSEMBLY OF THE UNITED NATIONS.

The General Assembly of the United Nations is now in session in Flushing Meadow Park, New York. A Greeting of Welcome was addressed to the officers and delegates of the General Assembly by the Executive Committee of the Federal Council. The Greeting of Welcome said:

> The meeting of the General Assembly of the United Nations on American soil is an honor appreciated by our people. The General Assembly is a significant world forum, through which the moral conscience of the peoples can make itself felt, and at which cooperative endeavors to advance the welfare of all mankind can be promoted. The Federal Council of the Churches of Christ in America is mindful of the high responsibilities placed upon this gathering and upon the United States as permanent host.
>
> In behalf of our churches, we join in extending a cordial welcome to the officers and delegates of the General Assembly. We hope that their stay may be pleasant, despite temporary post-war inconveniences. We hope that they may come to know our people and will visit some of our churches, where a hospitable reception awaits them.
>
> Above all, we pray that God, the Ruler of men and nations, may so guide and bless their deliberations that the peoples may be led to undertake those curative and creative tasks of reconstruction, through which new international fellowship may be achieved and the perils of our common insecurity may be allayed. We assure them that prayers of intercession to this end will be offered in the churches of Christ throughout the session of the General Assembly.

A Service of Christian Witness and Intercession to which the delegates of the General Assembly are invited will be held in the Riverside Church, New York City, Sunday afternoon, November 10. This servic, to which the general public is also invited, is being held under the joint auspices of the American Committee for the World Council of Churches, the Federal Council of the Churches of Christ in America and the Protestant Council of the City of New York.

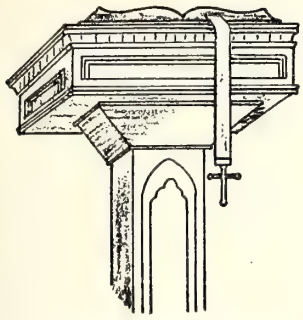
Doubt indulged soon becomes doubt realized.—*F. R. Havergal.*

MEN, MILLIONS AND MISSIONS.

Sunday, November 17, is Men and Missions Sunday. Statistically-minded men should appreciate the significance of a study made by Dr. Walter W. Van Kirk. He states that "In the area which includes India, Southeast Asia, China and Japan, there resides about one-half the population of the world—a billion people. What these people do, what they think, their patterns of culture, their philosophy, their religion, will help determine the future course of history. "What," he asks, "are Christians of the West doing to share their ecclesiastical treasure for the spiritual enrichment of these one billion people?" Here is the answer: "In 1938 each American Christian having membership in twenty-two major denominations spent $11 on himself, whereas the total Protestant investment of the West for the spiritual redemption of an area containing half of the world's population stood at less than two cents for each of the persons resident there." Dr. Van Kirk, a student of world affairs, goes on to say, "Does anybody suppose that the world can be conquered for Christ on that basis? On the basis of the record it must be concluded that the people of our churches are just tinkering at their task on the world front. Their five-and-ten-cent conception of conquest in the name of Christ is not only seriously handicapping the progress of the Christian movement among the nations—it is also raising questions in the public mind as to the adequacy of the Christian enterprise. When Christians affirm that the secret of an ordered universe, with peace and justice for all is within their keeping, and when, in order to implement this affirmation, they individually contribute each year less than the non-Christian pays for admission to a horse race, it is not surprising that our secular society should regard the claims of the Christian community with a mixture of astonishment and downright cynicism." These stern words should lay heavily upon our Christian conscience, and move us to do works meet for repentance.

R. L. H.

The experiences of this war have proven that people can become overnight the victims of unscrupulous groups or cliques who successfully seize the reins of power only because the citizens are not alert, or because they are indifferent to the patently destructive influences of the selfish and the ambitious.—*Nelson A. Rockefeller.*



A SACRED MISSION.

(ACTS 8:26-39.)

A Sermon

By Rev. Richard L. Jackson.

The Book of Acts is one of the favorite books of missionaries because it gives so many experiences of the first missionaries, Paul, the Apostles and others. In our scripture today we read where the word of an angel came to Phillip saying, "Arise and go to the South." I heard one of my professors say once that by actual count, nine out of every ten times an angel appeared to anyone in the Bible, the holy messenger said, "Arise, get up, get going." So Phillip arose and traveled to the South. There he saw a Eunuch, a very influential official in the Ethiopian court, reading in the scriptures of the Book of Isaiah. Phillip asked him, "Do you understand what you are reading?" "How can I understand," said the Eunuch, "if there is no one to guide me." So Phillip sat down beside him and explained the scripture to him, pointing out how Jesus Christ was the fulfilment of the prophesy he was reading.

There are three things about this account which I would like to call to your attention. The first is the *sense of urgency.* When the angel spoke to him, Phillip arose at once to go. Suppose he had waited. Suppose he had said, "I'm too tired now, Lord, give me a day of rest first." Then he probably would have missed seeing the Eunuch and the opportunity would have been gone, perhaps forever.

The second thing to notice is that in this experience, *Phillip was an agent of God.* He was God's tool. God was already at work in the heart and mind of the Eunuch. The Ethiopian was already reading the scripture when Phillip saw him. Phillip simply completed God's work.

In the third place, this story *reveals the way in which God works—slowly, deliberately, but surely in the lives of individual men.* It may seem to us to be rather an insignificant event for Phillip to have to walk many miles just to save one man's soul, but let us remember, in the eyes of God it is no small thing. God has been saving souls one at a time for centuries—it is His way.

As we prepare to go to China, it seems to me that I detect the same truths to be present in our going as we noted in this experience of long ago.

I feel very strongly that there is also an urgency about our going to China. Like Phillip of old, we have been called to go forth and serve. We have often thought, if only we could stay here until things calm down a bit over there—until the Civil War is over and the currency is stabilized. But we dare not wait. We have been told by those who know China that everything there is fluid now. The old order is changing. The youth of China are throwing over the ancestor worship and superstition of the past, and along with it are going the high ethical and moral standards of Confucius. A vacuum is being created—but it will not remain a vacuum long. Communism and materialism are bidding for the allegiance of the Chinese. This is a critical time in Chinese history. James Russell Lowell once wrote:

> Once to every man and nation
> Comes the moment to decide
> In the strife of truth and falsehood
> For the good or evil side.

The time for China's decision is at hand. Which way will China go? The next few months, the next few years will tell. That is why America must send missionaries *now*—to win that land for Christ. If we fail now, we may not have the same chance again in a thousand years. That is why we must leave important work here that needs doing. There is an urgency about China which calls for immediate action.

It was a revelation to us last year to study the history of Japan in modern times. Within a period of less than one hundred years, a feudalistic Japan became a modern industrial nation. They copied all the scientific achievements of the West, including our factory system and our methods of warfare. But the Japanese did not sufficiently copy our religious and social ideals. As a result, little children were forced to work from twelve to fifteen hours per day in the factory, women were exploited and became slaves to the system. Finally, Japan's leaders embarked on a program of imperialistic expansion which eventually led to her defeat. Japan, with industry and science, but without Christ, became a dangerous and deadly foe.

This same thing can happen to China unless we who are Christians open our eyes and get to work. China will soon become industrialized. The Chinese government is sending hundreds of young men and women to this country to study our industry, our scientific way of life. But it is urgent also that we give to China Jesus Christ, who teaches men how to use the science for human welfare, rather than for personal or national aggrandisement.

The discovery of the atomic bomb also gives urgency to the present hour.. I need to say little about that except to repeat a statement made by Dr. Laubach, for many years missionary to the Far East. He believes that if there is another war, it will come out of Asia. But, as professor of Physics, Dr. Richard Hutton of Haverford College points out in a recent article, the real problem of today is not the atom, but the man. If the spirit of Christ, the spirit of love rules in the hearts of men, we need have no fear of the bomb. The need of the world today is to fill the hearts of men everywhere with the love of Christ. It is an urgent task.

Secondly, we also need to remember as we go to China, whose we are, and who has sent us. We believe we are going, as Phillip of old, because God has called us and appointed us. We are going to China to His work. Even now He is preparing the way for us. Here is an example. When we were visiting the Storrs last week, they read us a letter from Foochow. A small group of Chinese Christians, all from Shaowu originally, held a meeting to discuss what they could do to help the new missionaries when they came. Several of them volunteered to go up to Shaowu with us to help us. One young man began to study for the ministry. Another volunteered to help as administrative assistant in the hospital. God is already at work in Shaowu, and we must learn to follow where he has opened the way.

Because the task is God's and because we are simply His agents, I have no fear about the possible outcome of the work except wherein we ourselves fail to do his will. No matter how bad we find things in China, no matter what discouragements we may encounter, we will need to remind ourselves over and over again that God is not dead, and as long as He lives things will never be hopeless. As long as we continue to do His will, we can trust him to the uttermost.

Dr. Walter Judd tells the story when he was in Shaowu of the com-

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The C. M. A. is a "second mile" organization in the hearts of many members and churches of the Eastern Virginia Conference. The joy and help of doing something above and beyond the required quotas is the very spirit of the C. M. A. and as much good fellowship is found in the sessions of the C. M. A. as in any organization of our church. Some very worthwhile work is done by it.

We build few enough churches already as it is. The Christian Missionary Association of the Eastern Virginia Conference has helped to build most of those. In the printed records of the organization for thirty-three years ago I read: "The plea presented by Col. J. E. West at Conference was most effective and received hearty response, twenty new memberships were received." Churches being helped by the C. M. A. in that year were: Newport News, Winchester, and First, Portsmouth; this year, 1946, those churches paid into our benevolences thousands of dollars. The next year, 1914, the following churches were helped: Rosemont, Old Zion, Winchester, Newport News and First, Portsmouth. The next year the C. M. A. voted to open a mission at Hopewell as soon as additional funds were available. In 1916 total received into the C. M. A. was $1,446.26, and a goal of a minimum of $2,000 was set for the following year. Dr. I. W. Johnson was president in 1919 and the dues collected amounted to $1,996.05, thus the goal was nearly reached. By the same token we should be raising $5,000.00 and find a real joy and enthusiasm in doing so.

Twenty-six years ago—and only that few years ago—I read the following from the C. M. A. minutes: "In harmony with the action of this association of last year, we recommend the appropriation of $600.00 to the building of Third Church (Christian Temple), and we further recommend that support be continued until the sum of $10,000.00 has been appropriated." And they did it. And the Christian Temple has returned thousands of missionary dollars to the Church since then.

And how about this one? This item is quoted from the minutes of the 1921 session which was held in the South Norfolk Church: "Ocean View: The sum of $300.00, *being a freewill offering* at the present meeting, as the regular funds did not enable the Association to make appropriation from money in the treasury." It was a layman that stood up and challenged those present to make this additional freewill offering, Col. J. E. West. He contributed $10.00, and his brother, C. D. West, contributed $25.00; A. M. Johnson, $25.00; Mrs. Herbert Harrell, $25.00; E. T. Holland, $10.00; J. W. Manning, $10.00; R. C. Norfleet, A. L. Jolly, R. B. Odom, E. W. Smith, T. E. Brickhouse, each contributed $10.00 above their dues, just as the others mentioned, did. And the women put into this extra offering also—Mrs. I. W. Johnson, Mrs. J. E. Harrell, Mrs. J. W. Roberts and organizations and ministers built the special offering up to $300.00. Ocean View is now Bay View and doing a good work and coming to be a great church.

My space is up—but the point to this letter is: Let us make way for the challenging of our laymen and laywomen to doing joyously a larger service in establishing and helping new churches. They will do it if we show them the need.

JOHN G. TRUITT.

A LETTER FROM G. D. HUNT.

Wadley, Alabama,
October 10, 1946.

Dear CHRISTIAN SUN:

It has been quite a while since I have had a message in the church paper, so I am sending this short letter, which I hope will be a blessing to those who read it. I have been a reader of THE CHRISTIAN SUN for about sixty years. My father and mother were subscribers for some time before I had a home of my own. For fifty-seven years I have been trying to preach, and have been taking the paper all these years.

I am now finishing out a term of fifty years of pastoral service for Beulah Christian Church, and have been unanimously called to serve another year. I have, during my career as a minister, served as pastor for almost all the churches in Alabama, and quite a few in Georgia. I served Antioch and New Churches twenty-five years each in succession. I am now acting pastor for Wadley and Beulah.

I am now seventy-seven years old—fifty-seven of these years have been spent in the ministry of my church. I wish I might have the privilege of taking every person to whom I have preached by the hand and give them a "hearty God bless you," but that pleasure will be reserved for us in heaven.

But I am anxious for the success and fellowship of our Christian brotherhood to continue and prosper.

Our annual conference will meet next week at New Hope in Chambers County, Alabama, and I am expecting to see a large number of my friends and former parishoners if I should be able to attend. I am enjoying the religion of my Lord in a richer way as I get older, and the reality of it is more comforting than ever.

I look with interest upon every forward movement of the church, and pray for its prosperity.

I trust that my brethren and friends will think of me kindly. I shall appreciate a word from any of you who may have time to write.

Yours in love,
G. D. HUNT.

MINISTERIAL RECRUITS.

Our Conference sessions are in progress. We were never more conscious of the need of more ministerial recruits. Some of our churches have been without pastoral supply all the year. Of course we know what that means. The churches are asking for a solution. I suppose every pastor has an idea of the plans of his young people. Some of them are interested but feel the urge to the ministry is as that of any other call. Some seek avocations other than the ministry, because this is the line of least resistance. There is no criticism to those who yield, for it is the opinion of the leading churchmen that one should not preach if he can keep from it. The call to preach is of God. The urge to other positions is of man. The preacher is an ambassador, an envoy, a propitiator between God and man. He has the call of God and his qualification. The urge to business is to serve a fellowman. The preparation, in both instances should be the very best attainable. I would that more of our young people could see and understand the unlimited opportunity there is in the Gospel ministry. I once believed that God would hear the prayer, "Send more laborers into the vineyard." I believe it now. God's arm is not shortened that he can not help.

E. M. CARTER.

When bad men conspire, let good men combine.—*Theodore Roosevelt.*

News of Elon College

By President L. E. Smith.

OUR COLLEGE—ITS ENDOWMENT AND ITS FUTURE.

Elon's endowment will determine its future. Are you interested in your college? Is your church interested in its college? It will take more than words to prove interest. It will take more than past history and good intentions expressed for some future date to strengthen your college. These are hollow and meaningless in the face of present emergencies, unless they are secured by definite commitments.

We have come to the day when cash is required. We need $28,000 for additional endowment that we may meet without question the requirements of the Southern Association of Colleges and Secondary Schools for complete accreditation. You want your college to be accredited. But are you willing to do what you can, your share, to see that this wish is realized? Are you willing and will you endeavor to lead your church to do its full share? Elon College is in the hands of our church, ministers and laymen. What shall we do about it? Surely, no one, or no church will be idly by and nurses his own problems. To be sure we have many things that content to let others do while he sits we should do for ourselves, for our local church. Debts are to be paid; money is to be raised for improvements and for a future building program. All of us have such obligations and services, but all of these will not relieve you of your obligations to your college. You may do something tomorrow, but tomorrow may be too late. The need is today. The compulsion is upon us. Delay may be disastrous. The standards must be met now. We didn't set the standards. The Association did.

"I can't put up the money needed. If I could, I would. My church, the Southern Convention and individuals in my church are able. The best thing I know to do is to bring the college's needs to my church, to your local church, and lay them on the church's heart and on your heart, and leave them there until in love and generosity, the needs are met. They are on your heart, on your church's altar. You can't ignore them. You can't evade them. You can't cast them off. They are with you when you lie down in the evening time, with you when you rise up in the morning, when you sit down for breakfast, and when you go about your task whatever that task may be. Your college is with you and is saying to you and your church: 'You helped to conceive me. You helped to bring me into being. You helped to create my needs. If you don't help to meet my needs, they must go unmet. I have no one else to whom I may turn. Please don't forsake me but help me meet my needs that I in turn may help you to meet your needs. You may be able to get along without me, but I can't get along without you. May I hear from you? December 1 is the dead-line.' "

The following churches have contributed as follows since October 24, when an appeal was made for the raising of $40,000 in cash. Has your church sent a cash contribution? If not, won't you please see that it does not later than December 1.

Montincello (Individuals) ...$	15.00
Bethlehem (Dispt.) (Individual)	10.00
Christian Temple (Individuals)	320.00
Richmond, First (Individual)	50.00
South Norfolk Church	800.00
Pleasant Grove Church	51.25
Elon College Church	640.00
Cypress Chapel Church	250.00
Suffolk Church	100.00
Total .....$	2,236.25

A total of $11,000 has been pledged for the above purpose since October 24 by individuals whose churches, with the exception of one, have all met their voluntary apportionments for the Staley - Atkinson - Newman Fund in full.

APPORTIONMENT GIVING.

Our Sunday schools and churches have done wonderfully well this week. Again the Eastern Virginia Conference goes considerably over the top in its apportionment giving for the college. This is a fine record. The churches and Sunday schools of other conferences have done well. Splendid! The total amount contributed to the college to date on conference apportionments is $9,638.09. This leaves us less than $3,000 short of the total apportionments with two of our conferences yet to be heard from, other than contributions made during the year. If these two conferences would raise their apportionments in full and one of them should go beyond the apportionments, as did the Eastern Virginia Conference, we would reach the full amount of $12,500. Let's do it for one time in our lives, and give our college the support that it should have. We are greateful indeed for these contributions.

Churches.

Previously reported	$7,075.88
Eastern N. C. Conference:	
Mt. Auburn	16.53
Mt. Carmel	2.84
Eastern Va. Conference:	
Antioch	70.00
Barrett's	15.00
Centerville	8.00
Cypress Chapel	68.77
Damascus	60.00
Eure	90.00
Hopewell	5.00
Liberty Spring	7.00
New Lebanon	25.00
Norfolk, Bay View	30.00
Christian Temple	590.00
Rosemont	50.00
South Norfolk	240.00
Spring Hill	6.05
Suffolk	700.12
Wakefield	50.00
Waverly	128.97
N. C. & Va. Conference:	
Apple's Chapel	26.84
Hines Chapel	71.58
Union (N. C.)	80.00
Western N. C. Conference:	
Bennett	15.00
Big Oak	17.18
Brown's Chapel	11.00
Ether	7.00
High Point, First	20.00
Pleasant Cross	14.00
Pleasant Grove	18.58
Smithwood	25.00
Sophia	25.00
Spoon's Chapel	19.75
Sunday Schools.	
N. C. & Va. Conference:	
Berea	15.00
Elon College	4.00
Liberty	27.00
Western N. C. Conference:	
Spoon's Chapel	2.00
Total	$2,562.21
Grand total	$9,638.09

Two contrary laws stand today opposed: one a law of blood and death, which, inventing daily new means of combat, obliges the nations to be ever prepared for battle; the other a law of peace, of labor of salvation, which strives to deliver man from the scourages which assail him. One looks only for violent conquest; the other for the relief of suffering humanity. The one would sacrifice hundreds of thousands of lives to the ambition of a single individual; the other places a single human life above all victories. The law of which we are the instruments essays even in the midst of carnage to heal the wounds caused by the law of war.—*Louis Pasteur (at the opening of Pasteur Institute in Paris).*

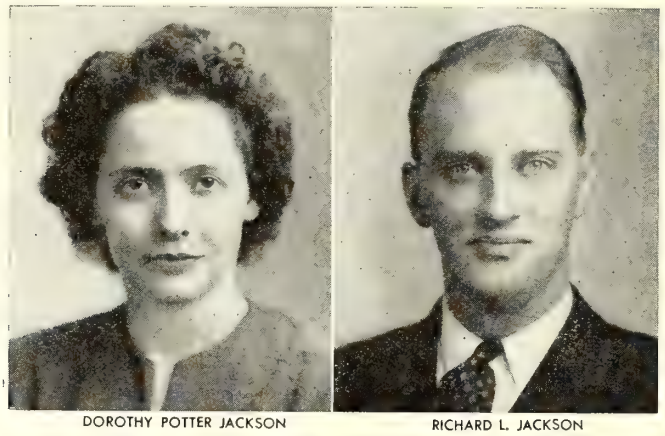
Missions
The World for Christ

A LETTER FROM THE JACKSONS.

American Board Mission,
Shaowu, Fukien, China,
November 1, 1946.

Dear Friends:

On the eve of our departure for China, we send you our warmest greetings. As you can guess, our decision to go to China was not an easy one, but now that it is made, we are looking forward to a great and glorious adventure, and we are thrilled with the opportunity which is ours to preach Christ and to serve in His name in a land where the need is so great.



DOROTHY POTTER JACKSON RICHARD L. JACKSON

As the sailing date draws near, we are ever aware of the ties which bind us with you, our friends at home. We hope you will feel, as do we, that we are your representatives in China. We pray that our friendship with you in the years ahead will not diminish, but will grow as we share together His work—you, here; we, in China. We are very much aware of the great needs of this country; and we pray that by God's power and by the work of consecrated Christians like yourself, America may be strengthened from within, and may exert a Christian influence among the nations.

Our present plans call for our sailing from San Francisco on November 15, providing the shipping strike is over by that time. After about two weeks on the peaceful (we hope) Pacific, we will arrive at Shanghai. Then we will look around for a Chinese coastwise vessel to take us to Foochow. From Foochow, we will take a small boat (up the Min River 250 miles) to Shaowu, our new home. We have already received word that the Chinese there are looking for us, and are working hard getting things ready for the new missionaries. It is a comfort to know that we will find some good friends awaiting us.

As you can well imagine, the uncertainties of the times, the civil strife in China, our own inadequacies loom large before us, but we have faith that the God who called us will help and strengthen us for the task that is ahead.

We should like very much to hear from you. Our address is above. Remember, also, we have a date to see you again in 1952. It is our wish that you may receive much happiness in the years ahead, and that your life may bring joy and blessing to others as well.

Sincerely,
Richard & Dorothy Jackson.

LETTER FROM THE PHILIPPINE ISLANDS.

Davao Mission Hospital,
Davao City, P. I.

Dear Friends:

From my window as I write I see Walter Tong and Doctora Sexon on the hospital grounds, probably making plans for the new hospital which we hope to help them build to replace the one destroyed by the war. Calling in the makeshift wards I have met the patients, some with malaria, some with tuberculosis, others with injuries, one mother with her sixteenth child. How I admire Doctora Sexon who ran this hospital in her own home during Japanese occupation, without fear or favor. She weighs eighty-five pounds, but what a mighty soul in that little body!

Over the far mountains and valleys of this tropical Mindanao Walter Tong seems omnipotent, omniscient and omnipresent. We have just returned from five days in the far provinces, bouncing over war-wrecked roads in the jeep, fording seven rivers where bridges were blasted. Walter knew every village, was welcomed in the humblest nipa hut, put me in touch with every pastor and church along the way. We found the people rebuilding their churches and chapels before their homes were finished.

(Continued on page 13.)

MISSIONARY OFFERINGS.

NOVEMBER 1-7, 1946.

Sunday Schools.

Berea—N. C. & Va.	$ 24.00
Elon—N. C. & Va.	7.98
Ether—W. N. C.	5.47
Hanks CMhapel—W. N. CM.	11.61
Ingram—N. C. & Va.	6.00
Wake Chapel—E. N. C.	12.98
Total	$ 78.32

Churches and Individuals.

Barrett's—E. Va.	5.00
Bennett—W. N. C.	2.43
Big Oak—W. N. C.	40.00
Brown's Chapel—W. N. C.	28.00
Centerville—E. Va.	6.00
Christian Temple—E. Va.	500.00
Cyprus Chapel—E. Va.	36.16
Damascus—E. N. C.	7.00
Damascus—E. Va.	45.00
Elm Avenue—E. Va.	2.98
Eure—E. Va.	55.00
Hanks Chapel—W. N. C.	13.23
Hopewell—E. Va.	20.00
Liberty—W. N. C.	50.00
Mt. Carmel—E. N. C.	12.00
Mt. Lebanon—E. Va.	7.00
New Ceter—W. N. C.	28.00
Oak Grove—E. Va.	40.00
Pleasant Cross—W. N. C.	40.00
Pleasant Grove—W. N. C.	50.00
Sophia—W. N. C.	20.00
South Norfolk—E. Va.	170.00
Spring Hill—E. Va.	1.85
Suffolk—E. Va.	450.00
Spoon's Chapel—W. N. C.	4.00
Union—N. C. & Va.	35.00
Wakefield—E. Va.	44.00
Waverly—E. Va.	98.00
Total	$1,810.65

Woman's Board S. C. C.

Mrs. W. V. Leathers, Treasurer, Woman's Board S. C. C.	$3,096.02

Shaowu Special.

Woman's Board S. C. C. (Thank Offering)	$ 116.95
Total for period Nov. 1-7	$5,101.94
Previously acknowledged	2,290.95
Total since Sept. 1, 1946	$7,392.89

Respectfully submitted,
Wm. T. Scott,
Superintendent.

CHURCH WOMEN AT WORK

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

WRITE IN YEAR BOOKS.

On pages six and nine of your Year Books you will find blanks to be filled in with the names of the officers of the Eastern Virginia and North Carolina Conferences. These had not been elected when the Year Book was mimeographed. Now is the time to fill in the blanks:

EASTERN VIRGINIA OFFICERS.

President—Mrs. John G. Truitt, Box 364, Suffolk, Va.

First Vice President and Superintendent of Friendly Service—Mrs. W. T. Harrell, Route 1, Suffolk, Va.

Second Vice President—Mrs. R. T. Bradford, Route 2, Suffolk, Va.

Secretary—Mrs. L. W. Stagg, 400 W. 34th Street, Norfolk 8, Va.

Treasurer — Mrs. W. B. Williams, 1253 24th Street, Newport News, Va.

Superintendent of Spiritual Life—Mrs. I. W. Johnson, Suffolk, Va.

Superintendent of Life Memberships and Memorials—Mrs. C. O. Byrd, Franklin, Va.

Superintendent of Literature — Mrs. J. F. Morgan, 1042 W. 35th Street, Norfolk 8, Va.

Superintendent of Young People—Mrs. J. C. Lynch, Route 1, Suffolk, Va.

Assisstant Superintendent of Young People—Miss Julia Anne Matthews, Route 1, Portsmouth, Va.

Superintendent of Children—Mrs. E. H. Stephenson, 309½ S. Main Street, Suffolk, Va.

Superintendent of Cradle Roll—Mrs. A. J. Holland, Holland, Va.

NORTH CAROLINA OFFICERS.

President—Mrs. F. C. Lester, 840 Sunset Avenue, Asheboro, N. C.

First Vice President and Superintendent of Life Memberships and Memorials—Mrs. R. M. Cline, Route 5, Sanford, N. C.

Second Vice President and Superintendent of Friendly Service—Mrs. B. M. Newman, Route 1, Henderson, N. C.

Secretary—Mrs. W. W. Tate, 402 N. Cedar Street, Greensboro, N. C.

Treasurer—Miss Susie D. Allen, 612 W. Lane Street, Raleigh, N. C.

Superintendent of Spiritual Life—Mrs. W. W. Hall, Route 3, Burlington, N. C.

Superintendent of Literature—Mrs. W. T. Scott, Elon College, N. C.

Superintendent of Interdenominational Cooperation—Mrs. B. W. Fields, 3 Ellington Street, Reidsville, N. C.

Superintendent of Family Life—Mrs. D. M. Estes, 104 W. Club Blvd., Durham, N. C.

Superintendent of Young People—Mrs. W. M. Stevens, 401 Church Street, Burlington, N. C.

Superintendent of Children—Mrs. A. P. Robinson, Jr., King Charles Rd., Raleigh, N. C.

Superintendent of Cradle Roll—Mrs. K. D. Register, Route 2, Burlington, N. C.

PLEASANT RIDGE, GUILFORD COUNTY.

The Woman's Missionary Society of Pleasant Ridge Christian Church has had a very prosperous year. With Mrs. J. Wright Pegram, president, we have paid all apportionments. Our thank offering for the mission work in China was $30.00; $5.00 to the C. M. A.; Second Mile Birthday, $4.00. We are giving a life membership to Mrs. L. C. Huffine. Clothing has been sent to the European relief and Carroll County. An Easter box was sent to the orphanage at Elon College and a migrant box was also sent. We observed World Day of Prayer in Greensboro with other societies. Our study books were taught by members of the Society. We have bought flowers, sent cards and visited the sick and shut-ins.

Most all of our members take the *Missionary Herald* and THE CHRISTIAN SUN. Our society is small in numbers, but we enjoy our work very much and hope to do more this year. We want to thank our pastor, Dr. W. E. Wisseman and Mrs. Wisseman for their help.

MRS. CALLIE HUFFINE.

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HINES CHAPEL.

We have had another very successful year. The programs, general interest and spirit have been all one could anticipate.

At Easter the society sponsored a special program at the church. A substantial offering for Elon orphanage was received. Gifts of clothing were also forwarded to the orphanage. Gifts to the work in Carroll County have been sent, while the shut-ins have been remembered with flowers and cards.

Rev. W. M. Stevens taught *These Moving Times* to an appreciative audience. The Monticello group shared in this wonderful experience.

At our annual business meeting, Mrs. R. W. Isleley after having successfully served as president of the local society for many years, tendered her resignation, which was reluctantly accepted. We are fortunate in securing Mrs. Turner E. Smith as president for the new year.

Our members are very cooperative in attending the spring rally and other meetings which tend to promote general interest of missions. Good program material interestingly presented has meant much in creating general interest. The presence and interest of our pastor, Rev. Mack V. Welch and Mrs. Welch has added much to each meeting.

The society is sponsoring a religious library at the church for use by the young people and children.

The annual social this year is to be an old-fashioned picnic with the families of the members as guests.

We covet your prayers that Hines Chapel may ever look to our Heavenly Father and do His will, that others may see our good works and shall unite their efforts with ours in establishing Christ's Kingdom on earth.

VERA GERRINGER,
Reporter.

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HAPPY HOME.

All the regularly scheduled meetings of the Happy Home Missionary Society have been held.

In November the thank offering was given to Shaowu Mission.

Mrs. W. J. Andes of Winston-Salem gave a review of our foreign study book, *Daughter of Africa.*

World Day of Prayer was observed with Mt. Carmel, a neighboring Methodist Church, participating.

In June a special offering was given to Carroll County Mission, and a box of clothing to our orphanage at Elon College.

In July, our seventh anniversary was observed with a candlelight service and special offering.

Officers for the year were: Mrs. G. T. Lawrence, president; Miss Louise Sparks, vice-president; Miss Clarice Gunn, secretary; Mrs. G. D. Ellington, treasurer; Mrs. S. H. Hundley, program chairman.

MRS. WM. WARD.

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CONCORD.

The Missionary Society of Concord Church has completed another year's work. We have worked together in a genuine spirit of fellowship and hu-

(Continued on page 11.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

Those of you who live in North Carolina have been hearing a lot about good health recently, haven't you? Over your radios, at home and in school you are being told about North Carolina's good health program.

When the men and boys from our state started to enter the war, which has been won, it was found that forty-nine white men and seventy-one Negro men out of each hundred had such poor health that they had to be rejected!

This past week I went to an interesting group meeting for parents, teachers and friends of young children. Miss Elizabeth Lovell has been hired by the state to help in this program of better health for children spoke to us. She was most attractive; bright brown eyes, a winning smile which showed her well cared for teeth! She seemed so full of good health herself and so interested in her work! She is young, tall and slender.

Miss Lovell talked to us about the things that we can do to prevent poor health. She said that it was most important that we see that small children get the preventive shots for diphtheria, whooping cough and tetanus. That they be vaccinated for smallpox every five years. So many of our young children died of diphtheria this past year! These deaths could have been prevented if the parents of the children had seen to it that their little ones had been given the shots. Ask your mother if you have had these shots and if not ask her to let you get them.

I wish that you could have seen the pretty charts that she had made for "Foods!" She listed the food and then with color crayon in different shades she showed how that food built good eyes, bones, teeth, blood, muscle, etc. Sweet potatoes were much better in the diet for building all of these than white potatoes. Brown bread was much better than white. Turnip greens is one of the very best vegetables for growing children, she said. Liver is far better than meat-loaf. The chart for a bottle of coca cola showed that the body got only energy from it, or sugar. The chart for a glass of milk showed that all parts of your body received food.

You boys and girls can do so much to win good health for yourselves if you will just try. The next time you are tempted to buy a candy bar get an orange. It will help you to throw off the cold germs that come with winter. Instead of that bottled drink get a cone of ice cream or a glass of milk.

Another important habit is the "sleep habit." Be sure that you get those eight hours of sleep, even if you have to skip that movie!

Miss Lovell is visiting the schools in and around Asheville right now. The boys and girls are keenly interested in the facts that she is giving them.

I am so glad that our state is doing this for our children! I hate to see children ill who might so easily be well and happy. So get to work for good health, all of you! See what good backing you can give your parents, doctors, health officers and Governor. You children in Virginia and other states who read this had better keep on taking care of yourselves or you will wake up to find that we in North Carolina have a better record than yours some day!

"I DON'T TELL THEM MUCH."

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

I remarked to little Richard, who will be six in another month, "You will have a lot of interesting things to tell Daddy and Mother when you get home."

He replied, "I don't tell them much." That was all, but what a story it told!

Why was it there was no urge to confide in his parents? What was lacking in the family make-up to produce such a declaration from a little child? He had lived so short a time; yet he knew that he did not tell much.

It is difficult to picture a child coming home to happy relationships, after an absence, without the spontaneous prattle about what he has done, seen, or heard. And it is rather pitiful—is it not?—when a child does not want to confide his experiences to those who should be his nearest and dearest?

What do we do, we mothers, to create a desire for confidences? Do we not keep "togetherness" the keynote of the life in the home? We do things together. We discuss our plans together. We meet all sorts of experiences together. Any adventure should be enriched by relating it to one's family. We do not laugh *at*, but *with* each one in the home. Humor always has its place; we share our thoughts and deeds and aspirations; we make family life a happy bond through this wonderful "togetherness."

It is very important to allow children to help around the home—in the garden, in the kitchen work, in the general housework. I have never known Richard's mother to permit or to encourage his helping in any way. I have occasionally heard him say, "Let me help, Mother," but without any result, and his father never wants to give him either time or attention. Once in a while Richard is given a cloth and allowed to polish the car, but he never does it his father's way, and the experience usually ends by Richard being sent crying into the house. Yet neither Father nor Mother intend to create the wrong influence.

This gives rise to further thought. Why must children always do things Father's or Mother's way? Can confidences be given when nagging is constant? "Don't dig the garden that way," scolds a parent, "I want it done my way. My way is best." Probably his way *is* best, but Johnny or Susan should have a chance to grow and develop in their own child-like way. They should experience the joys of helping, of being kind, of doing things not only *with* others but *for* others—in their own way. Of course, suggestions will be needed, but not the kind that insist, "My way is the only way; therefore, if you can't do it my way, go and do something else!"

Parents are always privileged to make their home life what they wish it to be. Every home is touched by many kinds of influences; yet it is our job—out of the good influences, and in spite of the bad, to create something as nearly perfect as we can according to the light that is ours.

If we do not encourage our children to tell of their good times, their school experiences, and their problems—and let us remember that our children have problems, not as heavy to carry as ours, but in proportion to their limitations—they will, without doubt, finally assume the attitude, "I don't tell them much!"

BETHLEHEM CRADLE ROLL.

Report from the Cradle Roll of Bethlehem Christian Church: number members on roll, 28; members who attended Cradle Roll Rally, 21; total offering from mite boxes, $43.68.

MRS. POLLIE B. PILAND.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

mility to serve our fellowman. Although we are small in number and haven't done big things we feel that through our fellowship and efforts there has been a spiritual growth in our church and community.

We have had very good attendance for eleven meetings. Two new members have been received. No member has been lost by death this year.

World Day of Prayer was observed jointly with other churches, Union Ridge Auxiliary being the hostess.

We served as hostess to Mt. Zion and Bethel Societies for one book review given by our pastor, Rev. W. W. Snyder. A picnic supper was enjoyed by all. Mt. Zion invited the groups to meet with them for the other book review. Such meetings as these help our three churches feel more like one.

We have remembered the shut-ins and our boys and girls in the orphanage with cards, flowers and clothes.

We are giving $100.00 to the building fund of our church.

We are looking forward to a more successful year as we follow the leadership of our new officers.

Mrs. H. P. Terrell,
Retiring President.

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WINDSOR.

The Missionary Society of the Windsor Christian Church, Windsor, Va., has had a very interesting year. Our Bible study, *Concurring Witnesses*, conducted by Mrs. J. M. Raby, has been one of our highlights. Much time and study was given to this.

Mrs. J. C. Griffin and Miss Violet Griffin made printed year books for each member of the society. These books contained the work planned for the year, program committee for each month, officers, members of each circle, and our song.

Our thank offering service was participated in by both young people's and women's societies at which time $32.12 was contributed. The amount was equally divided between the two societies.

We observed the World Day of Prayer with the other three churches on the charge.

World Community Day was observed with the other two churches in town.

Our foreign book was taught by Rev. Ammonds, the Presbyterian minister from Zuni, Va.

A box was sent to Rev. Allan Gleason to help with his mountain work. A check from the Missionary Society and the Sunday School was also sent him to help install electric lights in the church.

We conducted Sunday school two Sundays during the year, devoting one Sunday to foreign, and one to home mission work.

In August we had an outdoor supper, inviting the young ladies missionary aid society. After this Rev. H. E. Crutchfield gave a most interesting review of our home study book.

We expect to meet all of our requirements for the year and with the help of our Heavenly Father to continue to go forward in his work.

Mrs. C. E. Fulgham.

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OAKLAND.

The Woman's Auxiliary of Oakland Christian Church is closing what we believe to be one of our most helpful years of service.

Particularly is this so when we think of having had a part in the celebration of the 48th year of service of our pastor, Dr. I. W. Johnson. Not only was it an opportunity to praise his loyalty and unselfish service to our church and community, but it also gave us the privilege of again paying tribute to the women who in the past labored with him to lay the foundation for the work we do today.

As we view the present world situation we are concerned more because of the collapse of character than because of any other one thing. A good deal of the blame for this situation is being placed on the women. And the cry goes out for women like those who were last at the Cross and first at the Tomb. Perhaps there is much truth in the criticism. One thing we know, that if women are true to the ideals of the Woman's Missionary Societies, they accept the challenge to higher life and Christian idealism.

A Year Book, in which programs and place of meetings were given, has been most helpful. We recommend that for each society.

Our home and foreign study books were used and found to be full of information that is needed. When we learn conditions and circumstances it always helps us to know that we can pray for these people and the missionaries who serve them. As we learned of the service and sacrifice of such men as David Livingston and Albert Sweitzer we say, "God give us men for our day." The Bible study on *Concurring Witnesses* was given monthly by our leader, Mrs. Newman, and we were impressed as to the value of witnessing.

We observed World Day of Prayer and gave an offering; joined in Greek relief; thank offering; gave to Fancy Gap; raised more than apportionment and three life memberships.

May we look forward to an even better year in 1947.

Mrs. P. D. Howell,
Secretary.

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LYNCHBURG.

Our Society in Lynchburg has just completed a wonderful year.

We have held eleven program meetings with good programs and well-planned devotionals. Mrs. S. R. Gay is our devotional leader.

We had our thank offering program at the church with a good attendance and offering.

For our November meeting we were very fortunate in having Miss Laura D. Ward of Foochow, China, to speak to us of her work. This was enjoyed by all present.

We had a fine Christmas program in our Society. We had a Christmas tree surrounded by Pollyanna gifts for all.

In January, Rev. J. Howard Smith began our review on our home mission book, *These Moving Times.*

We sent baby clothes for the children of Europe.

We held our birthday party. A social was enjoyed by all, and afterwards our birthday cake was cut. Our offering was good at this meeting.

We observed World Day of Prayer with the other churches in the city.

Thirteen attended our spring rally.

Our society presented Mrs. S. R. Gay (Mrs. Beatrice Mason Gay) a life membership for her faithfulness.

Our foreign mission book, *Cross Over Africa*, was reviewed by Dr. J. J. Rives, pastor of Court Street Methodist Church in our city. Dr. Rives is an uncle of our Dorothy Jackson.

Mrs. W. T. Dunn, in charge of our Cradle Roll, held a fine meeting in which the children had charge of the program.

We have secured five new subscriptions to The Christian Sun.

We sent money to Carroll County, our mountain work. This was part of our friendly service.

This year, also, we are securing a memorial for Mrs. Henry Sampkin Brooks.

We have had a good year in Lynchburg, but we are planning to better for the coming year.

Mrs. Floyd H. Dunn,
Secretary.

I never saw a city or village yet whose miseries were not in proportion to the number of its public houses.—*Oliver Goldsmith.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PAUL IN ATHENS AND CORINTH.

Lesson VIII—November 24, 1946

Memory Selection: *For other foundation can no man lay than that which is laid, which is Jesus Christ.* —I Cor. 3:11.

Lesson: Acts 17:22-28a; 18; I Cor. 1:22-31; 3:1-15; 15.

Devotional Readings Psalm 8.

In Athens.

Athens was one of the intellectual and cultural centers of Greece. Paul believed the gospel was for all men, for poor man and for philosopher, for rich and for poor. When he left Berea he therefore went on to Athens. While he waited for Silas and Timothy his heart was stirred within him as he saw the city wholly given to idolatry. Here was a man who cared, and cared tremendously. It grieved his heart to see men giving themselves to idolatry, prostituting themselves to the worship of false gods. Here was a great city, cultured, the seat of higher education, but given over to the worship of false gods. One suspects that there are not enough of us who belong to what might be called "the fellowship of those who care." It does not seem to make much difference to many people what the children and the young people and the older people of a community or city do. It does not seem to disturb us if they do go to the devil. And this is certainly true as concerning our compassion for the people who do not have the gospel of Christ, if our gifts to missions are any index of our concern for those who worship idols instead of the living God. A care, a compassion, is what more of us need. Only the love of Christ will constrain us.

Doing Something About It.

Paul could not keep silent. Daily, both in the synagogue and in the market place, i. e., the city commons where folks gathered to discuss things, he disputed with both Jews and Gentiles about the matter. It is not enough to care; we ought to care enough to do something about it.

Paul's Sermon in Athens.

Several interesting facts are to be noted about Paul's sermon on Mar's Hill. First of all he started where the folks were, he made sure he had a "point of contact." As he had gone about the city he had seen one statue or idol which had been dedicated to "The Unknown God." (These Athenians did not want to run the risk of offending one of the deities by leaving him out of the scheme of things, so they had one altar to "The Unknown God.") That phrase immediately would arouse their interest and would command their attention. It was a splendid "point of contact." It helps a preacher or a teacher or a speaker if he can "begin where the folks are" if he can talk a common language, if he can make a point of contact. Paul did not take a bit of Scripture for a text, at least, on this occasion. Like Jesus he often found sermons in things and incidents as well as in formal texts. An altar to an "Unknown God" furnished a text for one of the best sermons we have on record.

Paul's sermons undoubtedly did not always follow the same pattern. He adapted his message to his hearers. It is interesting to note, however, the outline of his sermon on Mar's Hill. It can be given only in barest outline.

God is Creator. "God that made the world and all things therein." In the beginning God created the heaven and the earth and all things that are therein.

God is Spirit. "Seeing that he is Lord of heaven and earth, and dwelleth not in temples made with hands. Jesus gave this same emphasis. God is Spirit and they that worship Him must worship Him in spirit and in truth. "Neither is worshipped with men's hands," said Paul. He is not like unto gold or silver or stone, graven by art and man's device.

God is Father of all, the human race is one. "And hath made of one blood all nations of men for to dwell on the face of the earth." That was not pleasant doctrine for the Greeks who looked upon other men as barbarians, or to the Jews who looked upon all other men as heathens or pagans. It is not pleasant doctrine to many people today with their spirit of exclusiveness and theories of white supremacy." But it is true, not only according to the Scriptures but according to science. I wanted to know whether it was true or not so I went into the laboratory of an efficient hospital in my city and asked the technician if it were true that there was no difference in human blood and she told me it was true. No scientist can tell the color or the racial origin of the man from whom blood is taken. God hath literally made of one blood all nations of men. . . .

God wants men to enjoy fellowship with Him. "That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us." But more than that God seeks us even if we do not seek Him.

God is patient. "And the times of this ignorance God winked at." It was a dramatic way of saying that God was patient and long-suffering with his people. He made allowance for their immaturity, He did not deal with them after their sins.

God commands repentance. "But now commandeth all men everywhere to repent." Except a man repent and believe he cannot see or enter the Kingdom of Heaven or God. Repentance, i. e., a change of of mind, Jesus and Paul both said that that was the initial step into the Kingdom of God.

God will bring judgment. Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." God is long-suffering, his mills grind slowly, but ultimately men and nations are brought to judgment. It is appointed unto all men once to die and after that the judgment.

God has set His seal upon the Lord Jesus Christ. "By that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead. The resurrection was crucial in God's plan. God thus set his seal of approval on Christ by raising him from the dead. Easter is not based on a myth, it is not a pretty fairy-tale, or a legend of nature. It is a solid stubborn fact of history on which a man may rest his faith and base his hope.

The sermon did not have much visible results. Only a few folks received the message. And of them only two "clave unto him" whose names we know. But eventually there was a church in Athens and it probably sprang up from the seed which Paul sowed that day. God's word does not return unto him void.

At Corinth.

Too much space has been used in discussing Paul's work in Athens, and there is no space for an account of his work in Corinth. But it makes good reading, and readers of these Notes are referred to the account in Acts for the story of how this man, going into a great city with fear and trembling, preached Christ and Him crucified, and working by day and preaching by night, wrought greatly for his Master.

A SACRED MISSION.

(Continued from page 5.)

munist advance on the city. Someone told them that Dr. Judd was an Englishman and they were anxious to kill all Englishmen. They got hold of him and took him down to the river-bank to shoot him. He protested the best that he could that he was not British—that he was an American—but they didn't believe him. He offered to get his passport, but they wouldn't let him leave. As they led him, he was talking at full speed, but but it didn't do any good.

In about three minutes a farmer appeared—one whom Dr. Judd had healed in the hospital some weeks before. He heard Dr. Judd yelling: "I am an American." Now this farmer didn't have any idea where America was—he had probably never been more than ten miles from home in his entire life; but if Dr. Judd said he was from America, that was enough for him. He got down on his knees and hit his head on a stone until the blood came out. He grabbed some of the soldiers' legs and held on. They hit him with the butts of their rifles and even made an effort to bayonet him, but that didn't make any difference. He delayed things long enough for a crowd to gather. The magistrate was summoned who told the communists that Dr. Judd was an American, so Dr. Judd's life was saved for greater usefulness. God is working in China and if we are faithful to Him, in doing His will, we need not fear even death itself—He cares for His own.

Finally, as we go out to China, I hope we shall learn with Phillip the patience of God. How wonderful it would be if we could get the whole two million people together in North Fukien Province and then by preaching one sermon, win them all for Christ and the Christian way of life. But we are not fooled. It will not be as easy as that because God doesn't work that way. He works slowly, patiently, with one person at a time. One of the early missionaries to China labored ten years before he had a single convert. How impatient, how discouraged he must have been.

There is a Chinese proverb hundreds of years old which reads, "Yi nyan jug gu, shr hyan jung, bai nyan shuren." "If you are going to plan for one year, plant grain, if you are going to plan for one hundred years, plant men." In China, as in America, that is the only place to begin—with men, one by one, who will dedicate their lives and hearts to Christ and to His way of life.

God's slow but certain way of working can best be seen in Nature in the tiny seed. Stanley Jones in a recent article reminds us that in the end, the seed is the most powerful thing on earth. An atheist inscribed on his tombstone, "This tomb, sealed for eternity, must never be opened." A seed fell into a crack and the whole tomb became a mass of tumbled ruins around the base of a growing tree. The Gospel of Christ is a seed. It has fallen into the crannies of pagan systems and they now lie in ruins.

When sometimes we get impatient and discouraged because the Kingdom of God, the new world does not come in quickly, when we see the corruption and selfishness of men in high and low places, we do well to remind ourselves of the patience of Almighty God. Here is a paragraph, written by an unknown author. You may have heard it before, it is a favorite of mine.

> "Here was a man who was born in an obscure village, the child of a peasant women. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his feet inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself. While still a young man, the tide of popular opinion turned against him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property he had on earth—and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend."

That's the record. Who could have believed in his time that in this humble man God was revealing Himself to men. Today we can see that He has influenced human life more than all the armies, the navies, the politicians, the teachers who ever lived. God works slowly, patiently—sometimes in ways we cannot understand, but surely. We mortals must learn His patience and we must learn to work as He does—with men, one by one.

May I close with this story: During World War I, a Roman Catholic chaplain went out under fire to minister to a soldier who lay dying on No-man's land. "Father," said the boy, "I do not belong to your church." "No," said the chaplain, "you may not belong to my church, but you belong to my God, and I have come to bring you spiritual comfort." The people of China, all of them belong to the same God we worship. We go to minister in His name.

And so, as we go to China, I hope you will feel with us the urgency which prompts us to go at this critical time. I hope you will feel also that God is already working there and pray that we may have the consecration and the resignation to submit our wills to him. Finally, will you pray that we may have the grace to work even as God works, patiently, tirelessly, with God's children, one at a time, that His Kingdom may be brought to all the world.

LETTER FROM PHILIPPINES.

(Continued from page 8.)

Here are some quick judgments which may be qualified by later experience.

1. Although physically the Islands are a vast war ruin I hear everywhere the hammers of reconstruction, and the cheerful voices of a people who "have a mind to rebuild." But they need material and capital.

2. Religion means more than ever before because with broken families, lost homes, lost wealth, their faith is often the only treasure left.

3. In the villages the Church is the center of interest as it was in colonial New England, for there are no competing interests, no movie, radio or newspaper in these barriers. This gives us a larger chance to touch the inner life of the people.

4. Mindanao is the most fertile of the Islands and the least populated in proportion to potential production. Fruits, rice, hemp, cocoanuts, corn and sugar can be grown here in abundance. This is therefore the place to which many will move and our work must increase rather than decrease.

My first Sunday in Manila I preached at the Ellinwood Church where the Presbyterians center their work. My second Sunday I preached to a fine congregation in the little town of Pikit, Mindanao. They had eighty-one at Sunday school, with teachers who knew their Bible. It was as reverent a group as my own beloved Mount Vernon. I met a pastor with theirteen children who adopted two more orphans during the war. What a man, and what a mother!

I have been in careful conference with church leaders already and have several subjects for our concern at

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The writer had the pleasure of attending the Western North Carolina Conference last week. The conference was well attended; the spirit was fine; and we enjoyed the first day so much we attended the second day also.

We still have many applications to consider from day to day. Many of them are pathetic. A father came to see me while I was writing this letter. He had two little children he wanted to place in an institution. He and his wife have been separated for four years. The court placed the children in his care, because the mother was not a proper person to leave them in her care. We have so many appeals from broken homes. Sometime ago we had an appeal to take two little boys. Their mother has passed on to her eternal home, and the father deserted them and went to Texas. They had a very old grandmother who was far too old to undertake the responsibility of rearing them. A Superior Court judge came to see me in their behalf. We said to the judge, "Why not send for the father and make him support them?" He said, "I can send for him, bring him back, and put him on the road for non-support, but you would get nothing out of it." The child is the one who suffers. The soul of a child is precious in the sight of God, though it be orphaned, homeless, and dependent, He takes notice of it. He loved little children because He blessed them. Little children are so innocent, who can help but love them?

We had an urgent appeal sometime ago to take in two little six-year-old girls. Their mother died when they were six months old, and some of their people took them. They have been placed in several homes since their birth, until it became necessary to place them in an institution. The appeal was made to the Christian Orphanage. The father brought the little girls to see me and they were twins. They are perfect blonds with beautiful blue eyes. They are beautiful little children and just as sweet as they are pretty. So the orphanage now has twins in its care. We have been thinking what a nice project it would be for some Woman's Missionary Society to make it their project to take these two little girls to clothe. There would be only one restriction—we want to dress them alike. Who will undertake this project? It will be a joy to some society to do this. They are six years old, the same size and almost identical.

We have always looked to the good ladies of our churches to furnish chicken for Thanksgiving dinner. We hope this year will be no exception to this rule. Our children might have to eat turnip salad instead of chicken.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 14, 1946.

Sunday School Monthly Offerings.

Amount brought forward		$9,194.56
Eastern N. C. Conference:		
Bethel	$ 44.89	
Beulah	11.17	
Mt. Carmel	9.22	
		65.28
Eastern Va. Conference:		
Barrett's	$ 5.00	
Centerville	3.00	
New Lebanon	3.00	
Christian Temple	143.83	
Old Zion	10.00	
Portsmouth, Elm Avenue .	9.00	
Waverly	.25	
		170.08
N. C. & Va. Conference:		
Berea	$ 24.00	
Bethel	6.70	
Elon College	7.97	
Ivyram	6.26	
Mt. Zion	17.00	
Union (N. C.)	69.00	
Union (Va.)	20.00	
		150.93
Western N. C. Conference:		
Bennett	$ .06	
Brown's Chapel	4.00	
High Point, First	19.00	
New Center	40.57	
Pleasant Union	8.00	
Ramseur	21.45	
Spoon's Chapel	3.23	
		96.31
Total from churches for the week		$ 486.60
Total from churches for the year		$9,681.16

WESTERN N. C. CONFERENCE.

(Continued from page 3.)

men. The Committee recommended the ordination of Fred Register, senior at Elon College, upon the completion of his studies at Elon in the spring. Pending the adoption of the report Dr. L. E. Smith, president of Elon College, delivered an address on Christian Education. Dr. Smith emphasized the necessity of Christian education in a world which has turned secular. He declared that the Christian college must be preserved and strengthened if we are to stim the tide of paganism which threatens our nation and the world; that Elon College is our institution which is attempting to help in this direction. He stated that Elon is not only our school but that its faculty are our servants to the end that the young men and women of our homes may have informed minds and dedicated Christian lives. He called upon the churches to lend their assistance at this time when successful raising of the Staley-Atkinson-Newman Memorial for Christian Education will help insure Elon's admittance into membership of the Southern Association of Colleges. Elon will thus be strengthened in prestige and influence.

The closing session on Thursday afternoon began with the devotional service led by Fred Register, a senior class ministerial student at Elon College. The report of the Committee on Superannuation was presented by Rev. D. R. Moffit. Rev. W. T. Madren reported for the Sunday School and Pilgrim Fellowship Convention. Superintendent C. D. Johnston of the Christian Orphanage made his usual impressive appeal for the liberal support of the work being done by our church for our orphaned and dependent children. He asked for a liberal Thanksgiving Offering for the orphanage. The goal for this cause is $30,000 for the year in honor of Mr. Johnston's thirty years of faithful and efficient services as Orphanage Superintendent. The Western Conference churches were urged to give liberally to this goal.

The work of the Congregational Christian Committe for War Victims and Reconstruction was presented by Revs B. J. Earp, F. C. Lester, and Wm. T. Scott, and the conference voted to raise its share of the Convention's minimum goal of $7,000 for this important work of relieving the suffering of men, women and children in war-torn areas, and for the rebuilding of Christian communities devastated by war.

The Convention's "Over and Above" gift of $10,000 for the Shaowu Mission in China, and $10,000 for building new churches within the Convention was presented and by a resolution the conference recommended to the churches that they respond in liberality to these worthy causes.

The conference accepted the invitation of the Albemarle Church for the 1947 session to be held in that city.

Following the reports of the treasurer, and the special committees, the session was adjourned.

The terrible thing is not the possibility of death but the possibility that one's life may be thrown away by the folly or ill-timing of one's leaders. In this day, folly in education, folly in politics is the seed of death—death of millions, death of nations.—*Selected.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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In Memoriam

LIPFORD.

Mrs. Nannie Alverson Lipford died October 8 in Memorial Hospital, Danville, following an illness of two weeks. She had resided in Mayfield, N. C., for the past thirty years and was a member of Happy Home Church. She is survived by her husband, Doss L. Lipford of Mayfield, whom she married forty-seven years ago, and three daughters: Mrs. Floyd Evans and Mrs. B. C. Wingfield of Reidsville, N. C., and Miss Cora Lipford of Mayfield; five sons: Jouis, James, Emerson, Woodrow and Clifton. We, as a church extend our greatest sympathy to all the bereaved.

Rev. C. SHANNON MORGAN.

FARRELL.

Mrs. Annie Brown Farrell, wife of Hugh W. Farrell of near Pittsboro, died September 28, 1946, as a result of injuries sustained in an automobile accident. She is survived by her husband and nine children, one of whom is Rev. Earl Farrell, pastor of the Haw River Church; one sister and two brothers. She was a faithful member of Hank's Chapel Church. The funeral services were conducted September 30 at Hank's Chapel by Rev. R. E. Talley was was assisted by Revs. Mr. Gordon and Ernest Hancock. Interment took place in the church cemetery amid a beautiful floral tribute.

WM. T. SCOTT.

WOOD.

In loving memory of Mrs. B. Wood, whom God in His infinite wisdom, removed from our midst on September 27, 1946, we, the members of the Woman's Auxiliary of Oakland Christian Church, desire to express our devotion to her memory, and our appreciation of the life and labors of a very faithful and loyal member of our church, and its auxiliary bodies.

She was truly a good woman, a loving and loyal wife and mother, a true and faithful friend, a consistent Christian.

The very large gathering of relatives and friends in attendance at her burial attested the high esteem in which she was held.

A poem by John Chadwick appropriately expresses our feelings:

"It singeth low in every heart,
We hear it each and all—
A song of those who answer not,
However we may call.
They throng the silence of the breast,
We see them as of yore—
The kind, the brave, the true, the sweet,
Who walk with us no more.

" 'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joys of life,
They softened every frown.
But, oh, 'tis good to think of them,
When we are troubled sore;
Thanks be to God that such have been,
Tho' they are here no more.

"More home-like seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore;
What'er betides, thy love abides,
Our God, forever more."

Therefore, in recognition of the faithful and consistent life of our sister and coworker, we offer the following resolutions of respect to her memory:

1. That we humbly submit to God's will, giving thanks to Him for His gift of a useful life, devoted to the church, local and universal, and consecrated to the cause of Christ and His Kingdom, at home and abroad.

2. That we extend anew our sympathy to her family, praying that in their sorrow they may find the peace of God that passeth all understanding.

3. That we seek to emulate all that was finest and best in her life.

4. That a copy of these resolutions be sent to her family, a copy to "The Christian Sun' for publication, and a copy be entered on the records of the Auxiliary.

Mrs. OLIVER NEWMAN,
Mrs. J. ROLLIE GAYLE,
Committee.

LETTER FROM PHILIPPINES.

(Continued from page 13.)

home. I will save them for Boston in November.

Today a full delegation arrives from Manila and we will tour the work together before our planning conference in Manila in October. Soon I shall see Frank Woodward and James McKinley and the work near to their hearts.

The two-day flight from San Francisco to Manila now seems like an airy dream after coming down to earth in a jeep for a week. And the flight from Manila to Davao showed me the loveliest country I had ever seen; mountains, tumbling rivers, neat rice fields, green plantations, fishing outriggers, tiny villages set in the jungle.

This free country faces real problems since Independence, July 4, just as did our own United States in 1776. Control of rebels in Luzon, revival of hemp and cocoanut industries, wise renewal of schools and churches, a fair balance of import and export, all these are critical. And a Christian America can help now, when that help will count most for the Kingdom of Christ.

My gratitude to each of you who helped me come on this the farthest mission of my life.

Yours in Christ,
CARL HEATH KOPF.

Whoever claims a right for himself must respect the like right in another. Whoever wishes to assert his will as a member of a community must not only consent to obey the will of the community but bear his share in serving it. As he is to profit by the safety and prosperity the community provides, so he must seek its good and place his personal will at its disposal. Benefit and burden, power and responsibility go together.—*Lord Bryce.*

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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Why Christian Missions?

By DR. HOWELL D. DAVIES
Secretary, Congregational Christian Missions Council

1. Missions are a transforming power. The soldiers and sailors in the South Seas report this frequently and emphatically. A boy write, "Well, Mom, the missionaries have done absolutely marvelous work among the natives of these Islands." A service man in New Guinea wrote: "As far as I am concerned, every nickel ever spent on a missionary has been justified." A Navy officers wrote his pastor: "I don't believe anybody will come back from this war without being 100% for foreign missions." Our American service men in the Congo were so impressed with what they saw that they contributed 4,899 F. to the mission there. A corporal, not a church member, wrote his pastor how a handful of missionaries had risked their lives and sacrificed comforts and luxuries of home to teach Christianity to the savages of New Georgia. These natives saved numberless soldiers' lives. A corporal wrote: "As a token of my appreciation of the wonderful work these missionaries have done, I am enclosing a money order of $100 with the request that it be used for foreign missionary work. It is not a gift, rather—I consider it a debt of gratitude.

2. Missions are the true basis of world peace. As Congressman Walter Judd said, "Christianity is the only religion that gives an adequate ideology for cooperation between the peoples of the world."

3. Missions render a distinct service to the individuals reached with some 55,400 churches, 56,000 schools, 3,400 hospitals and dispensaries, over 100,000 teachers and 243,000 native and foreign workers. Through the international simplified method of "Each One, Teach One" of one missionary, Dr. Frank Laubach of the Philippines, millions of illiterates have now learned to read. Sir Arthur Mayhew, Director of Public Instruction in the Central Provinces of India. says: "The record of the life and personality of Jesus Christ has done more educationally for India than the whole of Western literature." So it is natural that the people of these other lands, rather than resenting the coming of missionaries, are begging for more of them. The sentiments of a native helped in a missionary hospital can easily be imagined.

4. Missions are succeeding. They steadily advance. Even the 168 German, Norwegian, Dutch, French and Finnish missions orphaned by being cut off from their supporting churches by the war, are all kept operating by extra gifts from America and Canada.

5. Missions build the universal Church, which is the true Church.

6. Missions are the will of God to accomplish His eternal purpose and to meet the needs of His less privileged and unreached children.—Courtesy, Laymen's Missionary Movement.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, NOVEMBER 21, 1946. NUMBER 46.

YOUR GIFTS WILL MAKE THESE CHILDREN HAPPY.

Do you want to know who we are? Yes, we are Children of the Church—your Church. We live at the Christian Orphanage at Elon College, and your gifts at Thanksgiving, and during the year, make it possible for Mr. Charles D. Johnston and his corps of assistants to make us a home just as near like the home we should have as is possible. Do not forget us this year, nor the others who live with us. There are One Hundred of us whom it will make you happy to help provide for.

NEWS AND VIEWS

Rev. Andrew P. Slabey spoke on "Democracy and the Slavs" at the Philadelphia Ethical Society on November 10.

Revs. D. D. Nash and A. P. Slabey of Hopewell and Disputanta exchanged pulpits on recent Sundays.

It is reported that the condition of Frank S. Lewis of Portsmouth who has been ill during recent weeks is improving.

A number of friends are sending *Bon Voyage* letters to Rev. and Mrs. R. L. Jackson in care of the *Marine Lynx*, San Francisco, Calif.

Supt. W. T. Scott will be the guest speaker at the Eastern Virginia Christian Missionary Association which meets Tuesday in Newport News.

NOTICE!

Rosemont Christian Church has a rather large supply of the old Christian Hymnary, many of them in very good condition, which we would like to pass on to some church which could use them to good advantage. They are usable as they contain many of the standard hymns of the church. We would be glad to give them to a church on condition that such a church would pay shipping charges.

H. S. HARDCASTLE,
Pastor.

3507 Bainbridge Ave.,
Norfolk 6, Virginia.

LYNCHBURG.

At the annual meeting of the First Congregational Christian Church voted to call G. W. (Bill) Wolford as supply pastor. Mr. Wolford is a senior at Lynchburg College and has been preaching at the church for several weeks. Plans were made to start immediately to build a parsonage on the lots adjoining the present church. Steps are being taken to make some repairs to the church and to install an oil furnace.

The church has been without a regular pastor since the resignation of Rev. J. Howard Smith on June 30, who resigned to enter Yale University.

The reports of work done during the last year show progress along every line—all conference apportionments were met in full and the church expects to go forward in the near future. Plans are in the making for a new church on the corner of Fort Avenue and Radcliffe and a building fund for this purpose is growing rapidly.

W. T. DUNN.

REPORT OF COMMITTEE ON SOCIAL ACTION.

The Committee brings to the attention of the conference three areas of human need which should be of special concern to the Christian conscience. Two of these lie close at home, the other concerns our wider Christian obligation. Let us begin with the latter.

Holy Scripture says, "If thine enemy hunger, feed him." Desperate, body-destroying hunger is still a nightmare of our late enemies, to whom the benefits of UNRRA have been denied. According to a recent eye-witness of integrity, German children, even in the American Zone, are in an extremely precarious stage of malnutrition. Most of them lost weight this summer despite a ration supplement from local gardens. Our observer says: "The relief authorities of our military government are desperately anxious to provide a supplemental meal through the schools to the children, but the present stream of shipments is pitifully inadequate for such a program." Unless more food can be shipped, and that very soon, multitudes of innocent children will perish before spring.

In the face of this pitiful plight of millions, we Americans are consuming our own food in unprecedented quantities. God must weep over a world in which some of his children complacently stuff while others slowly starve.

Fortunately, a remnant of American Christians are seeking to increase the present trickle of aid. To facilitate the collection of food and clothing, the major Protestant denominations have recently created a joint agency known as *Church World Service* including both a national office force and a field staff. A field director will soon begin work in North Carolina, in cooperation with the State Council of Churches. Information regarding local collecting centers may be had on application to Rev. Ernest J. Arnold, executive secretary of the Council of Churches, College Station, Durham, N. C.

We recommend that the conference endorse the program of *Church World Service*, that Superintendent Scott be requested to publicize its purpose and needs through THE CHRISTIAN SUN, and that every local church be urged to share in the movement to collect material supplies for the starving peoples abroad.

2. In the area of physical health, North Carolina is becoming conscience-stricken, and not without good reason. The war-time draft revealed the fact that almost every other male, on the average, could not qualify for military service because of physical defects. Every other state in the Union had a better record in this respect than North Carolina. Not only is this State the leader in the percentage of physically defective men of military age, but in the death-rate of infants, it is 39th in the Union.

This deplorable condition is due, in part, to a shortage of hospitals, nurses, and doctors. In number of hospital beds per thousand population, North Carolina is 42nd in the Nation; and in number of physicians per thousand, 45th. Another casual factor in North Carolina's poor health record is the poverty of our people, many of whom are unable to meet medical costs.

In 1945 the State Legislature enacted a six-point program designed to remedy these medical shortages. A Medical Care Commission was appointed by the Governor to implement the program, and a North Carolina Good Health Association has been organized to interpret and promote it.

In proclaiming November 10 as "Good Health Sunday," Governor Cherry frankly recognized that "North Carolina's number one need at this time" is "more abundant good health." Furthermore, he took the position that "an adequate medical examination and care should be provided for all the children of the state irrespective of the ability of their parents to provide this, a fair chance at health for a youth being no less sacred than the right of a child to obtain an education."

This better-health movement is being led by the ablest doctors and laymen of North Carolina. Its success or failure will have incalculable consequences for the younger generation. This movement is moral and spiritual as well as physical, and therefore the churches have every reason to help rally mass support behind it. So concerned was Jesus for physical wholeness that if one considers the

(Continued on page 11.)

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent.*

NORTH CAROLINA AND VIRGINIA CONFERENCE.

"All for Christ" was the theme of the 121st annual session of the North Carolina and Virginia Conference held at the historic Union Church at Union Ridge near Burlington, November 12-13. President Joe A. French and the officers of the conference are to be commended for the strong program and constructive planning of the session.

The session opened Tuesday, the 12th, at 10:00 A. M., with prayer by the host pastor, Rev. Kenneth D. Register. The roll call by Secretary Stanley C. Harrell showed the majority of churches and pastors present. The report of the Historian, Dr. C. E. Newman, noted that Union Church had been in the midst of our developing Southern Convention and its institutions.

The latter part of the first morning session took the theme, "All for Christ in Missions." The report on Foreign Missions was presented by Rev. W. J. Andes, an address was given by Miss Louise Meebold, guest missionary speaker just returned from China. Miss Meebold used for her subject, "Christ for China." Superintendent and Mrs. Wm. T. Scott called attention to the early sailing of Rev. and Mrs. Richard L. Jackson to become our ambassadors of Christ to Shaowu. Rev. Frederick B. Eutsler, pastor of the United Church, Raleigh, presented the appeal for support of the Congregational Christian Committee for War Victims and Reconstruction, using for his subject, "Our Suffering and Needy World." Attention was called to the goal of $7,000 per year for the churches of the Southern Convention for the relief of suffering peoples of war-torn areas of Europe and Asia and the reconstruction of Christian communities destroyed by war. The conference took an opportunity to make a gift to the Milk Fund of the C. M. V. R. by filling two milk bottles at the banquet tables prepared by the devoted women of Union Church. A total of $143.53 was collected—which means that 2,870 glasses of milk for the hungry children of the world were provided.

This first session of the conference was appropriately closed by the presentation of an appeal for dedication of "Self and Talent for Christ," by Rev. W. Millard Stevens. More than 150 people signed membership cards in the "Fellowship of Stewards Through Self and Service," being sponsored by the Stewardship Commission of the Southern Convention.

Tuesday afternoon's session theme was "All for Christ in Evangelism." Following a comprehensive report of the Committee on Evangelism by Rev. M. A. Pollard, Dr. John G. Truitt, Suffolk, Va., addressed the Conference on "The Spirit of Christ in Evangelism." The Home Mission report followed by the Chairman, Rev. W. M. Stevens, and Superintendent Scott spoke on "New Members and New Churches for Christ." The session of the Conference Missionary Association was presided over by Mr. Stevens. It was voted to launch two church extension projects in the Burlington area immediately, and membership dues in the Association were collected.

The report of the work of the North Carolina Council of Churches was presented by Mrs. W. E. Wisseman, and Executive Secretary Ernest J. Arnold addressed the conference. The report of the Committee on Social Action was presented by Dr. H. Shelton Smith.

At the night session the Union Church choir supported the worship service led by Rev. Kenneth D. Register, and the conference sermon was delivered by Rev. John Peeler, pastor of St. Mark's Evangelical and Reformed Church, near Elon College. Dr. L. E. Smith conducted the Communion Service, which concluded the program.

The Wednesday sessions began at 9:30 A. M. with worship and prayer service led by Clyde L. Fields, ministerial student at Elon College, and Licentiate L. P. Rippy. Rev. D. J. Bowden introduced the theme of the morning, "All for Christ in Education" with the report of the Committee on Christian Education. President L. E. Smith presented the report on Elon College. Mrs. Wm. T. Scott and Rev. W. Millard Stevens spoke on the urgency of completing the Staley - Atkinson - Newman Memorial Foundation for Christian Education. Superintendent Charles D. Johnston reported on the Christian Orphanage and requested the delegates and pastors to support the Thanksgiving Offering. The goal of the Orphanage this year is $30,000. Mr. Johnston stated that a liberal Thanksgiving offering would be needed to reach the goal. The printed report of the Committee on Religious Literature was presented in the absence of Mrs. F. C. Lester, and Miss Elizabeth Chicoine, Field Director in Christian Education and Young People's Work, presented literature which is available. The report of the Committee on the Ministry was presented by Dr. S. C. Harrell, chairman. Dr. Harrell addressed the conference briefly on the urgent need for recruiting candidates for the Christian ministry. He asked pertinently, "May not the present shortage of ministers be properly laid at the door of our homes and churches?" He challenged the homes and churches

(Continued on page 15.)

FALL DATES TO REMEMBER AND ACTIVITIES WHICH WILL STRENGTHEN THE CAUSE OF CHRIST.

November 28—Thanksgiving Day. Make Thanksgiving Sunday and Thanksgiving Day times of special gratitude. Remember in prayer and gift those less fortunate. Receive the *Annual Thanksgiving Offering for the Christian Orphanage.* Secure special envelopes from Mr. C. D. Johnston, Elon College, N. C.

December 1—First Sunday in Advent. The first four Sundays preceding Christmas constitute the Advent Season. Let us prepare for a Christian Christmas in 1946, remembering whose birthday it is. "In His name and for His sake" let us remember the needy, the lonely, and the discouraged. (Secure material from the Congregational Christian Committee on Evangelism and Devotional Life, 287 Fourth Avenue, New York.)

December 3—Eastern Virginia Christian Missionary Association, Newport News, Dr. John G. Truitt, President, Suffolk, Va.

December 8—Universal Bible Sunday. (Secure material from the American Bible Society, Richmond, Va., or 450 Park Avenue, New York 22, N. Y.)

December 22—Christmas Sunday. Receive an offering for aged ministers and their dependents. (Secure material and offering envelopes from The Board of Superannuation, Elon College, N. C.)

December 25—Christmas Day. Remember Jesus' birthday in service and love to others "in His name and for His sake."

WE SALUTE THE ORPHANAGE.

We salute you, Brother Superintendent, on your Thirtieth Anniversary. What a record! Your long-range planning, persistent efforts and Christian character have established you in our confidence and given us a strong and growing institution. A host of friends salute you on this important Anniversary and bid you Godspeed. You are ripe in years and wisdom, but we are confident that for you the best is yet to be. God's continued blessings upon you.

We salute you, the matrons of our institution. You are rendering a noteworthy service. Your task is not an easy one. You have many difficult decisions to make. There are times when yours seems to be a thankless task. Be assure of our hearty appreciation and constant prayers.

We salute you, the children. You are a part of a great family. You are learning valuable lessons in discipline and cooperation. If you are unhappy at times, just remember that few families are completely happy. In a great community of young people, you achieve multiplied friendships. There is work to be done, to be sure, but important skills are being achieved. We shall follow your future with profound interest. We wish you success, but we want you to make a **life** as well as a **living.** Later on as you move out into our communities, we hope to greet you in our churches. Nothing would please us more than to realize that numbers of you are deciding to give yourselves to full-time Christian service. Our pews, our choirs and our pulpits are open to you. We salute you and pray God's blessings upon you.

THE PSYCHOLOGY OF BEREAVEMENT.

Ministers are likely to be more concerned with the theology rather than the psychology of bereavement. Neither should be studied or emphasized at the expense of the other. A knowledge of both is essential to the highest usefulness in the pastorate.

Tears have been taboo long enough is the conviction of Dr. Rollin J. Fairbank, director of the Institute of Pastoral Care at Massachusetts General Hospital in Boston. Dry funerals and repressed grief contribute to nervous and mental disorders, according to Dr. Fairbank.

In speaking before the Town and Country Pastor's Institute at Union Theological Seminary in Richmond, Dr. Fairbank urged ministers not to praise Christian stoicism too much, not to avoid talking of the deceased, and to understand rather than depreciate morbid grief. Theologically-minded pastors are likely to stress eternal life prematurely, declared the speaker. Pastors were told to deal first with the present, then with the past, and finally with the future. In this way the requisite emancipation from the deceased is achieved and new motivation is established.

It is interesting to note that Dr. Joshua Liebman comes to similar conclusions in his book, "Peace of Mind." He writes that "one of the greatest illusions about human nature is that the expression of grief will lead to a breakdown. Quite the reverse. No one has ever broken down nervously through the legitimate expression of emotional reaction."

Dr. Liebman describes the experiments of Dr. Erich Lindemann with hundreds of grief patients and the resulting grief patterns in the following paragraph: "The brilliant research work of this psychiatrist indicates that various types of neuroses and physical diseases can be traced back to the bereavement experience, immediate or remote, in the life history of men and women. These individuals sternly had repressed their grief, and that repression was the major source of their present disturbance. When the patient was induced to relive the emotion that he felt at the time of his bereavement and to express unrestrainedly the genuine sorrow and heartache which he should have expressed at the time of the death of the loved one, the re-enacted bereavement was his emotional release from the bondage, a genuine catharis of the soul."

Since grief is one of the over-recurring elements in society, those who minister should seek to do not only the most good, but also the least harm. Psychological as well as theological insights are invaluable.

EDUCATION'S ROLE CITED.

High tribute was paid to denominational institutions of higher learning by Edward R. Stettinius, Jr., at the installation exercises last Saturday for Dr. George M. Modlin as the University of Richmond's fourth president. Mr. Stettinius recalled the singular role of denominational colleges in the early history of our country, and urged that they not only "Keep up, but keep ahead" in the future. He reminded them that they have a responsibility to their community which is really the world, and declared that the current of world thought should be allowed to flow through their classrooms. The inaugural speaker then went on to say that "We must fully mobilize our educational and economic resources to point the way toward the elimination of hunger and disease and poverty, and to assure that the people of our own nation and all the earth will be eventually fed, clothed and housed in keeping with decent living standards. These are the rudimentary fundamentals of world peace. Throughout all history, and in all parts of the world, men's liberties have been limited by these basic essentials of life. Unless we create conditions conducive to peace throughout the world we cannot effect peace."

R. L. H.

Conscience warns us as a friend, before it punishes us as a judge.—Stanislaus.

Elon in Its Rightful Place

By Mrs. William T. Scott.

Sometime, when you feel the need of a good dose of inspiration, let me recommend what you should take—you should review the facts in the lives of the three men whose names are represented in the Staley-Atkinson-Newman Memorial Foundation for Christian Education. I declare unto you their greatness! Their Christian character, their Christian teachings and their undaunted spirits will be, forever, a challenge to all of us. They have meant much more than we can ever realize. They have influenced us as individuals and much of their wisdom and good planning is still felt in our churches, in our conferences and in our Convention. One wonders if there could have been an Elon without a Dr. Staley, a Dr. Atkinson or a Dr. Newman.

I'm sure that Dr. Staley and Dr. Atkinson will forgive me now—yea, they seem to nod their hearty approval—as I dare to single out one of these three great men: Dr. J. U. Newman. Dr. Newman is recognized as having been a master teacher in Christian Education. For fifty years he taught at Elon College. Truly, Elon is more nearly the length of his intellectual shadow than that of any other man of his generation. Dr. Newman was a part of Elon College. He seemed to belong to its campus and halls. In a sense, he grew up with the college; in another sense, the college grew up with him. His name and his character are indelibly engraved upon what Elon is.

Today, in almost every church in our Southern Convention—that is, in all of North Carolina and Virginia, their stands back of the pulpit one of Dr. Newman's boys." To say the least, one of "his" descendants—one of Elon's ministers.

Once at a banquet of the Southern Convention, which met that particular year in Burlington, Dr. Newman was called upon, extemporaneously, to make a speech and in his usual humble and gentle fashion, he stood and smiled. Then waving his hand toward the ministers he said, "These are all my boys, they speak for me."

What a tremendous responsibility rests upon those whom he called "his boys"—you ministers of the Southern Convention. It is truly an honor but it is an even greater challenge. What a responsibility, too, is upon the rest of us, who, though we regret not knowing Dr. Newman better, yet have benefitted from his teachings and his character.

That reminds me of another story—one told by Dr. Newman's own son, Dr. J. U. Newman, Jr. He said that he had often wished that he could have entered the ministry so that he, too, could have been one of "Dr. Newman's boys."

If you happen to be one of "his boys" and would like to speak for him, then you have a real opportunity today—after all the responsibility is yours. What you do and say, as a minister in your church, carries weight—or should, and serves as an index to what your church membership can do and will do.

Are the things which these three great men started and stood for worth perpetuating? Do we have the courage that they had to undertake the job? Will we pay the price? Will we go on forever, just singing the praises of these men and doing nothing more (it must embarrass them!), or, will we, too, somehow catch "that old Elon spirit" of love, loyalty and service which these men had and thus begin making our own contributions to life. Why do you suppose Dr. Newman stayed fifty years at Elon. Well, it wasn't money, that is certain!

A campaign to secure $100,000 to establish the Staley-Atkinson-Newman Memorial Foundation for Christian Education has been authorized by the Convention and accepted by all conferences constituting the Convention. According to a report in The Christian Sun, we have secured approximately $60,000 in cash and pledges. Forty-one churches have accepted their quotas. Of these, seven have paid all of their apportionment (congratulations!); thirty-four have paid part.

I now begin a new paragraph, with a capital letter, and "what have you" just for the sake of emphasis—one hundred and ninety-six churches have made no contribution whatsoever.

There is certainly no intention on my part to stab you with criticism, but you do deserve to know the truth.

We are in sympathy with the fact there are "so many calls for money" in our churches—but is not that the way it should be? Life goes on and our opportunities for doing good go on and on so naturally we shall give and give again. But remember, "The more we give, the more we live."

We appreciate, too, the fact that churches cannot always give the minute that the money is asked for. At times, it seems almost impossible to even meet the regular budget or to raise a quota. These, however, are the questions which we are asking. Has your church considered the matter? *Has your church accepted its quota? Has your church tried to raise its quota?*

As you go back home, will you promise to do something for Elon and that right soon?

Does your church, Mr. Minister, know what it would mean to our college if your church would do its part?

Well, much could be done eventually. The primary purpose of the Memorial Foundation is to maintain a college which attempts to put Christ at the center of all of its teachings—a foundation for Christian Education! But, this is what it might mean immediately. It would make possible for Elon College to be fully accredited. How we have longed for the day when our college could be highly recognized among other colleges of similar class.

I would not make this next statement outside of our own church circle, for I love Elon. I was a bit embarrassed, though in Jacksonville, Florida, when I was invited to become a member of the organization known as "The University Women," and upon presenting my college credentials, found the "thumbs down" on Elon, because of its rating in the Southern Association of Colleges. That incident, above, does not necessarily underrate our educational qualifications. Maybe I should not have let it bother me, anyway. Elon graduates always measure favorably with graduates of other institutions. There is this reasoning too—the lack of a gymnasium, insufficient dormitory space or the lack of other physical equipment will lower the rating in the Association. How much more pride, though, I could have in Elon if only Elon could be fully accredited and without question. Wouldn't you love to see it happen? Maybe it will!

The Southern Association of Colleges and Secondary Schools, which is our accrediting agency meets December 9-13. Elon will apply at this time for full membership in the Association. If your church has not accepted its quota, or has not raised the quota accepted, I'm sure that you will want to go home and do something about it. If it is at all possible you will insist that the money arrive at Elon surely by December 1.

May we make Elon what we want Elon to be!

May we put Elon in its rightful place on the map! That is the Elon spirit!

CONTRIBUTIONS

SUFFOLK LETTER.

They were enthusiastic ministers and delegates at the recent session of the Western North Carolina Conference. I had the privilege of talking to them about the Convention's Committees on Spiritual Life and Evangelism, the reasons for appointing such committees, and the hope these committees have of laying renewed emphasis on consecration and growth. It was a lovely day, a bountiful dinner, and an enriching fellowship. Never before had I attended a Western North Carolina Conference. The courtesy and fellowship were so beautiful, and the spirit of cooperation and growth so evident, I was sorry I could not attend both days of the conference. They adopted a goal of three hundred new members net for the coming year, and I am hoping and praying that they will go far beyond that.

The following week I attended a day's session of the North Carolina and Virginia Conference, where I again sought to carry out the request of the Convention in presenting the need for a spiritual emphasis, and a desire for a greater growth in membership. I felt somewhat unhappy about my attempt to present so vital a cause. So great is the need for renewed allegiance and redoubled effort that I felt I had not measured up to the demands of the situation. It will help if all who read these lines will join daily in prayer that our conference, our churches, and our Convention will bestir themselves to see that there is real growth along all lines in our midst.

Looking at the figures compiled in our most recent *Annual* the Western North Carolina Conference *lost* 146; our North Carolina and Virginia Conference *lost* 23; our Eastern Virginia Conference *lost* 128; our Eastern North Carolina Conference gained only 95; and our Valley of Virginia Conference gained only 47; which means that our Southern Convention had 155 fewer members when the year closed than when it began. Allowing for any belated checking of church rolls, and giving full credit for all the other fields wherein our Convention did good work, it is still a record that calls for the alerting of all churches, pastors, and workers in our Convention.

It was a delightful experience for me being back for a visit to my native conference. It was that conference that received me into its Biblical Class, that licensed me to preach, and it was in that very same church, Union Ridge, thirty years ago I was ordained. Two of our Eastern Virginia ministers made the trip with me, Dr. W. B. O'Neill and Rev. H. E. Crutchfield. The inspiration of the fellowship with ministers and delegates of that conference, the gracious hospitality of the local church, and the earnestness with which the work of the conference was pursued were an inspiration and benediction to each of us.

JOHN G. TRUITT.

PREVENTION—NOT CURE—IS THE ANSWER.

The National Broadcasting System carried over its network a few Sundays ago a message by a very able minister on juvenile delinquency in this country. He charged that the appalling increase of delinquency today can be directly attributed to the breakdown in thousands of American homes, and cited J. Edgard Hoover, Chief Federal Bureau Investigator, as his authority. Then he proceeded to show that the responsibility rests upon parents to train and care for their children in accordance with scriptural teachings. All of this was well and good, but he left lingering in my mind the thought that there hangs the home in thin air without a single pillar of support. Might he not have injected into his message a vigorous program, in a few simple steps, whereby there would be much greater coordination between the home and the church, thus making the influence of the church continuously felt in the home?

While Mr. Hoover has heralded his one cause for juvenile delinquency so emphatically, we must not let this cause so over-shadow others as to relegate them to the background where they will be overlooked. However, if they have been overlooked in the past, we should become conscious of them now. True enough, the home is dreadfully derelict. It is only following in the footsteps of the schools which are exercising less discipline and control of children today than ever before. But the outstanding difficulty lies with the great overall attitude of society which is "hands off" until crime in some degree has been committed. Then society advocates action by apprehending the criminal and taking him before the bar of justice—the result, as a rule, being punishment rather than finding the cause and a cure. Thus the home is following the trend of society, which is to wait and see what happens. It has been natural for the home to lose much of its former functioning, as well as prestige, through our modern program of mass education, recreation and the like. Our laws have likewise developed with the general trend, and until we learn that both juvenile delinquency and crime, can only be cured by a program of prevention and society is willing to look at the whole problem from that angle, we can expect to have a definite increase in delinquency and crime from year to year.

One of our larger cities recently had a survey of the general welfare of its people and the conditions confronting it. The survey was all-inclusive of the welfare agencies and their purposes, but there was nothing in the report dealing with the pre-criminal group, the group with which crime prevention begins, and the group which is almost wholly delinquent. This is the group in which the whole of society should be interested, for its sole interest in crime should be its prevention.

Nevertheless, the American Prison Association is just now realizing that crime prevention is the only possible cure; that society must learn that man in the main is good; and in the moral sense, practically none is depraved. This is true, despite the fact that civilization has grown into a great and complex system, and its demands upon the individual are increasingly heavy. In simpler days there were harmless vagabonds who worked occasionally and lived useless, but unoffensive, lives. Today they are cut off from field and stream and are drifting into crime from incapacity to labor. With the strenuous, crowded and corrupt environment encircling them, they have been deprived of their erstwhile harmlessness, and criminals, or potential criminals, are made of them. And by their being engulfed in the great social process, the things which distract their attention and drift them away from the normal attitude toward life are never known or taken into account until delinquency is well on its way or crime has been committed. Then the agencies step in to study the case and take some action—which is usually too late.

Before this stage has been reached, steps should be taken to detect the

(Continued on page 7.)

News of Elon College

By President L. E. Smith.

STALEY-ATKINSON-NEWMAN MEMORIAL FOUNDATION.

The following letter was received from an alumna of the college last evening (Friday):

Dear Dr. Smith:

I read in "The Christian Sun" your plea for $40,000 additional endowment funds so that Elon College might be given "A" rating with the Southern Association. It has concerned me greatly that she has been suspended and I'm enclosing my check for $1,000 to apply on this fund. Here's hoping other alumni will see the gravity of the situation and make it possible for Elon to take her rightful place in the Association by December.

Much as Elon needs equipment I feel that this is still a greater need and she'll lose prestige with our people if she lets this opportunity slip.

With every good wish for the success of the college and kindest personal regards to you and yours. . . .

You will agree, I am sure, that this is a wonderful letter, conveying not only a generous gift but a beautiful sentiment. It is from a very fine alumna of the college, one who has been loyal and generous when but few others were. While others were critical and indifferent she was true to her college. This is the third $1,000 gift that she has made to the Staley-Atkinson-Newman Memorial Foundation. This gift comes at a most opportune time. Elon's greatest need at the moment is complete accreditation by the Southern Association of Colleges and Secondary Schools. This alumna has proven the genuiness of her expressions of interest by generous liberality of her purse.

We do need $40,000 additional endowment and we need it badly and quickly. There are forty others and many more among our alumni, church members, and friends who could send $1,000 immediately and never miss it, except in their minds; that is, they could give $1,000 and never be embarrassed on account of the gift or be compelled to change their way of living in the least. God has blessed and prospered you. May He put this need on your heart and increase the pressure until you shall find joy in giving to help your college meet accrediting agency's standards.

The blind pursuit of wealth, for the sake of hoarding, is a species of insanity.—*John Randolph.*

CONFERENCE APPORTIONMENTS.

As we submit this report we are reminded that there is only one more conference to make its final annual report. To date we have received $11,293.55 on the college's total apportionment of $12,500. Unless the contributions yet to come from the churches of the Eastern North Carolina Conference are more than on previous occasions, the college will receive about $300, maybe not quite so much, which will make a total of $11,593.55. Unless additional contributions are received on 1945-46 apportionments prior to December 5, we will be compelled to close our books for the year near $1,000 short of our apportionments, and the report will of necessity be made to the Southern Association of Colleges and Secondary Schools.

This would be next to a tragedy. I believe that all churches in the Convention that have not paid their apportionments for the college, even though their conferences have closed, will want to send any balance that is due that this $1,000 may be met. The churches of our Convention that have paid their apportionments in full will, in all probability, want to go the "second mile" and send an additional cash contribution as a voluntary offering to see that this deficit is met.

Elon College, your college, wishes to thank you for the contributions that you have sent during this conference year and for any special contribution that you may send between this and December 5 to help meet the college's apparent deficit.

Previously reported	$9,638.09

Churches.

Eastern N. C. Conference:	
Henderson	78.00
Mebane	17.00
Wentworth	46.00
N. C. & Va. Conference:	
Belew Creek	29.58
Bethel	50.00
Bethlehem	116.00
Burlington	257.90
Durham	337.54
Elk Spur	9.00
Greensboro, First	304.37
New Lebanon	54.20
Pleasant Grove	42.37
Reidsville	160.00
Rocky Ford	9.00
Salem Chapel	30.00
Union (Va.)	44.00
Western N. C. Conference:	
Hank's Chapel	60.00
Providence Chapel	2.00
Va. Valley Conference:	
New Hope	7.00
Wood's Chapel	1.50
Total	$1,655.46
Grand total	$11,293.55
Special:	
Burlington Church	$ 500.00

PREVENTION THE ANSWER.

(Continued from page 6.)

first signs of delinquency and treatment started. Every community should be provided with institutions and adequate facilities, together with psychologists and psychiatrists to work in those institutions, and a program of training with proper teachers and assistance from the community which will redirect the child in a normal way, leading to rehabilitation before he has had a chance to commit crime or injure his career in life. In such activities as these, the Church could well be foremost; for the work not only extends into the homes, but into the schools, playgrounds, recreation camps and wherever children go. It is not enough for the church to be content with just the spiritual welfare of the community. The moral and physical are of prime importance as well. Here a healthy foundation is laid for the growth and development of the spiritual. We should not be content to wait and accept any deficient, incompetent and undeveloped human being for spiritual improvement. It often happens in such cases that the effort put forth is of no ultimate value.

We are living in an age when the Church can no longer justify its existence by living on its glorious past; or by continuing to develop only the spiritual life of the individual and the community. The age demands that the Church shall go, too, behind the scenes into the other phases of human life, study and aid their development and thereby help lay the broad foundation for permanent spiritual growth which the institution is so amply able to achieve. When it has done these things it cannot escape being the dominant influence for molding the life of every community.

Let us think on these things and determine for ourselves whether the home is solely responsible for the growing juvenile delinquency problem today; or whether society as a whole should not share a large portion of the responsibility; and if it does not behoove the Church to take a broader view of the problem and accept its share of the responsibility.

Fred F. Myrick,

"PLANS . . . GAE AGLAE."

"The best laid plans of mice and men gae aft aglae."—Burns.

Our plans were made with mechanical precision. There was nothing left to change. I was to pick up Miss Rodman's car in Youngstown on Sunday, November 3. On November 4, Dorothy and I were to leave Columbus for San Francisco, stopping over one day at each of my sister's homes in Texas. Our trip was planned so that we knew exactly how many miles we were to travel each day and where we were to spend each night.

Then the unexpected happened. I went to Youngstown, Ohio, to pick up the car (according to schedule), and was on my way to Columbus, when I was taken with a sharp pain in my side. When finally I reached Canton (120 miles from Columbus), I knew I couldn't go any further, so I began looking for a doctor's office. To my chagrin, all I could find lighted up were funeral establishments. Finally, I inquired from two young fellows where I could find a doctor. "Why don't you try the hospital," they said, "you're right in front of it."

Well, to make a long story short—within two hours I was resting comfortably in bed at Mercy Hospital, minus my appendix. Since that time I have recovered rapidly. Monday morning they got me up for a little walk. By Wednesday, I was standing up shaving myself. My only source of difficulty has been a backage and headache caused by the spinal anaesthesia. This still troubles me, but is much improved.

Last Sunday, one week after the operation, my father and Dorothy came to Canton after me and brought me to Columbus. I've been having a good rest ever since.

I was fearful at first that I would miss the boat (due to sail November 15) but, luckily, the sailing date was postponed until November 29. Dr. Ed Riggs drove the car on west, so we will leave here by train on the 22.

I appreciate very much the cards many of you sent. We can never thank you, our friends, enough for all you've done for us. Shortly before we left New Haven, Mr. R. L. Crawford of Elon College, sent us a full set of Fuller brushes and mops for use in China. These will surely come in handy, especially as we prepare to live in a house that's been empty for a couple of years. The Tryon, North Carolina, Church wrote, asking if they could give us the money to buy window panes to replace the ones stolen recently. Today a letter came from Mr. Caleb West (who with his brother, Col. J. E. West, made the first contribution to the Shaowu Fund) enclosing a check with the request that it be used to buy the best dinner we can find in San Francisco. Another surprise—the postmas just brought us a big box of delicious chocolates from the missionary society of the Winchester Church. I'd better not tell anymore or we'll have all the ministers in the Southern Convention going to China. Needless to say, we deeply appreciate your generosity and thoughtfulness.

We received word the other day that our port of entry has been changed from Shanghai to Hongkong. The Board seems to think it will be easier to get from there to Foochow. We hope to be at least that far by Christmas.

Thanks again to all of you for your many kindnesses and especially for your prayers for us and for the work we are going out to do.

RICHARD & DOROTHY JACKSON.

MISSIONARY OFFERINGS.

NOVEMBER 8-14, 1946.

Sunday Schools.

Bethlehem—V. Va.	$	8.64
Bethlehem (Nans.)—E. Va.		5.14
Concord—V. Va.		9.00
Flint Hill (M)		1.29
Liberty Spring—E. Va.		5.00
Linville—V. Va.		20.20
Mt. Carmel—E. Va.		5.83
New Hope—V. Va.		12.61
New Hope—V. Va.		4.66
Portsmouth—E. Va.		9.86
Suffolk—E. Va.		25.00
Woods Chapel—V. Va.		3.00
Total	$	110.23

Churches and Individuals.

Antioch (C)—N. C. & Va.	$	6.47
Belew Creek—N. C. & Va.		13.00
Bethel—N. C. & Va.		44.28
Bethel—N. C. & Va.		36.00
Bethlehem—N. C. & Va.		71.00
Danville—N. C. & Va.		120.00
Durham—N. C. & Va.		137.93
Elk Spur—N. C. & Va.		20.00
Greensboro (First)—N. C. & Va.		15.11
Ingram—N. C. & Va.		4.84
Pleasant Ridge—N. C. & Va.		10.00
Providence Chapel—W. N. C.		6.00
Mebane—N. C. & Va.		6.00
Reidsville—N. C. & Va.		5.00
Rocky Ford—N. C. & Va.		10.00
Salem Chapel—N. C. & Va.		24.00
Union (Va.)		74.00
Mrs. Ben Holden—E. N. C.		10.00
Total	$	613.63

Shaowu.

Belew Creek—N. C. & Va.	$	.53
Durham—N. C. & Va.		250.00
Ingram—N. C. & Va.		7.09
Rosemont—E. Va.		12.50
Union—N. C. & Va.		10.00
Total	$	280.12
Total for period Nov. 8-14		$1,003.98
Previously acknowledged		7,392.89
Total since Sept. 1, 1946		$8,396.87

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

PRUDENTIAL COMMITTEE ADOPTS BUDGET.

The Prudential Committee of the American Board of Foreign Missions meeting in Plenary session at Congregational International headquarters, Boston, Mass., has just adopted a budget of $1,369,426.79 for the year 1946-47. The American Board, which represents the Congregational Christian Churches in their overseas service, is at work in East Asia, Africa, the Near East and the islands of the Pacific with churches, schools, colleges, hospitals, social centers and industrial and agricultural programs.

At its final session the American Board Prudential Committee also received word of the establishment of a David Brewer Eddy Memorial Fund in honor of the late Dr. David Brewer Eddy of Newtonville, Mass., for thirty-six years a secretary of the American Board and internationally known as a distinguished Christian statesman. Dr. Eddy died this past summer. The income from the fund will be used to further the cause of the Christian missionary enterprise in all parts of the world.

AMERICAN BOARD RECEIPTS.

The American Board of Foreign Missions announces through its treasurer, Harold B. Fletcher, the closing of its fiscal year with a surplus of $1,953.51. The total receipts for the year were $1,361,411.91. Included in this sum is $145,650.33 received from the Postwar Emergency Fund of the

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LETTER FROM JAPAN.

Dear Friends:

All the descriptions on the world situation cannot prepare one for the actual sight of vast tracts of demolished houses, gutted buildings, and gaunt chimneys marking where once proud homes or factories stood. Parts of Tokyo seem fairly normal, for the reinforced concrete buildings to a large extent were not too badly injured, now being used for army installations, or as billets for the thousands who must be cared for. Yes, even I am here at the invitation of the army, have special privileges therefore, and for the present, at least, am staying in one of the hotels which houses officers and a large number of civilians who are here for special study and investigation. But in contrast to the business section of the city are those large residential areas where the fires of March and June wiped out thousands of homes, leaving little but the foundation stones and the rubble of broken tiles and bricks. That small vegetable gardens now flourish in almost every burned-out block gives a false impression of care and normality, and it is only as one stops and realizes that blocks of green should not exist in the heart of a city of five million people does one picture what it used to be, and how changed the picture now is. Those vegetables are truly a life saver, however, and are almost as valuable as would homes be, for the food situation is one of the most serious problems here now, or was until a few days ago. That our American food supplies are at last being distributed means that for the first time in weeks and months the Japanese are receiving the rations which should come to them. That the black market is flourishing is no wonder, but unless a person has either the money or goods to barter he must depend upon greens and leaves for his food. Now rice, flour, beans, canned goods are coming, and the gratitude of the people is unbounded. Not that this is enough, if a mere subsistence level can be maintained that is all that can be expected.

To a person who knew the market before the war, to be asked to pay an American dollar for a small, not-yet-ripe tomato, and three dollars for a small green summer squash is shocking. The black market is an open one, no one can live without purchasing from it unless he has friends in the country from whom to obtain supplies. It not only deals in food, but is the clearing house for stolen goods, and things that people are selling off from their household supplies so that they may buy food. The coming of supplies from America may help break up this system. Already people look and act better, more vigorous. It was disheartening to see the listlessness even among those to whom we look for leadership, until we realized that that was due in part to hunger and the lack of energy from too little to eat. It is better now, and ought to improve, if we can keep things coming through. A quotation from a young man's letter to a friend of mine shows what the people have been up against, and still are. He wrote, "I've sold almost all my clothes and shoes. The rice chest in the kitchen is almost always empty. Sometimes there is nothing to eat. I need money badly now. Starvation isn't a rhetorical or modifying word now. It is literally exacting and violent torture, perpetual and stubborn." As I see the people oh! so hungry, and shabby, and dirty (this last is most unusual for Japanese who have always been so clean) I know that we cannot expect them to plan wisely and well for the rebuilding of their country while they are down and out physically.

Our first days here went into meeting with our Japanese leaders and friends to talk over the situation, to find out what they are planning and to see how we can best fit into that picture. I met with the church women when they came together for the first time since the election of new officers last month. Although it was an organization meeting, I could sense the dedication and eagerness of these women to serve and to make a real contribution to the life of the church. Their president is now in the States with you, perhaps some of you may have a chance to see and hear her. She is Mrs. Tamaki Uemura, a classmate of mine at Wellesley, by the way, and someone you will be the richer for knowing. The women here miss her leadership for the fall work, but rejoice that she could have this chance to go to America.

After a week of foundation work, we all scattered to visit for a few days each in his own old field, for we just had to see our friends and find out how things were going with them. Kobe, Osaka and Kyoto were on my schedule, and I made the most of my days there, going hither and yon to Kobe College, Glory Kindergarten, the Neighborhood House, and Doshisha. Perhaps because I have known and loved these three cities so long and so well I felt that the destruction in the first two was much heavier than that in either Tokyo or Yokohama. To see from the train window the shattered countryside, and the twisted and rusted remains of large factories, interspersed with vast spaces where once were the homes of my friends wrung my heart. To find the Neighborhood House and Glory Kindergarten standing untouched in the midst of destroyed blocks was a miracle until I heard that they were saved by the heroism of those who fought the fires through the terrible nights when we rained bombs down on them. And it is amazing to hear the survivors say, "The balls of fire raining down from the sky was one of the most beautiful things I ever saw." They seem to have lost all sense of fear after the first moments in the awesomeness of the burning city and the falling fire, and in the need for them to work to help save friends and buildings. Hundreds lost their lives near Glory Kindergarten where there was a Chinese temple into whose grounds they fled for protection. There just isn't time to tell of what I have heard of the two nights Kobe burned, I can see it written too well on the faces of my friends. And yet all speak of it in passing, going on immediately to hopes and plans for the days to come, for the restarting or rebuilding of the work which was interrupted.

At last I was free to go to Osaka and to see who was left at the Neighborhood House. I felt as if I must walk softly and reverently, also with deep gratitude that our building still stands and was able to give so much help and protection during the raids on the city. Long before I came to the street that leads to the building I could look across burned stretches and see it standing bravely with its green trees giving a welcome touch of normality in the midst of blocks of flattened land. Little houses have sprung up here and there, mostly made of the rusted tin left from the fire, but on the south and west sides rows of houses are still left. From these came children, many of them born since we left in 1941, but enough who remembered me who came calling, "It is the Neighborhood House teacher, it is Cary San!" Such a welcome as I did get, all the way along, and then at the door there came running Mr. Nishiwaki, our young people's worker just back from China, and after him Mrs. Yano, the wife of the head of the settlement who has been carrying on all this time during Mr. Yano's absence on the Burma front. The long strain she has been under has sapped her strength until she can no longer con-

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FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

A GOOD DAY.

Jeff pushed the bed clothes down off his body with his feet. He heard his mother in the bathroom splashing water on her face. He opened one eye and then the other at about the same time. He looked at the window shades. They were not golden looking but a dull tan. "Mother, mother," he called softly so as not to awaken Judy who was still a soft quiet mound of silken quilt in her little bed, is it going to be a good day or a bad one?"

Mother came to the door of his room and pushed the door a little wider. She was wiping the drops of water from her face with a pink and white checked towel.

"I don't think that it is going to be a 'good day' to play out-of-doors, Jeg, but it will be a wonderful day to play inside with sister Judy." "I think, perhaps, that you had better pull the covers up again because the heat hasn't started coming up from the furnace as yet."

"All right, mother, but first I want to come into the bathroom and then I'll hop back into bed while the room gets warm!"

"Please try not to awaken Judy, son. I am going in to fix your breakfast now," said his mother.

Jeff lay quietly in bed listening to the sounds from the kitchen. Trying to guess what each sound meant. He heard his mother going down the basement stairs and out of the back door. "Now I wonder what part of breakfast that is for?" thought Jeff. Soon she came back into the house and up the steps and into the kitchen again.

Soon there came a new sound! It came from the other side of the bathroom. Yes, it was his Dad putting his feet into his bedroom slippers. "There he goes down to put more coal on the fire," Jeff said to himself, "now it will soon be warm in here!"

He heard a tinkle of the bell from the kitchen which meant that it was time for him to get ready to come to breakfast. Jeff pushed the covers down again and slid out of bed onto the rag rug by his bed. He reached under the side of the bed for his bedroom shoes and shoved his feet into them. Then he got the green and white striped robe that was lying across Judy's little chair near his bed. "Gee, it feels good," said he to himself. He went into the bathroom and hurriedly washed his hands, squeezing the pink soap a bit, as he did so. Then he took his blue wash cloth and getting it wet he awakened his eyes a bit more! He turned to his yellow and white checked towel to dry his hands and face. Then into then into the kitchen he went.

"Mother, what did you go down back for?" he questioned, eyeing the breakfast table in the nook to see if he could spot the reason.

"Ho, ho!" laughed mother, "I made a noise that you can't read, didn't I?" "Well, just lift your eyes to the little blue vase on the window ledge above the table and you'll see why!"

Jeff lifted his eyes. There sticking out of the little vase wasn't the snapdragon of yesterday but three sprigs of ivy with shiny green leaves on them. There was a white chrisanthemum with a gold center and a yellow one sticking their heads up and a few white button-like springs from the border by the front porch!

"They look pretty in the blue vase, mother. I'm sure it is going to be a 'good-day' now!" said Jeff, as he slid into his place so that he could get a better look at the last leaf on the tallest sprig of ivy.

BOOK-LAND.

FUN WITH MUSIC. By Mary Jarman Nelson. Illustrated by Grace T. and Olive E. Barnett. Published by Albert Whitman & Co., Chicago, Illinois. Price $1.50.

A boy or girl likes a book of his own, even if he is too small to read. Most of the books of songs for the very young children are written with piano accompaniment, and are addressed to or meant for the parent or teacher.

Fun With Music is a book with single-staved music, and gay, colored pictures, arranged for the child. Songs in it are about the everyday experiences and happenings of the child. Some of the songs are set to original music and some to folk tunes which many generations of children have loved. It contains musical stories, tunes to play on glasses, and a unique introduction to the piano.

The purpose of the book is just what the title says, *Fun With Music*, yet it is hard to estimate the educational value or the enjoyment in the small child's looking at the music while he sings a song he has learned by ear. Many children have learned to read music intervals and phrases this way before they have learned to read words.

This volume has grown out of the author's experience with young children in the home, studio and school. It has been widely used in manuscript form by many parents and teachers.

(This book would make a lovely Christmas gift for your child or the child of some friend who doesn't already have it.)

THE CASE OF LARRY.

By JANET T. VAN OSDEL.

Issued by the National Kindergarten Association.

Because she disliked housework, Mrs. Elston took an office position when her Larry was four years old. This kept her away from home eight hours a day. She provided for Larry by answering a Mrs. Moore's advertisement offering "day board and mother's care for a child."

She knew nothing of Mrs. Moore, who lived in another part of the town, but she agreed to Mrs. Moore's terms, and thereafter dropped Larry at the woman's house when she drove to work and picked him up on her return. Occassionally she glimpsed five-year-old Bobby Moore, but she did not see enough of him to suspect that he was the neighborhood pest. Her only thought was that he was of a good age to be companion to Larry.

Bobby was deceitful, disobedient, untruthful, destructive, and an expert at devising mischief. He fascinated Larry who, consciously and unconsciously, patterned his conduct after Bobby's.

Mrs. Elston soon noticed and disliked the too-evident change in Larry, but concluded that it was because he was leaving baby ways behind and merging into real boyhood.

It was with this explanation that she tried to excuse Larry's behavior to the Caxtons—her next-door neighbors—when Larry picked and destroyed all of their prized imported peony blooms which they had planned to exhibit at the flower show. There were many other of Larry's offenses against these and other neighbors. When he broke the Caxton's plate-glass window by deliberately throwing a stone through it, his mother made no excuses, but silently paid the irate Mr. Caxton the twelve dollars it had cost him.

(Continued on page 15.)

VETERANS OF THE CROSS.

There are a great man Veterans of the Cross in the Virginia Valley Conference of Congregational Christian churches. Space permits me to name only a few. Mrs. Barbara Andes, the mother of the late Rev. A. W. Andes, passed her ninety-first birthday last May. She has been an active Sunday school worker three quarters of a century, has been an active member of Antioch Church almost three score years and ten. She is now quite feeble and no doubt will soon go to her "long home." (NOTE: Mrs. Andes has died since this article was written. Ed.)

Mr. and Mrs. J. C. Bradford were born and reared in the Tenth Legion community, attended the same school and Sunday school and joined Bethlehem Church at the same time about sixty years ago and have been active members more than half a century. There is installed a memorial window to their honor in the Bethlehem Church near the part of the building where he stood and taught a Sunday school class for fifty years. He has been a deacon in his church most of this time and is also a trustee. They are both working every day after having gone hand in hand down life's pathway together for almost sixty years.

Mamie Yates was born and reared in the same community and gave her heart to God at the age of fourteen and united with the same church sixty years. She married a Mr. Derrow who went to his reward many years ago. She is now a faithful member of Concord Church, and really loves her church and her Saviour. She lost her eyesight a few years ago but is still cheerful and seems happy. She can see plainly the good in her friends and also the glory of God. She never misses a church service if it is possible for her to attend.

D. C. Golladay also united with the Bethlehem Church in his early teens, and is now a member of Mayland. He has never been a very strong man physically, but has been very faithful to his Lord. He has attended fifty-seven annual sessions of the Virginia Valley Congregational Christian Conferences without missing one. He has read the Old Testament through thirty-six times and has read the New Testament through 522 times. He has read the New Testament thirteen times this year before the first of August. Very few men can beat this record. His address is Elkton, R. F. D., Va. He was seventy-four years of age last May.

G. W. Rothgeb is a member of the Leaksville Church and also a deacon, is a retired R. F. D. mail carrier; taught public schools many years ago; has taught a Sunday school class sixty-nine years. Being a man of good reason and wise judgment he gave his life to Christ in early manhood and has profited all these long years by that one wise decision. He has now passed his eighty-seventh milestone and remains very active.—*G. H. Veazey in "Shenrock Herald."*

REPORT OF COMMITTE ON SOCIAL ACTION.

(Continued from page 2.)

New Testament story of his numerous miracles of healing, it is not easy to conclude whether he laid a greater emphasis upon the body or the soul. In truth, did he not believe that physical health and spiritual health are inseparably bound up together?

We request the conference to endorse this extremely vital movement, to pray God's richest benediction upon it, and to commend its faithful support to every church and to every citizen.

3. The current post-war social and political reaction is accompanied by a revival of racial frenzy of alarming proportions. Perhaps this demonic spirit may be characterized by one shameful epithet—"Bilboism." Bilboism battens on social unrest, class tension, and Red scares. It is the inferno out of which springs extra-legal and terroizing gangs like the Klansmen and the Columbians.

Against this torrent of racial hate, which poisons the springs of democracy and religion alike, and which often bursts forth in lynch violence, the Church of Christ is summoned to witness. The ground of that witness is God the Father, who of one blood created all men in His Holy Image, and thereby conferred upon them equal worth and dignity. The charter of that witness is the Bible, which declares: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." (Gal. 3:28.) The channel of that witness is the Church, whose Head is Christ, and in Whom the redeemed are One Family.

The witness of the Church must begin at home; its first obligation is to renounce racial caste within its own fellowship. It is easy for the Church to magnify the racial mote in the life of the State; it is hard for her to see the racial beam in her own Body. But let us remember the injunction of Jesus; "Cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Mt. 7:5.)

Instead of giving good advice to secular organizations, the Committee sincerely invites the Church to reexamine her own love of Christ and to seek afresh God's will. To this end, we offer the following resolutions:

1. We, the members of this conference, do sincerely lament the evil of racial hate; and we most humbly repent of our own sins of racial discrimination, whether expressed in word, thought or deed.

2. We, the members of this conference, resolve earnestly and prayerfully to search the Scriptures anew for a deeper understanding of Christian brotherhood.

3. We, the members of this conference, resolve to read carefully during the year the current mission study book, *Portrait of a Pilgrim: A Search for the Christian Way in Race Relations* by Buel Gallagher. (Pilgrim Press, Boston. Cloth, $1; paper, 60c.)

4. We, the members of this conference, resolve to participate during the year in at least one interracial group, such as a minister's association, a missionary society, a Sunday school class, or a church service.

5. We, the members of this conference, resolve to observe *Race Relations Day* (Second Sunday in February) in our several local churches, and to make an offering to Franklinton Center or to some other similar project.

H. SHELTON SMITH,
Chairman.

The truly godly are instinctively humble. There is no humility so deep and real as that which the knowledge of grace produces.—*Andrew Millar.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

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Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A LETTER ON CHRISTIAN LIVING.

Lesson IX—December 1, 1946.

Memory Selection: *Finally be strong in the Lord and in the strength of His might.*—Eph. 6:10.

Lesson: Acts 19:1-20:1; Ephesians.

Devotional Reading: Ephesians 3: 14-21.

Carrying the Gospel to Cities.

Phillipi, Thessalonica, Athens, Corinth, and now Ephesus—thus runs the log of Paul's travels and missionary objectives. He knew the strategy of establishing churches in cities, in centers of population and of commerce and business. The city church holds a strategic place in Christian planning. Unless the cities can be taken for Christ, the country is in a sad way. Denominations ought to have strong and numerous churches in cities, and good programs in the churches. For out of the cities stem so many of the issues of national life.

Rejected Privileges.

The story of Acts is almost a continuous recital of rejected privileges on the part of the Jews. For from the beginning and until the end, Christianity first went to the Jews with its offer of a Saviour and salvation in Christ. But again and again the Jewish people rejected their high privilege, and even more persecuted their benefactors. Alas! how little did they dream of what such neglect would cost, and of what a tragic price they would have to pay for their blindness and wilfulness. How much richer their lives would have been and perhaps how much different the story of their race might have been if they had received and heeded the gospel.

Paul in Ephesus.

From Corinth Paul went to Ephesus. According to the record he spent more time here than in any other place which he visited—more than two years and three months. Ephesus was a great city, a center of commerce and culture, and the home of the magnificent temple which had been erected in honor of, and dedicated to the service of Diana of the Ephesians. This temple was one of the seven wonders of the world, and the sun in its course saw nothing more magnificent in all the world. It was entirely of white marble, as long as St. Paul's Cathedral in London and twice as broad. One hundred and twenty jasper columns on Parian marble bases, each one the gift of a king, supported the roof of cedar. On these pillars hung gifts of priceless value, the votive offerings of grateful superstition. Masterpieces of sculptors and painters, wonderful tapestries and carvings, and gold and silver vases adorned this temple. At one end of the building there was a great altar in a dark shrine, and at the back stood the image of Diana, which the people believed had fallen from the sky, fresh from the hand of Jupiter. Crowds of pilgrims as well as the people of the city thronged the temple, and the making of miniature shrines for these people, constituted a great industry in the city. Thus Ephesus was not only a commercial and cultural center but also a great religious center, a "Mecca" for worshippers of Diana of the Ephesians.

Of That Way.

The disciples were called Christians first at Antioch, but they also had other names. And in Ephesus they had a most significant name—"that way." It is still a good name for Christians—people of that, or of a way of life. Jesus himself said that He was the Way. He summoned His disciples not primarily to adherence to a creed or a set of doctrines, but to a *"way of life."* They were to "follow Him," to adopt His way of life. Creeds have their place in Christianity. The head has a place in our religion. But it ought always to be kept in mind that Christianity is primarily a way of life, and not a set of words. A Christian, it might be said is one who is trying to live the Jesus way of life.

Religion Begins to Interfere With Business.

Christianity did not have much trouble as long as it did not interfere with vested interests or profit. But when its success at Ephesus began to interfere with the making of the idols and shrines to which reference has been made, Demetrius, a silversmith, and his fellow-craftsment began to protest and to cause trouble. The forces of evil do not mind what the church does so long as it leaves their profits alone. But the legalized liquor traffic, organized prostitution, legalized vice, gambling, owners of slums and tenements, employers of sweatshop laborers, vested interests and special privileges, are very much shocked and troubled when religion begins to interfere with their profits. And they fight, fairly and unfairly, and to the death. If it were not for the love of money, Christianity would have far less opposition from many quarters.

Red Herrings Across the Trail.

One could not much blame Demetrius and his labor union for raising a howl when they saw this new religion cutting the ground from under the source of their livelihood. It was only natural that they should fight back. Today they would "organize" and raise a "war chest" to fight the thing—at least that is what they do. But then as now they drew a red herring across the trail. They professed that their main concern was for the temple of the great Diana of the Ephesians, "that she should be despised, and that her magnificence should be destroyed." And they put it on thick by adding that "all Asia and the world" worshipped her. Like all other organized groups they appealed to prejudices and they told lies—not even all Asia, to say nothing of the whole world, worshipped Diana. It is difficult for the forces of evil or selfish interests to tell the truth about the forces of righteousness. (Perhaps the thing works both ways.) One thing is sure, demagogues are quick to seize upon racial and religious prejudices to protect their personal interests. Men fight back when they see their hope of gain is gone, or threatened.

A Guy With Grit.

Paul was every inch a man. He was going right into the midst of the howling, blood-thirsty mob, but his companions would not allow him to do it. One suspects that Paul would not be intimidated today by anything that the forces of evil might do to him. He was a little guy with grit.

The Mob-Mind and Spirit.

"Some, therefore, cried one thing and some another . . . and the more part knew not wherefore they had come together." It was thus then, is now, and evermore shall be—mobs are unreasoning and highly suggestive.

Due Recourse to Law.

"If ye inquire anything concerning other matters, it shall be determined in a lawful assembly." That is what law is for. That is the way things should be handled. But that is the reason why the courts should be impartial, unimpeachable, and trustworthy. Anarchy always results when "the people take the law into their own hands." Respect for law and recourse to law are basic foundations of democratic government.

DAVID SMILES THROUGH.

By Sam Dean.*

David Chang is so tall and thin he looks like a pair of animated chopsticks surmounted by a fine face and a big, kindly smile.

Chopsticks are mighty useful in China. Most Chinese wouldn't eat much without them. When Japan closed Yenching University in Peiping, one of the Christian Colleges in China in which Congregationalists cooperate, she also shut off all incoming mission funds. Faithful, earnest, elderly father Chang lost his small income. David was no longer a carefree sophomore majoring in sociology at Yenching. Now he must start putting into practice what he had learned in college, for he was the main breadwinner of his family.

David transferred from sociology to journalism, where he started on the bottom rung as a professor, but hard work and a big smile did their part. And smile by smile he slowly climbed the ladder of achievement.

At this time the Drum Tower Presbyterian Church in Peiping was finding it difficult to hold its congregation together. Who but David could be relied upon to help young pastor Shao keep alive an interest in the church on the part of its younger members?

Finally the terrible war was over and David could return to his beloved Yenching.

"Well, David," I said one day, "have you given up journalism?"

"Oh, no," replied David. "My fellow Christians and I of the Drum Tower Church and Yenching feel there is need for a Christian magazine for Chinese young people. Here are some copies of the first four weekly editions we have just published."

I looked through the little magazines in amazement. They contained not only translations, but also original articles and poetry. There were articles on science, engineering, agricultiure, world affairs, love, sociology, psychology, business and other topics, interspersed with Christian articles and short sermons.

"David, it takes a lot of work to get one of these each week," I said.

"Yes, but many of my friends in the church at Yenching help me," he replied with a smile. "I plan to give my life to preaching Christianity through Chinese magazines, so I feel I had better start the work and learn now."

*Sam M. Dean, Professor of Engineering at Yenching Univedsity, Peiping, is now in the United States on furlough. Yenching is one of the Christian Colleges in China where our Denomination cooperates.

LETTER FROM JAPAN.

(Continued from page 9.)

tinue. As soon as Mr. Nishiwaki came she dropped her burden on his strong shoulders and collapsed. Last night she was to start for her home north of Tokyo where we hope she may have the rest and care that she needs to bring her back to health. She is a graduate of our Glory Kindergarten Training School and has been invaluable and courageous as she carried on the work and the spirit of the Zenrinken during these years. Those two are the only members of the present staff whom I knew, but in a few moments nearby friends began to come in, all eager to tell of their experiences through the war, and wanting to know when the Morans and I were coming back. It wasn't easy to tell them that I was there for just a short time, that I had to return to Tokyo for a few months, anyway. Immediately they began to plan for a welcome meeting to follow the morning service on Sunday, and were busy writing postcards to go by special delivery so that as many as possible might come. That meeting was one of the most moving and precious experiences I have ever had.

I wonder if you would be interested in the sermon Mr. Nishiwaki gave the forty odd who came to worship, most of them old-timers, some going back to that first Band of Believers which was baptized at the close of our first year in Osaka, other young people who have grown up in our midst, and in the Zenrinkan. He spoke of the war crimes trials that are now in session in Tokyo, speaking of the new state of things where an individual has to answer for the crimes and mistakes that he did in the name of the state. He likened it to Jesus taking upon himself the sins of the world, of all of us, and then went on to point out what a vast difference there was between the two, one without blame and yet suffering for the sins of mankind, the other guilty for all that has happened during the past years, answering for his own sins as well as those of all Japan. Then he went on to emphasize the need of all of us to choose the right leadership. If we chose, as did the Japanese, the false promises and way of the military leaders, we were bound to find our lives in ruins, but if we built on the leadership of Christ, we could hope to find a way out of the present difficulty, and to help build a truly fine new Japan. That seems to be the feeling everywhere I go, that they were dreadfully fooled and misled by the men to whom they looked for leadership, that the result was to be expected, that now they must rebuild from a new and better foundation.

The tasks are great, our Japanese friends need the encouragement of a friendly shoulder at the wheel as they try to carry on. Perhaps as never before, at least in my memory, there is a place for us, we are wanted and needed, what more do we ask as we, too, plan for the long and the immediate future. Not only our former missionaries, but also young, enthusiastic, vigorous and consecrated young people, a living expression of the best we have to offer from our churches. Our Japanese friends are counting on you to help send such to them and are waiting eagerly and impatiently to welcome them.

Alice E. Cary.

AMERICAN BOARD RECEIPTS.

(Continued from page 8.)

Congregational Christian Churches and of this amount $117,771.00 was applied to needs of reconstruction on the foreign field, while $27,879.33 was held for later appropriations to meet other postwar needs. Over 2,500.

"The rising costs of living on all of the foreign fields where the American Board operates has necessitated increased expenditures for the support of both missionary staff and national workers," says Mr. Belcher. "Additional expenditures were also required to meet the cost in the resumption of work in the formerly war-occupied areas in China and the Philippine Islands. In spite of continued transportation difficulties thirteen new young missionaries and seventy-eight experienced missionaries left for their posts on the field during the year."

During the year a deputation was sent to India made up of Dr. and Mrs. Albert Buckner Coe of Oak Park, Ill.; Rev. Raymond A. Dudley, Auburndale, Mass., India Secretary of the Board, and Miss Pattie Lee Coghill of New York, an expert in religious education. Dr. John A. Reuling of West Newton, Mass., Secretary for Africa, is still visiting the Africa Missions and Miss Mabel E. Emerson of Cambridge, Mass., Secretary for the Near East, has just returned from Turkey, Syria and Greece. Harold W. Hackett of Swampscott, Mass., formerly lay missionary in Japan, who recently joined the staff of the American Board as Associate Treasurer after wartime service in the United States Navy, recently made a tour of inspection of the property and work of the Board in the Pacific Islands and Japan.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

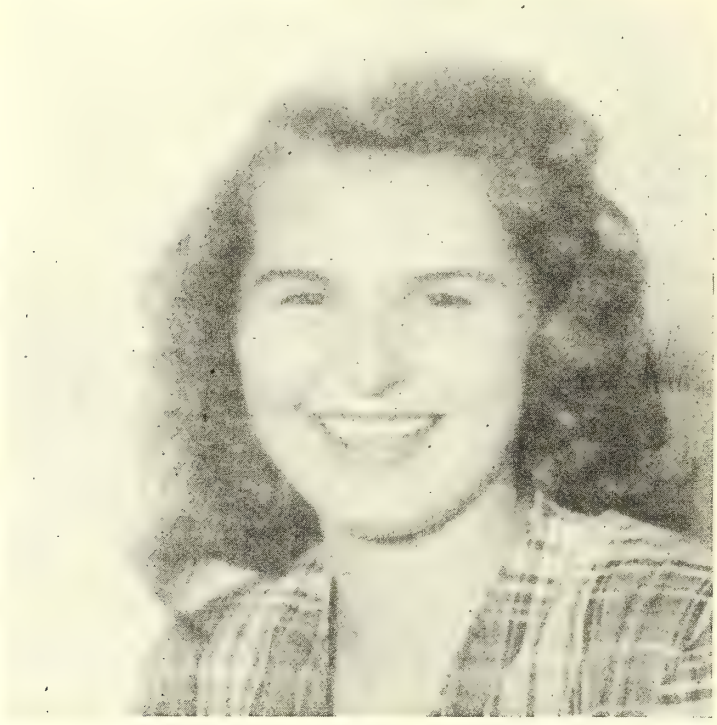
We had our first frost this week on November 13. It was not much below freezing, but the grass was white like a sift of snow. Thursday and Friday were warm and pleasant days.

The boys on the farm have had beautiful weather to get the wheat in the ground, and if nothing happens, we will finish sowing small grain today, Friday, November 15.

In ten more days, if the weather is cold enough, we will begin to kill hogs. We will then have lard to make bread with and sausage to eat. We are always glad when we can have fresh meat to eat. Meat has been hard to get and the price has been high. My daughter had seasoned some turnips the other day with some real fat-back meat. I ask her how much she paid for it, and she said fifty cents per pound. Years ago when I was working in the store, I sold thousands of pounds for six cents per pound—more than eight times as high. Just a few years ago I could buy pure lard for six and one-half cents per pound. It has been selling on the market here thirty-four cents a pound wholesale—five times as high; and we have nearly one hundred little children to feed and clothe. But the churches don't seem to realize that prices are more than doubled now, and conference apportionments are the same as they were ten years ago, when prices were low.

The Presbyterians, the Methodists, and the Baptists give more freely to their orphanages, so the superintendent will not have to live in a financial strain all the time.

Now, friends, for thirty years we have been giving you an opportunity to open your hearts and give, so that these little children may have an opportunity to have an equal chance in life with other children who have not been so unfortunate as to lose their father and mother and have no home.



Miss Elizabeth Moore was reared in the Christian Orphanage, coming to the Orphanage when a small girl. She graduated from high school and took the Business course at Elon College, and now holds a job with the Federal Bank of Richmond, Virginia.

At this Thanksgiving season when the offering is taken in your church, please open your heart and help swell the offering to large proportions. Then if you want to mail the orphanage a special check, do so. There is no one who can forbid you. Remember the little children here are not so well blessed as you. Thirty years of service — thirty thousand dollars, our goal. Help us reach it.

Chas. D. Johnston,
Superintendent.

* * * * *

Clothing donations received through November 11, 1946, beginning with July 2, 1946:

Mrs. Adolph G. Melberg, 700 Lafayette Ave., So. Norfolk 6, Va.: 1 box clothing.

Mrs. Glenn G. Givens and Mrs. W. R. Coles-Circles, 1029 24th Street, Newport News, Va.: 1 box clothing.

Mrs. Clara L. Simpson, 204 McCauley St., Chapel Hill, N. C.: 1 box clothing.

Mrs. J. M. Byrum, Damascus W. M. S.: 1 box clothing for R. Harvell.

Miss L. C. Byrd, 1235 21st Street, Newport News, Va.: 1 box clothing.

A friend from Valley Conference: 1 new dress; 1 new pair shoes.

A friend: 1 sweater.

Jones-Hayes Co., Franklin, Va.: 1 box socks, 3 doz. ties, 3 overcoats, a big box of clothing—all new.

Happy Home Missionary Society, Mrs. Lillie Lawrence, President, Ruffin, N. C.: 1 box clothing.

Mrs. Clara Simpson, 204 McCauley St., Chapel Hill, N. C.: 1 box clothing.

Mrs. W. F. Lawrence, Shelton Memorial Guild, Matthews Terrace, Portsmouth, Va.: 1 box of clothes for D. Hutchins.

Mrs. J. H. McEwen, Burlington, N. C.: 1 box clothing.

Mrs. R. R. Auman, Steeds, N. C.: 1 box clothing.

Mrs. Frank Lewis, 1057 Lackie St., Portsmouth, Va.: 1 box clothing.

Mrs. C. F. Rudd, 418 County St., Portsmouth, Va.: 1 box of clothes for J. Beers.

Mrs. C. F. Rudd, 418 County St., Portsmouth, Va.: 1 large box clothing.

Mrs. C. A. Sharpe, 118 Bank St., Suffolk, Va.: 1 large box clothing.

Mrs. H. M. Davis, 412 Guthrie St.: Portsmouth, Va.: 1 box clothing.

Mrs. J. C. Campbell, 904 N. Main St., Burlington, N. C.: 1 box clothing.

Mrs. F. E. Butler, 212 Clay St., Suffolk, Va.: 1 box clothing.

A friend, 1213 Fenton St., South Boston, Va.: 1 box clothing.

Mr. N. G. Walker, Brown, N. C.: 1 box clothing.

Brewers, 156 W. Washington St., Suffolk, Va.: 1 box clothing.

REPORT FOR NOVEMBER 21, 1946.
Sunday School Monthly Offerings.

Amount brought forward		$ 9,618.16
Eastern N. C. Conference:		
Lebanon		8.00
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 12.98	
Liberty Spring	7.00	
Rosemont	60.02	
Portsmouth, First	19.77	
Suffolk	25.00	
		124.77
N. C. & Va. Conference:		
Belew Creek	$ 1.32	
Bethel	11.00	
Danville	50.00	
Elk Spur	10.00	
Ingram	53.64	
Mt. Zion	5.08	
New Lebanon	.03	
Rocky Ford	10.00	
		147.07
Western N. C. Conference:		
Flint Hill (M)	$ 4.06	
Providence Chapel	3.00	
Zion	12.11	
		19.17
Va. Valley Conference:		
Bethlehem	$ 8.03	
Linville	14.67	
New Hope	15.40	
Wood's Chapel	1.50	
		39.60
Total from churches for the week		$ 332.61
Total from churches for the year		$10,013.77

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES.

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One Year.....$2.00

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

(Continued from page 3.)

of the conference to ask themselves, "Are our homes and churches the sort of places from which ministers of Christ may be recruited?"

Rev. Walter H. Hall, Chairman, presented the report of the Committee on Ministerial and Church Ethics, and Dr. W. E. Wisseman addressed the conference on "Ethics for Preachers and Churches."

The Wednesday morning session was closed by the report on Pilgrim Fellowship and a service of worship led by Miss Tessie Zimmerman and Baxter Twiddy.

The final session opened at 1:30 P. M. Wednesday, the theme being, "All for Christ in Christian Stewardship." Dr. W. E. Wisseman presented the report of the Committee on Stewardship, and Rev. W. Millard Stevens presented the claims of Christ on our possessions, his subject being "All for Christ in Substance." At the conclusions of Mr. Stevens address many signed the "Fellowship of Tithers Card" of the Southern Convention. Dr. Jesse H. Dollar concluded the Stewardship theme by an address, "Stewardship Year and Yearning." Dr. Dollar called attention to the Stewardship Emphasis of the denominations of America during 1946-47, urging the delegates and pastors to promote the cause of Stewardship as the solution to many of our spiritual ills and most of our financial needs.

George D. Colclough presented the report of the Apportionment Committee report. The apportionments remained the same as the previous year except for the addition of a Scholarship Fund for aiding young men and young women preparing for full time Christian service. The Conference approved the raising of $10,000 a year for Shaowu and $10,000 a year for Church Extension within the Southern Convention. These two specials will be promoted by the Mission Board of the Convention.

Mr. C. D. Johnston, chairman of the Superannuate Committee, presented the report of that committee and urged more adequate support of the disabled and retired ministers and their dependents. Dr. C. E. Newman presented the report on Memoirs.

Officers for the coming year are: Rev. Joe A. French, president; Rev. W. J. Andes, vice-president; Rev. Stanley C. Harrell, secretary; Dr. W. Waldo Boone, treasurer.

The session following the devotional service led by Rev. W. J. Andes on the theme, "All for Christ All the Year."

All who attended the conference were delighted with and inspired by the sessions. Harmony and good spirit prevailed. The conference earnestly faced its responsibility to Christ and the Church, and the year ahead ought to be one of the best in our history. The bountifully prepared food served by the ladies of Union Church, and the hospitality generally shown was no small contribution to the success of the Conference. The session in 1947 will be at Bethlehem Church, Altamahaw.

FOR THE CHILDREN.

(Continued from page 10.)

His family were glad, indeed, when Mr. Caxton's business made it desirable for them to live in another city, and they sold their house to a Mrs. May.

Mrs. May, it so happened, had lived near the Moores and she had sold her house because she disliked Bobby and the "gang" he had with him most of the time.

On her first evening in the Caxton house, she was relaxing on her front porch when Larry whooped past on his tricycle to which was hitched a wagon. Tied in the wagon was a meowing cat, and three tin cans were dangling behind.

Mrs. May was so chagrined, she felt she had to talk to someone. She crossed her lawn to the lot-line hedge on the other side of which Mrs. Elston was clipping grass.

"Listen," she burst out, "I sold my good home just to get away from Bobby Moore and those boys who trail him! And the worst one of them is that Larry who day-boards there, and here I find Larry living on this street! Look at that, will you?" And she indicated Larry, who was making a vociferous return.

"But—*that's my Larry,*" faltered Mrs. Elston.

"Oh—I didn't know—I'm sorry. No, I'm not! If you had to board your child out, why ever didn't you give him a *good* child to play with? He'd most likely have picked up good ways as easily as he did bad ones! They do at that age, you know. They do whatever the other fellow does, and especially if its a child a little older. Why, Bobby Moore—!"

Then Mrs. Elston heard some dismaying truths about Bobby and Larry.

Heartsick, almost physically ill, she had no sleep that night. It was not wasted time, however, for by morning she knew the course to pursue.

That day she resigned her position to again become Larry's full-time mother. After a year, Larry now shows decided improvement, but there are still unpleasant reminders of Bobby. Her trust now is in good associates and her own example and counsel, for she has learned that to most children imitation is as natural as breathing.

You cannot measure the value of a thing by the crowd of people around. There are always more people in a five-and-ten-cent store than in a jewelry store.—*Vance Havner.*

Make a Liberal Thanksgiving Offering for the Christian Orphanage
Our Goal is $30,000.00, Don't Let Us Down

Your Gifts make possible the work being carried on at the Christian Orphanage. We covet your continued interest and support.

CHAS. D JOHNSTON, Superintendent

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, NOVEMBER 28, 1946. NUMBER 47.

Thanksgiving Day

By ALFRED GRANT WALTON

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."—Psalm 100.

Thanksgiving Day is more than a bounteous meal or the joy of a family reunion. It is a time for reflection and holy remembrance. We do well to bear in mind not simply the personal favors we have received but all which God has wrought for our advantage.

He has set the sun in the heavens to give us warmth and light.

He has provided the cattle upon the hillside, the fruitful trees, the ripening fields of grain.

He has made our world beautiful, in the wonder of mountains and rolling fields, in the restfulness of wooded haunts and flowing streams, in the glow of golden sunsets and the mystery of evening stars.

He has provided friends, the warmth of love and affection, and all those intimate personal satisfactions which enhance the joy of living.

Supremely He has planted faith within our hearts and given us glimpses of eternity.

Thanksgiving Day is a time when we should bring a votive offering to the altar of God. That gift should be more than a spoken word of gratitude. It should be the whole of life dedicated to him!—From "Daily Devotions."

NEWS AND VIEWS

The new address of Moderator Albert W. Palmer is 1185 East Foothill Boulevard, Altadena, California.

Mrs. Birdella McCurdy died late Monday afternoon at the home of her daughter, Mrs. Roy A. Larrick, Winchester, Va.

A Devotional Guide for Advent is available at 3c a copy from the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York 10, N. Y.

The Rev. Russell Henry Stafford, president of the Hartford Seminary Foundation, has accepted an invitation to be the guest speaker of an International series of services during "Week of Prayer," January 5-10, 1947, in Winchester, Va. Rev. R. A. Whitten is in charge of arrangements.

The Virginia Valley Central Conference will have the Rev. Warren H. Denison, D. D., to conduct Stewardship Councils throughout the conference, January 13-17, 1947. Dr. Denison has been engaged by the Winchester Church for one week, January 20-26, 1947, to conduct a school of Stewardship in that church.

In this issue, under the title: "Christianity Resumes," we present the introduction to, and the general summary of, the work on the foreign field as presented by Rev. Howell D. Davies to the Mid-West Regional Committee at its recent session. In the next issue we will give that part of the address dealing more in detail with the different countries.

INSPIRATIONAL TALKS BY DR. SOCMAN DECEMBER "RADIO PULPIT" FEATURES.

NBC's Sunday morning "National Radio Pulpit" (10:00 A. M., EST) has scheduled five inspirational talks by Dr. Ralph W. Sockman for December.

"Where Do You Belong?" will be the sermon by the pastor of New York's Christ Church on December 1. The Radio Choristers will sing "God Is a Spirit" and "Saviour, Like a Shepherd Lead Us."

On December 8, Dr. Sockman's subject will be "The Sin of Being Small." Music by the Choristers will be "Bless the Lord" and "My Faith Looks Up to Thee."

Sermons for the remaining Sundays will be "The Arm of the Lord" on December 15, "Who Meet at the Manger" on December 22, and "To Men of Good Will" on December 29.

"National Radio Pulpit" is presented weekly by NBC and the Federal Council of the Churches of Christ in America.

THANKSGIVING—1946.

THE PRESIDENT'S PROCLAMATION.

"At this season when the year is drawing to a close, traditions suggest and our hearts require that we render humble devotion to Almighty God for the mercies bestowed upon us by his goodness.

"Devoutly grateful to divine Providence for the richness of our endowment and the many blessings received may we continue to give a good account of our stewardship by utilizing our resources in the service of mankind.

"May we have the vision and courage to accept and discharge honorably the responsibilities inherent in our strength by consecrating ourselves to the attainment of a better world.

"Now, therefore, I, Harry S. Truman, President of the United States of America, in consonance with the joint resolution of Congress approved December 26, 1941, do hereby proclaim Thursday, November 28, 1946, as a day of national Thanksgiving; and I call upon the people of this nation to observe that day by offering thanks to God for the bounties vouchsafed us and and by re-dedicating ourselves to the preservation of 'the blessings of liberty' envisaged by our forefathers in the preamble of our Constitution."

THE C. M. A. IN NEWPORT NEWS.

Help us have a great session of the C. M. A. on Tuesday, December 3, at 4:30, and 7:00 P. M. See the program on page 9 of this issue. This organization has done some most strategic work for our conference. Several churches have needed its help, and at the same time it was given it was greatly needed. In some cases it "saves the day."

This year we are holding the meeting so as to include a supper session with the thought that we might get many good layment and laywomen who could not attend a morning session to be present. Any who come will be given an opportunity to make an offering, or to take a membership, but "no trap" is being set to catch anyone. It is a good, open meeting of consecrated leaders of our church seeking to do valiant service for the Kingdom of God, to envision growth, and to set our heads and our hands toward that end.

True, the meeting is across the James River, but that is only one of the obstacles to overcome. Indifference to the work of the church, or if not indifference, "lukewarmness" is a wider river than the "mighty James." It is time, and high time, for all Christian people to undertake greater things, demanding deeper consecration, and to lay a goodly portion of their good time and talent on the altar of God. There is joy in doing something for God and neighbor. Every pastor in Eastern Virginia is urged to bring an automobile load, and to ask a layman in his church or churches to do the same. Come for either or both sessions. The supper will not cost too much, and it will be a good one. The important thing is: Let us put enthusiasm into the work of the church.

JOHN G. TRUITT, *Pres.*,
E. Va. C. M. A.

MAKE THIS A REAL THANKSGIVING.

Some Americans who ordinarily eat 3,500 calories of food a day will gorge themselves on Thanksgiving Day this year. But others will share this occasion for gratitude, as Church World Service asks, with the hungry children of Europe and Asia. This agency of the churches confronts a winter of appalling suffering. Last winter at least 6,000,000 died in Europe alone, and in the coming winter an even greater toll may be taken. C. W. S. is therefore making a "Share Your Thanksgiving" appeal for $2,000,000. Dr. A. L. Warnshuis, executive vice-president of the organization, calls attention to this appeal in a letter. "Church World Service," he says, "represents the combined action of the people of the Protestant Churches of the United States to alleviate the human misery of those all over the world who suffer from hunger and cold as well as from spiritual depression and isolation. Through gifts to their denominations channeled through Church World Service, Christian people are sending prompt help to areas of

(Continued on page 15.)

Southern Convention Office

Rev. Wm. T. Scott, *Superintendent.*

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EASTERN NORTH CAROLINA CONFERENCE.

The Eastern North Carolina Congregational Christian Conference met in its 121st annual session at Wake Chapel Christian Church, Fuquay Springs, November 19-20, 1946, with large attendance and vital interest. Rev. Fred Register, host pastor, and the Wake Chapel Church met every need of the conference in their generous and considerate hospitality.

The devotional services of the conference were under the direction of Rev. C. Carl Dollar, of Sanford, and Rev. Frederick Eutsler, the United Church, Raleigh, and they set appropriate and challenging spiritual notes for the sessions. Rev. J. Frank Apple, president; Rev. Emory M. Carter, secretary; Mr. W. J. Ballentine, treasurer, each did his job well and facilitated the work of the conference.

Tuesday's session included the president's address by Mr. Apple which sounded the note of urgency facing the church today to be about the work of the church—the transformation of men through the spirit of Christ; the report of the Board of Superannuation by Mr. E. W. Neville, chairman, who asked the conference to be generous in their concern and gifts for our ministers who have served long in the work of the church at small incomes; the report on the Orphanage by Supt. C. D. Johnston; the report on Education and the Standing of the Ministry by Rev. Raymond T. Grissom, who called upon the conference to pray and work for laborers, calling attention to the ineffectiveness of pastoral services often because of the large and scattered pastorates, urging the conference to develop some plan whereby churches or groups of churches may have full-time services of a resident pastor; the report of the Committee on Evangelism which included an address by Dr. John G. Truitt, Suffolk, Va., chairman of the Southern

(Continued on page 14.)

THANKSGIVING AND ADVENT.

An editorial colleague writes that "Reasons for Thanksgiving in America have greatly increased since a self-exiled band of Christians celebrated with a feast of gratitude their preservation through the first hard year in New England. This month, on our second postwar Thanksgiving Day, we could add as a reason for gratitude that American shores have not yet been invaded during a world conflict. But there remains a higher cause for gratitude which might be called: America's chance of leadership under God." The writer then concludes: "It adds tragedy upon human tragedy if the stronghold of Democracy, the land of plenty, the nation whose unique power and wealth gave her the unquestioned moral responsibility to take the lead in providing an answer to our present world problem finds herself the victim of her own well-being, and thus unable to carry out her difficult charge." Let all ponder these solemn words.

One practical way of establishing a habit of meaningful thanksgiving in the home is to use a file of prayers and graces, "Let Us Give Thanks," prepared by our Commission on Family Life and obtainable through The Pilgrim Press for 25c a packet. This file contains twenty-five graces and prayers printed on sturdy cards in many colors. These prayers were selected by the Commission under the able leadership of Dr. Paul Reynolds. The use of this packet will greatly enrich the family ritual of thanksgiving, especially where grace at the table has become perfunctory and monotonous.

Thanksgiving and Advent are united in the Scripture: "Thanks be unto God for his unspeakable gift." Thanksgiving for material blessings is a part, but only a part of our Christian opportunity and responsibility. The great and perennial occasion for thanksgiving inheres in the advent of Christ. His beneficent influence rains its blessings upon the just and the unjust. Thanksgiving and Advent are in Scriptural proximity, are adjacent on the calendar, and should be linked in our experience. This then, is the season when worship should reach the highest heights of Christian devotion.

CONCERNING MISSIONARY STRATEGY.

Our foreign missionary program may be likened unto a three-legged stool: the church, the school and the hospital. One weak leg may be fatal to the equilibrium of the stool. These legs should be of equal strength. If one was stronger than the rest, one would naturally surmise that it would be the church. But not so, according to an editorial by Paul Hutchinson in **The Christian Century.** Mr. Hutchinson writes from Shanghai concerning "The Ordeal of the Chinese Church." He calls attention to "the failure of the missions in years past to nurture the growth of the church with the same watchful care and unstinting support that have been given to the growth of schools and hospitals." He goes on to say that "Until recent years, theological education has been a stepchild in the Christian educational enterprise, and half prepared pastors have been left to struggle along in half-developed churches with half-illiterate congregations which never could hope to hold the loyalties of most of the young men and women who were graduating from the Christian colleges and even from the high schools." The editorial correspondent concludes that "If the missionary enterprise, as it is now being reconstituted, really wishes to see the Christian Church make a mark on China commensurate with that which Christian schools, colleges, hospitals and medical schools have made then it seems to me that a change in strategy is called for. Mission attention, at least for the next few years, could wisely give special consideration to this question of making the Christian Church, as well as the school and hospital, measure up to the opportunity that is China."

We give hearty thanks for the heroic work which has been done in the mission school and hospitals, but we deplore this missionary imbalance. According to this picture of missions, Ephriam has become a cake two-thirds baked! Christian statesmen should not keep the missionary cart before the horse. "This ye should have done (the building of strong churches and the training of an adequate ministry), and not to have left the other undone."

R. L. H.

PERPETUAL ADVENT.

"How much more will your Heavenly Father give the Holy Spirit to them that ask him."—Luke 11:13. Read Luke 11:5-13.

God is always coming. His essential nature is outgoing. Creation is incarnation of God's thought and purpose, is revelation to all with insight to interpret.

God has never withheld himself from any individual or people. When we fail to see God the veil is upon our mind and heart. Never does God withhold himself.

The advent of Jesus was impossible as an isolated event. Had God not first come in prophet, psalmist, wise men, and common folk, his supreme coming in Jesus could not have occurred.

The coming of Jesus is without meaning and consequence for our day except as repeated in us. God is here; "in him we live and move and are." Jesus said, "I am with you always." Our supreme task and privilege is to realize God as the living, vital, life-giving presence.

Jesus gave his life to help us know God and his redeeming love. He is our incomparable guide and helper in letting God express himself in us and through us in the world.

Let Us Pray: Father, who art "closer to us than breathing, nearer than hand and feet;" may thy constant coming in thy created world, and so completely in Jesus, be powerfully continued in us through thy great love and the grace of our Lord Jesus Christ. Amen. —Frank M. Sheldon in A Devotional Guide for Advent.

Christianity Resumes . . .

By Rev. Howell D. Davies.

An Address Before the Mid-West Regional Committee at Detroit, Michigan, October 21, 1946.

A year ago we were grateful that Christianity had survived the hostile forces of the war period—Naziism, Shintoism, isolationism, aggressive nationalism, militant materialistic communism, fascism and the pessimism of democracy. We appraised the situation in war ravaged countries, with Christianity no longer an underground movement and the tables turned on the would-be destroyers of Christianity. And we noted that in mission lands orphaned missions would be no longer subject to bombing, invasion and a scorched earth policy, that our own missionaries were beginning to flow back to their fields, that there was a notable world-wide movement for education underway, that united medical missions were advancing, that all mission boards were sending out the call for new personnel, but that unfortunately there was virulent Roman Catholic opposition to Protestant missionaries in Latin America. In America we noted gains in church membership, in democracy, and in Sunday schools—except in our own denomination. But on the whole we rejoiced that doors closed by the war had been opened and that the church was faced with a double opportunity, (1) that of relief and rehabilitation and (2) the open highway from which the obstructions of badly defeated and widely discredited pagan nationalistic philosophies had been removed. And we were sobered as we realized the new leadership of the United States in world affairs, which calls loudly for the leadership of the churches of America in world Christian expansion.

Now that a year has passed, let us note the progress and problems that stand out in general and on the foreign field as Christianity resumes after the greatest world upheaval yet recorded. The International Review calls the year 1945 "one of the great watersheds of history."

A. In General.

1. The atomic bomb has sobered the world in the Christian direction. While force cannot make Christians, it can effectively display the great alternative, and occasion a state of mind favorable to a Christian choice. As Dr. A. G. Walton told us at La Grange last year, "Religion is the only answer to the atomic bomb. This latest invention of destruction has jolted man out of his complacency. In the Christian Gospel we have the power that can counteract power. The atom contains the basic energy of the physical world; Christianity contains the basic energy of the spiritual world. The issue is clear; the outcome inescapable." But if our Christian choice is not founded on something beyond the fear of force, we may not be in a safe position after all, for there is a desperate instinct in man that will make him fight regardless of direct consequences.

2. Stopping the war does not guarantee peace. The house may be swept of Naziism, but beware the seven devils that may come back if the house is not occupied. Victorious war is after all only a negative necessity. There must be a constructive peace, or a dynamic peace, as John Foster Dulles says. There is small hope of a peaceful world without a mind for peace or Christian character. And we don't mean simply individual Christian character but social, national character. The church may have a Council for Social Action, but the church itself is something greater—a Council for Social Character. The figs of international peace cannot be gathered from the thistles of non-peaceful individual nations. The Atlantic Charter was a noble profession, not entirely lived up to after the danger was passed. "The devil sick, the devil a monk would be. The devil well, devil a monk is he." High-sounding professions are not enough. Skin-deep may be enough for beauty, but paper-deep is not enough for peace. The Kingdom of God cometh not by political manipulation. The wisdom of Jesus is very plain at this point. If the international tree is to bear good fruit, the tree itself must be good. Some say we can't wait to convert everybody, but it is certain that unless there is some kind of national conversion away from uncompromising selfish nationalism, we cannot expect world peace. So we believe that we Christians alone have the sovereign remedy for the sick world—Christian character in the individual and Christian character in the social body politic. We don't argue as between the two. We recognize the two. The missionary cause is the greatest symbol we have of world-wide international unselfishness. We work for the increasing popularity of the Christian ideal among all social groups.

3. We are forced to temper our optimism as we sadly realize that nationalism is still a religion in the world. And, let us make no mistake, the continued activities of selfish pressure groups within our borders will inevitably tend to make our nation a selfish pressure group among the nations. In vain do we try to Christianize the international situation while the home situation continues pagan.

4. We are pained to note that individual isolationism is coming back. The reconstruction of our individual personal affairs seems to take priority over world needs of reconstruction. Our own delayed repairs, postponed painting, etc., in other words our luxury reconstruction, is very patently taking precedence over the reconstruction of utterly demolished institutions in war devastated countries. Those who condemn national isolationism should be against personal isolationism likewise. This goes for the church, too. An isolationist church in a non-isolationist country is an anomoly and tends to neutralize the welcome swing in the anti-isolationist direction.

5. We see the two great rival religions facing each other, Christianity and communism. The latter has hidden behind Russian nationalism during the war. But now *missionary* communism is flaming up in aggressive imperialism like Mohammedanism that in the 7th and 8th centuries extended itself with the sword until checked at Tours in 732 by Karl Martel before Vienna in the 17th century. Rev. B. H. Markham, our former missionary in Bulgaria and now correspondent for the *Christian Science Monitor,* says that the supreme need in southeastern Europe is not bread, clothing or shelter, but protection against imperial Communism. Russian National Communism, he says, is like Hitler's National Socialism (in method)—against the spiritual life, the churches, etc. And he says the church must rise as never before. This is a great challenge.

6. We see the United States deeply committed in the Orient. "The United States, more than any other occidental power, has become outstanding in the Far East" (Latourette *Int. Rev.,* Jan. 46). This gives the dominant religion in the United States a great responsibility and a great opportunity. Prof. Latourette says, "The main task of the church (in the midst of the titanic forces in

(Continued on page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

Our fellowship in the conferences of the Southern Concention should be more than something good. It should be good for something. There is work to do in a very disturbed and needy world. There are changes being made, and you and I should be doing our best to put the stamp of the Christ upon those changes. Right where we are we should begin. We have accepted the Spirit of Christ for ourselves. That acceptance demands that we seek to get others to do likewise. Our own consecration comes first. We are to be sure that we are ourselves committed to Him. That our actions bespeak it, that our words and our ways witness it. Our lives must be clean, joyously radiant with the ways of kindness and love, and gratefully ready to do good and faithful service in God's world.

This week I attended the Eastern North Carolina Conference meeting in that lovely old church in Wake County, North Carolina, widely known as Wake Chapel. It is a beautiful church in a large grove of oak and hickory. It houses the altar of a goodly people. It acted as host to the annual sessions of their conference. I was glad to be there. I saw my classmate, Rev. J. F. Apple, in his gracious, unhurried way, presiding over that conference; and my friend, the Rev. E. M. Carter, in action as secretary. I enjoyed the fellowship of that great people. I had heard of Wake Chapel and the Eastern North Carolina Conference for many years, but had never had the privilege of attending either. Now I know for myself that it is a great conference and a good people.

In attending the four conferences as a representative of the Southern Convention I found a rich and beautiful fellowship. I earnestly pray that we may get under the load and lift. Our local churches need much better attendance, our Sunday schools need to enlist many new pupils, our churches need to win to themselves more faithful financial support; new members need to be added to our churches, some new churches need to be built, new recruits are urgently needed for the Gospel ministry, new missionaries and new workers are needed for Christ and His Kingdom. Our fellowship is good. Let us improve it. Let us bring into our whole Convention, and our respective conferences, such a living, growing spirit of the Christ, that things will begin to come to pass in our own hearts and then in the hearts of others. If we will allow the Christ to do so He will fuse us into a mighty force for good and we shall see our churches, our conferences and our Convention grow. Prayer, that brings us into fellowship with the Christ; and consecrated action that makes of each of us daily, living witnesses of His.

JOHN G. TRUITT.

TWO IMPORTANT LETTERS.

Several days ago there came to my desk two letters, one from the Committee on Spiritual Life and the other from the Committee on Evangelism. They came on the same day. There is one thing in each of these letters that is very important. Important to the extent that the work of neither of these committees can be effective to any great extent, unless these requests can be carried out. They are urging prayer and the study of the Bible.

I read an article some time ago in which the writer urged a more extensive study of the Bible. He said that to read books concerning the Bible, or about the Bible, would not suffice. That would tend to direct one's thinking to a person. But to study the Bible would direct one's thinking to the Bible and to God.

Now God has given to us the Bible, through his appointed channel and the better one is informed in the Bible with the more authority he can say, "thus saith the Lord." Such is the privilege of His people. And, I am of the opinion that the more one can accomplish by prayer depends very largely upon his knowledge of the Bible.

I have said all the above just to say, we need, as a people to give a great deal of time to the study of the Bible. We, as a church, take the Bible as our Rule of our Faith and Practice. We can better appreciate that privilege by a proper study of the Bible. If one is a Christian, through faith in Jesus Christ one will not misinterpret the Word of God. The spirit of the Word will ring through his entire life. So I am saying we should heed the admonition of our committees and give much time to the study of the Bible and prayer, in order that the Lord might the better use us in doing the work of the church.

E. M. CARTER.

THE 1946 ADVENT MESSAGE.

Dear Fellow Pastors:

Will someone come down to us as the climax of this Advent season? If so, it will be the Good News for tomorrow's world. Without God as a contemporary we cannot meet the present needs of ourselves or our people. There are ugly hates to be uprooted, many bewildered youths to be directed into peaceful thoughts and pursuits, and sorrowing hearts to be helped through this period when contrasting joy makes hurt harder to bear. In this hour the flesh surely needs the Word.

It is encouraging to realize that God's concern is greater than man's need. It has been beautifully said that, "The sky is in our clay, yet in our power we cannot reach the sky." But we do not need to reach it; the sky is eager to come down to us. Advent begins in God's outreach more than in man's aspiration. He is not only willing, but determined, to indwell humanity. He can slip into our world in places as common as a stable and through mediums as humble and as natural as a Mary.

We, as pastors, have the glorious and solmn privilege of providing a meeting place for the upreach of man's spirit and the down reach of God's love. The flesh needs The Word; The Word wants to become flesh. We have seen how ugly life becomes when lived after the flesh alone. In Jesus, we see how beautiful life may be, when the flesh performs its true function of being host to a divine spirit. Unless we can touch God with certainty and man with sympathy we cannot bring the two together in the darkness of this hour.

Christmas may be just poetry made up of singing skies, star-led men, and stable straw. Or it may be stark pathos sketched on the faces of hungry children and hating men. But it may be power—the power of a life made abundant by a new spirit. May God give us the wisdom and courage to be good pastors in the days that lie before us.

ROY LINDEN, *Chairman*,
Commission on Evangelism and Devotional Life.

A gift subscription to THE CHRISTIAN SUN for Christmas will be a reminder of your thoughtfulness fifty times a year.

News of Elon College

By President L. E. Smith.

JUDGMENT.

Elon College, our college, is marching to judgment. She has no choice in the matter. The march is inevitable. She has done all she could to prepare for the day of reckoning. Her hands are clean and her records are clear. She has brought together a fine group of trained men and women who constitute her faculty and who are faithful and efficient instructors in the classrooms and on the campus. Enrolled in the college is the largest number of students ever to matriculate for a given period, and a fine group of youngsters they are. The buildings and grounds are in fair condition. The atmosphere is fine and college spirit runs high.

This is all fine, but there is one need and an essential need yet to be met—a need that the college cannot meet—ENDOWMENT. She has sought to make this need known. She has publicized it to the church, alumni, friends, and all. Some have responded, and responded generously, for which she is grateful. But the number is comparatively small. Fewer than forty churches out of one hundred and ninety-six and fewer than one hundred individuals out of tens of thousands have responded. There is no need in our church regardless of the cause or institution that can equal the college's need at this moment. Help given now or before December 5 will mean infinitely more than help given later. She needs approximately $20,000 additional to help make her a fully accredited institution of higher learning.

On December 5 we close our books and prepare a report for the Southern Association of Colleges and Secondary Schools. The Association meets on December 9. That day is Judgment Day for Elon College. The report will determine the verdict rendered. Have you or your church done anything about your share to help make that report favorable that the verdict may be in Elon's favor? Your support of the college is voluntary, of course. You may give or not as you like. A church or an individual can always find an excuse for not giving, and excuses they are, not reasons. We have our own program; improvements are to be made; debts are to be paid. The support of the college is voluntary. Yes! But the results are not voluntary. They are inexorable. Your support, or lack of support, of the college at this moment will help to determine its future.

As our college marches up to judgment, where will you or your church be? On the front seat with the satisfaction of having done your full share and ready with an effective witness, or will you be hiding behind that excuse that has always blurred your vision and tightened your purse strings.

This is one of the most essential and most timely appeals that the college has ever made to you: pastors, churches, alumni, and friends. Your response will help to determine your college's future for years to come. The college, your college, is depending and dependent on you. In complete confidence she rests her case with you and in faith she awaits your response.

APPORTIONMENTS FOR THE COLLEGE.

The Southern Convention apportioned to the several conferences constituting the Convention a total of $12,500 to be paid during this conference year. The conferences in turn apportoined that amount to the several churches constituting the conferences. The Convention requested that this amount be paid during the conference year 1945-46. Many of the churches have paid their entire apportionment for the college. Some have not. We have received to date a total of $11,478.50, which leaves a balance of $1,021.50 due. It is essential that we raise this amount for the college. Our report to the Southern Association of Colleges and Secondary Schools would be much more convincing.

This is an earnest appeal to those churches that have not paid their apportionments in full to please do so immediately. Also, the college makes an earnest plea to the churches of the Convention that have paid their apportionments for 1945-46 to send a voluntary offering not later than December 5. If the churches that have paid their apportionments would send a voluntary offering, we would doubtless reach our goal. The college rests its future with the generosity and support of its constituency. We are grateful to all churches and Sunday schools that have contributed during the conference year now closed. Our final report follows:

Previously reported	$11,293.55
Churches.	
Eastern N. C. Conference:	
Amelia	18.00
Antioch	14.00
Liberty (Vance)	50.04
Moore Union	3.00
Mt. Auburn	25.00
New Elam	27.56
Plymouth	32.00
Pope's Chapel	30.00
Sunday Schools	
Eastern N. C. Conference:	
Mt. Auburn	3.19
Mt. Herman	10.00
Total	$ 212.79
	$11,506.34
Less amount refunded to So. Convention Office sent to the college by mistake	27.84
Grand total	$11,478.50

ELON COLLEGE COMMUNITY CHURCH.

On Friday night, November 22, the Bible Class of the Elon College Community Church at an informal supper honored their new pastor, Dr. Jesse H. Dollar and Mrs. Dollar; Dr. L. E. Smith, former pastor; Superintendent Wm. T. Scott; Miss Lula Browne, director of Religious Education; and Miss Elizabeth Chicoine, Convention Field Worker. Approximately fifty members of the class and their guests enjoyed a delicious supper and an evening of fellowship. Mr. J. Mark McAdams, class president, presided, and the guests were presented by Mr. George D. Colclough, Sunday school superintendent. Dr. Dollar responded to the welcome, and Mrs. L. E. Smith, Jr., entertained the party with a reading.

A CHRISTIAN THANKSGIVING DAY.

A suggested theme: "Let's make Thanksgiving Day Christian." Football, turkey, lassitude and indigestion—connote Thanksgiving Day in far too many homes and communities. "Let us be Christian Pilgrims. For this pleasant land, this goodly heritage, this God-sent fire of liberty, this so great chance to be the remnant of the Lord to bring among all people the news of salvation—for this we give thanks in the season of Armistice and Thanksgiving." (Thomas V. Barrett in Churchways.)

Missions — The World for Christ

MINNEAPOLIS TO PEIPING.

Proof of the modernity and unity of Christian missions is given by Miss Laura B. Cross of Minneapolis, Minn., Congregational educational missionary who recently reached Peiping, North China, and who made the last lap of her journey from Shanghai to Peiping in the Lutheran C-47 mission plane named the St. Paul.

"Civil war has torn up China's railways, the military has taken over the Chinese boats and the government has withdrawn the rights of foreign ships to ply between Chinese ports," writes Miss Cross. When she reached Shanghai she was up against a real problem in transportation.

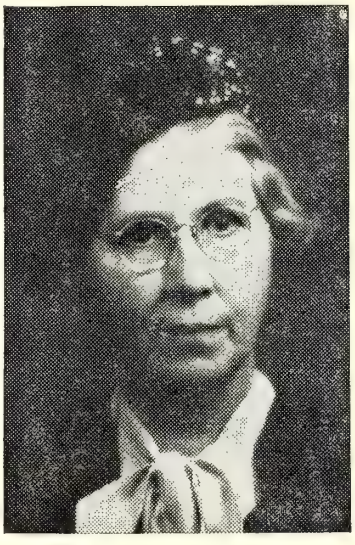
"As we gazed at the fantastic prices in Shangai we realized we must get out of that city," she continues. She saw a mosquito net for $80 *U. S.* money and a sheet for $15 *U. S.* money. An orange cost $400 and a bottle of ink $800 in *Chinese currency.*

After vainly visiting travel agencies and shipping companies trying to get passage to North China, Miss Cross found room on the Lutheran mission plane and with just enough baggage and clothing to take care of her for a few months in Peiping, flew in a matter of hours a journey that normally, by train and boat, took her four days. She ate lunch in Shanghai and dinner in Peiping.

Over great cities and rice fields, villages and flooded plains she flew until the gleaming roofs of the Forbidden City and the church steeple and tower of her own school brought a shout of joy from Miss Cross. A bus and truck took her to the gates of Bridgman Academy for Girls, founded in 1864 by the American Board of Foreign Missions and today jammed to the doors with more than 900 students.

There the same familiar old gateman stood rubbing his shiny bald head, speechless with amazement. Then over his face spread a smile which Miss Cross describes as "worth crossing the Pacific to see." He rushed out to help her crying, "Oh, you've come back." Soon others, teachers, students, and friends came running.

"Peiping, one of the present areas of safety, must help in the training of Chinese women leaders," declares Miss Cross. "Each one of us Americans out here will cost more than ever to support because travel and living expenses have mounted. But our opportunity in building for better understanding, helping enrich lives and participating in training



MISS LOUISE MEEBOLD.

leaders seems more vital than ever. We will try to do our part here if you at home will not let us down."

MISS LOUISE MEEBOLD IS GUEST MISSIONARY.

A quiet, lovely little lady, Miss Louise Meebold, Congregational Christian missionary to China, attended the Eastern Virginia and the three North Carolina fall conferences, and her messages were uplifting and challenging. She told of the simple message of Christ's love which our missionaries are taking to the uttermost parts of the earth. She and her messages will long be remembered.

Not only were our conferences made richer by her attendance, but she gave generously of her time for almost a month speaking in local church groups and services. She wished she might have had a chance to visit each church but time would not permit. She visited and spoke in the following churches: Newport News, Bay View, Holland and Suffolk in Virginia; Smithwood, Pleasant Ridge, Bethel, Concord, Happy Home, Union Ridge, Elon College Chapel, Shallow Well, Southern Pines, Shallow Ford, Carolina, Greensboro (First), Pleasant Ridge (Guilford), Winston-Salem, Raleigh, and Wake Chapel in North Carolina. We are grateful to the American Board for making Miss Meebold available.

MISSIONARY OFFERINGS.

NOVEMBER 15-21, 1946.

Sunday Schools.

Antioch—V. Va.	$	8.82
Belew Creek—N. C. & Va.		3.92
Bethel—V. Va.		6.00
Concord—V. Va.		9.00
Durham—N. C. & Va.		13.50
Mt. Herman—E. N. C.		5.00
Newport News—E. Va.		23.30
Total		69.54

Churches and Individuals.

Amelia—E. N. C.	$	24.00
Antioch—E. N. C.		12.00
Bailey Grove—W. N. C.		10.00
Beulah—V. Va.		1.69
Martha's Chapel—E. N. C.		5.00
Moore Union—E. N. C.		24.00
New Elam—E. N. C.		10.74
Plymouth—E. N. C.		24.00
Pope's Chapel—E. N. C.		19.50
Rosemont—E. Va.		66.00
Total	$	196.93

Shaowu Special

Bethlehem—V. Va.	$	5.00
Erskin Memorial—N. C. & Va.		25.00
Southern Pines—E. N. C.		83.77
Total	$	113.77
Total for period Nov. 15-21	$	380.24
Previously acknowledged		8,396.87
Total since Sept. 1, 1946		$8,777.11

WM. T. SCOTT,
Superintendent.

AN IMPORTANT ANNOUNCEMENT!

Our missionaries to the Shaowu Mission in China, Rev. and Mrs. Richard L. Jackson, will sail Thursday, November 29. (The date of sailing of the *Marine Lynx* has again been postponed and is now set for December 9.—Mg. Ed.)

Let us shower them with letters and telegrams. Let us go with them in prayer and thoughts as they go out as our representatives for Christ. Address them as follows:

Rev. & Mrs. Richard L. Jackson,
c/o U. S. S. Marine Lynx,
American President Lines,
Pier No. 44,
San Francisco, California.
(Send letters *air mail.*)

WM. T. SCOTT.

CHURCH WOMEN AT WORK

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

EASTERN VIRGINIA WOMEN'S MISSION BOARD MEETS.

On Tuesday afternoon of November 12, 1946, the Woman's Mission Board of the Eastern Virginia Conference met in the Philathea room of the Suffolk Congregational Christian Church, with each member present, and Mrs. J. G. Truitt, president, presiding and offering prayer.

It was decided to have the District meetings on April 8-9-10, and to have Miss Pattie Coghill, recently returned from India, as the principal speaker —India being our foreign study for the year. The functions of the three new departments were explained; namely, Family Life, Denominational Cooperation and Visual Aid. Heads of these departments to be appointed from the names suggested.

The importance was emphasized on looking forward to the School of Missions to be held at Elon College June 16-20, the same week of the Woman's Missionary Convention. Cost of session only $12.00. Theme: "World Evangelism." The attendance should be one to each fifteen members, and each society is asked to pay the expenses of its president, or some other member of the society.

Mrs. James Lynch, superintendent of young people, stated that Miss Elizabeth Chicoine, superintendent of young people's work for the Southern Convention, would come to Eastern Virginia in February to meet with the young people's groups.

Mrs. I. W. Johnson, superintendent of literature, urged all present to memorize and keep in mind Isaiah 41:10.

The importance of entering upon our home mission study of *Christianity and the Race,* with an open mind, was strongly urged by the president.

The treasurer, Mrs. W. B. Williams, reported a balance in the treasury of $285.97, and the few remaining bills were ordered paid.

At the close of the session the session the society presidents met with the Board in the Social Hall for a turkey supper, after which all had an inspirational meeting in the Philathea room. There was a very representative attendance, and each president and officer reported briefly on their work.

Meeting closed with prayer by Mrs. B. F. Morgan.

MRS. L. W. STAGG,
Secretary.

NEWS FROM SOCIETIES.

REIDSVILLE.

In looking over the record of the year's work done by the Reidsville Woman's Auxiliary, I find our birthday party, held on the auxiliary anniversary, the most outstanding program. Tables were arranged for the months of the year. Each lady ate at the table representing her birthday month, and each table planned their menu. One hundred ladies attended, and with each contributing pennies for her years of age a sizeable amount was realized for the treasury. A fellowship program of stunts, games, etc., were enjoyed.

For our thank offering program the ladies had charge of an evening service with all other church organizations taking part. We received a liberal offering for Shaowu mission.

Our mission study books are presented in each circle by the program leaders.

We hope to install an organ in our church in the near future.

In all our year's work we have had a genuine spirit of fellowship and cooperation.

We're looking forward to the woman's conference in Raleigh and hope to mingle with our friends there.

May God bless every one.

MRS. D. E. MITCHELL,
Secretary.

* * * * *

DAMASCUS.

The Woman's Missionary Society of Damascus Congregational Christian Church, Sunbury, N. C., has completed a very successful year under the leadership of our president, Mrs. A. V. Hofler. All requirements have been met and we feel that each member has enjoyed this year's work.

World Day of Prayer was observed with other churches of the community taking part. Mrs. Margaret C. Riddick had charge of the program.

Oak Grove Church invited us to a luncheon meeting at which time Mrs. Otis Corbiet taught mission study book, *Cross Over Africa,* and Rev. H. E. Crutchfield reviewed *These Moving Times, Concurring Witnesses* was taught by Mrs. Roy Parkes, spiritual life leader.

We have given a life membership to our oldest member, Mrs. Cora Hofler. Our Society has sponsored the support of Raymon Harvelle of Elon Orphanage. We have contributed to people overseas and sent friendly service gifts to people at home.

Mrs. Genie Pierce, chairman of Ways and Means Committee, raised $87 by the cent-a-day box for the building fund. Over $200 has been raised by the Society for this fund.

We had our public service meeting January 7, which time a thank offering was taken.

Our Cradle Roll work has been very creditable with Mrs. Walter Hofler and Mrs. J. H. Gray as leaders.

Officers for 1945-46 were re-elected with additional ones. We are all ready for our conference which meets at Holland October 3.

MRS. J. E. CORBETT,
Corresponding Secretary.

PROGRAM OF EASTERN VIRGINIA CHRISTIAN MISSIONARY ASSOCIATION.

The following is the program of the Fifty-Fifth Annual Session of the Eastern Virginia Christian Missionary Association, to be held Tuesday, December 3, 1946, at the First Congregational Christian Church, Newport News, Va. Theme: "For God and Man."

AFTERNOON SESSION.

4:30 Call to Order by the President, Dr. John G. Truitt.
Hymn — Led by Rev. J. F. Morgan.
Prayer—Rev. Robert Kinball.
Enrollment and Collection of Dues.
Appointment of Special Committees.
Report of Executive Committee.
Report of Treasurer.
5:30 Reports from:
Little Creek—M. E. Taylor, Minister.
Bay View—J. Everette Neese, Minister.
Special Music.
6:00 The President's Message.
Adjournment for Supper.

EVENING SESSION.

7:00 Supper Meeting—Dr. John G. Truitt, Toastmaster.
Report of Plans Committee.
Address—Dr. W. T. Scott, Superintendent, So. Convention.
Reports from Previously Aided Churches: Christian Temple, Newport News, Portsmouth (First), Rosemont.
9:00 Adjournment.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

A MOTHERLESS THANKSGIVING.

It was the day before Thanksgiving in the year of 1921. Seven-year-old Patty White was making up the bed in which her twin brothers had slept the night before. Lynn White, who was two years younger than Patty, stood at the opposite side of the bed helping to get the bright home-made quilts on the bed smoothly.

"Isn't it just too bad that Mother will not be able to with us tomorrow for Thanksgiving, Patty? Now we shall not have pumpkin pie, quail pie or anything good to eat!" grumbled little Lynn who did like good things to eat as her fat little body testified.

"Yes, Lynn, it is too bad. But I wouldn't care if we didn't have anything special just if Mother were safely over the flu and back home again. There, now the last bed is made. Lynn, you get the broom and sweep up the hearth while I go into the kitchen and see if Brother Bill has finished the churning. At least, we shall have nice fresh butter for our bread tomorrow."

When Patty walked into the kitchen, Bill was just lifting the lid off the cedar churn. On the under side of it were golden flecks of butter. "It's all done Patty! Looks good, too. If you will take it up I'll pour the buttermilk into the crocks so that you can wash the churn. While you are taking up the butter I'll go out and bring in enough stove wood to fill the woodbox.

"All right, Bill. The butter is lovely. Dad couldn't have done a better job himself," said Patty as she put the butter into the blue bowl on the kitchen table. She was careful to lift the dasher of the churn and get the little lump of butter that would always cling to the underside of it.

Bill came back in with his first armfull of wood and dropped it into the woodbox. "Dad said that he was going hunting and for us not to wait lunch for him, Patty."

"So! That is where he went? I'll bet he is going to try to find some quail for our dinner tomorrow!"

"I think that's what he is up to, also. He went across the pasture toward the field that was in peas this fall. I hope that he does get some nice plump ones. I think quail pie is the best meat pie there is."

"It is grand, but who is going to make the pie? I don't think that I could!" worried Patty.

"Now don't let that bother you. If Dad can make biscuits like the one's we've been having for breakfast there is no reason why he can't make good meat pie!"

"I'm glad that you think so. Lynn thinks that because Mother is away at the other farm with our older brother and sisters, with the flu, that we'll not be able to have anything special for Thanksgiving dinner! I hope that Dad will be able to surprise her."

Patty kept busy all of the morning. She washed sweet potatoes and put them in the dutch oven in front of the fireplace to bake. She filled the big iron kettle full of turnip greens to cook. Then she made corn bread and fried some bacon to go with the turnip greens. The children were just sitting down at the table when their father came home with all of the pockets of his hunting jacket full of quails, and two squirrels in one hand and the shot gun in the other.

"Now children go back to the table before the food gets cold. I'll be with you as soon as I wash up."

"Hurrah! a Thanksgiving dinner even without Mom," said Joe as he slid back into his chair at the table.

Joe was right about the Thanksgiving dinner. Daddy White was up bright and early on Thanksgiving morning and the lovely odors that came from the warm kitchen of the farmhouse made the children's mouths water. He not only made quail pie but also pumpkin pie. There were creamed potatoes from the cellar and home-canned green beans, cucumber and peach pickles. When they sat down to eat their Thanksgiving dinner the table was loaded with food.

"Dad, when did you learn to make pumpkin pie?" asked Bill.

"Well, Son, my own mother died when I was only twelve, as you know. The two Negro "Mammies" who finished bringing my brothers and me up were good cooks. I learned a lot about cooking from them as I stood around in the old kitchen waiting for a 'taste'! Don't tell your mother I told you, but I taught her a lot that she knows about cooking, after we were married!"

"Dr. Russell says that Mother will be able to come home by the first of the week, children. I want all of you to keep on helping her just as you have been so good to help me. Then she will know that you are thankful to have her back at home with you."

"We will, Dad. It sure will be good to have her back with us again!" said Bill as he put a fork full of quail pie into his mouth.

A WORD PUZZLE.

Use the cues that are in this rhyme
And determine my letters, one at a time.
My first one is in NOD but not in POD,
My second's in CLOWN but not in CLANG,
My third is in VIM but not in DIM,
My fourth is in MITTEN but not in MUFF,
My fifth is in MICE but not in RICE,
My sixth is in BREAD but not in TREAD,
My seventh's in TUNE but not in MOON,
My eighth is in ROSE but not in NOSE.
My name is a word that you often hear
Especially at this time of the year.

FIRST STEPS IN CHIVALRY.

By MARY S. STOVER.

Issued by the National Kindergarten Association.

Mrs. Wilson had been away longer than she had intended, and she sighed as she heard the shrill, bossy tones of a girl with whom Myra seemed to be infatuated. "If that child, Glenda, has been here long, the three were really something for Mother Wilson to deal with," she said to herself.

All the sounds came from upstairs and Glenda's words had not been distinguished, but now came little Alice's voice. The usually gentle child fairly shouted in her indignant loyalty. "Stop!" she ordered. "You musn't talk to my grandma that way. I'll not let you."

Those clarion words touched the mother's heart. She was proud, too, for Alice was a timid little thing who could hardly be persuaded to stand up for her *own* rights. Such boldness toward the older child was indeed a triumph of love. "The darling," she murmured, "I must encourage that dear sense of loyalty in her and try to develop a like spirit in Myra."

More harmonious tones from above showed that it was not necessary to hasten there, and Mrs. Wilson slipped quietly into the kitchen. With prayerful humility she reviewed many incidents of recent months. She and Grandma felt sincere respect and true affection for each other, but they did not always see eye to eye. Though each intended always to express Christian good will and forbearance, Mrs. Wilson realized, as she thought

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

NEWS OF THE "TEAMS."

What Are They?—They were suggested at the meeting of the Pilgrim Fellowship Council in September. Each conference is to send groups of young people in "teams" to inspire, to build, and to instruct.

Purpose.—To crusade for increased youth activity in the Southern Convention. To help in organizing young people's groups. To strengthen, in turn, youth work in each conference.

What Has Been Done. — Western North Carolina made final preparations on November 10 for sending "teams" to all churches from which they receive invitations. Two "teams" were selected to do this work for the present. Other conferences are beginning to make plans for sending out "teams" in their churches.

What to do if you are in the Western North Carolina Conference—write either to Miss Elizabeth Chicoine or Baxter Twiddy at Elon College in order that a date may be set for a "team" to visit your church.

As soon as "teams" are organized in the other conferences, an announcement will be made on this page.

We are looking for an appropriate name for the "teams" which will express their purpose. If you have one which you think is good, send it to Miss Chicoine or Baxter Twiddy.

CHRISTIANITY RESUMES.

(Continued from page 5.)

the Far East) is not the obtaining of a peaceful and just international order. Christians have as their duty the proclamation of the Gospel to all men," "peace making," "reconciliation of those so lately at war."

7. We see God in history today as of yore using one nation, though not perfect, to restrain another far gone in evil. The U. S. and the allies "have been the rod of judgment in the divine hand," as Dr. Chas. W. Gilkey says, but "not because of our worthiness." "Not for thy righteousness, but for the wickedness of these nations the Lord thy God doth drive them out from before thee." (Deut. 9:5.) America needs Christian humility and to be less stiff-necked before God.

8. We see the World Council of Churches expanding as the symbol and instrument of a world united Christianity—ninety-two churches in thirty-three countries, with a new Midwest Regional Office in Chicago. It has (at Lake Geneva last February) appointed a "Commission on International Relations to stimulate the churches of all nations to a more vigorous expression of the demands of the Christian conscience to the political policies of governments." It has plans for an Ecumenical Training Center in Geneva, financed "through the great gift of Mr. John D. Rockefeller, Jr." (over $1,000,000, the balance to be used for relief and reconstruction). So we see the rise of a kind of *international* Council for Social Action.

9. We note a new emphasis on "Grand Strategy in the World Mission" as brought out so clearly by J. Merle Davis and reviewed by our own Dr. Goodsell in the *International Review* for April, 1946. This is called for by the somewhat discouraging fact that "the net increase of the populations of non-Christian nations is, with rare exceptions, at a far higher ratio than the net growth of their Christian minorities" so that "the hopelessness of world evangelization with the use of present policies" and the need of "new missionary strategy" are apparent. Self-support of churches in mission lands now becomes a vital principle. Subsidies can demoralize. The discipline of Christian stewardship is badly needed. The record of self-supporting Christian younger churches among economically depressed peoples (Chota aboriginals of Nagpur, Karens of Burma, Koreans, Batkas of Sumatra, Umbundu of Angola), in expanding at a rate of growth exceeding that of the majority of mission-assisted church groups, indicates the release of spiritual power through independence; and suggests the use of subsidy money for starting *new* work. While this is an administrative and not promotional matter, we who are concerned with missionary promotion like to know that our leaders are alert to the most efficient use of the monies which we provide.

(To be Concluded.)

EMBARRASSED VOICE FROM COLUMBUS.

Columbus, Ohio,
November 22, 1946.

We're still here. The *Marine Lynx* now scheduled to sail on, or after, December 9, 1946. In case the boat really sails, we wish you all a Merry Christmas.

DICK & DOROTHY JACKSON.

FOR THE CHILDREN.

(Continued from page 10.)

about it, that she in moments of tenseness failed to set her children an example of personal deference. This, she knew, could be done without making Mother Wilson too conscious of her additional years. It must be made plain that it was not age but experience to which they were all paying tribute. She was sure it was possible to help the children to appreciate this dear relative more and to feel a sense of responsibility to protect her from rudeness, even when it meant speaking out as sharply as little Alice had done that afternoon.

Sending Grandma and Daddy to a concert gave the mother a good chance to talk freely with the two girls at bedtime. She mentioned hearing what Alice had said, and commended it warmly. "I know that Grandma will always love to remember that incident, my dear. Grandma has taken care of you many, many times. She would do anything to protect either of you from harm. There are ways, too, by which you can care for and protect her. Daddy and I depend on your doing this."

Myra was twisting with excitement. "Mother," she began, "I went out to bring the scooter in when Glenda left. She said something mean about Grandma, and I just told her she needn't come to our house again! I don't want to play with her any more, if that's the sort of girl she is."

"Don't go to her home then," said the mother quietly. "If you stop seeing so much of her now, it may make her think more about how all grandmothers should be treated. She has one, too, you know."

Give gift subscriptions to THE CHRISTIAN SUN for Christmas!

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PAUL ADMONISHES THE CHURCHES.

(TEMPERANCE LESSON.)

Memory Selection: *Let us walk becomingly, as in the day.*—Romans 13:13.

Lesson: I Corinthians 6:9a, 10, 11, 17-27; Romans 31:13-14; Ephesians 5:18-20.

The Light of Christianity and the Dark Background of Paganism.

Most of us who read these *Notes* do not see the sharp contrast between Christian culture and paganism. For Christianity has lifted the whole level of life and purified and dignified it in a striking way. There is not such a sharp contrast between the two ways of life in America in general, that is, so far as outward conduct is concerned. But the contrast was marked in Paul's day. It was the difference between night and day, between darkness and light. Take for instance the difference in a large city like Corinth. The word Corinthian was a synonym for gross immortality and sensuality and rank paganism in the ancient world. But those Corinthian Christians shone like lights in the darkness in the midst of this black and blasphemous world. The same thing is true in lands today where the gospel has gone, especially among savage tribes. One reads in a book like *They Found the Church There*, by VanDusen, the thrilling story of how not only individuals but whole tribes were transformed by the power of the gospel of Christ, and of how they lived lives of purity and kindness and unselfishness in the midst of pagan society.

But there is not enough difference in our world. Christians ought to be different from non-Christians. And the difference ought to be not only in the things which they believe, but in the way in which they live. It is not enough to have one's name on the church roll—neither fornicators, nor idolators, nor adulterers, nor abusers of themselves with mankind, nor thieves, nor covetus people, nor drunkards and revilers, nor extortioners, shall inherit the kingdom of God. They are not my words, they are the words of the Apostle, and as such they ought to be taken seriously.

The Sacrament of Holy Communion.

Nothing is sacred from the insiduous attacks of sin and evil. Here for instance was the sacrament of Holy Communion—the climax of worship, the sacrament in which of all experiences one comes most intimately with Christ. But even into this holy ordinance there had come selfishness and sin. It was the custom in the early church for the people to gather for a common meal, indeed a kind of "Covered Dish" supper, to which all brought food as he was able, and in which all shared alike. At some time during the meal the sacrament of communion was observed. But the thing had degenerated into a time of gluttony and drinking and gross inequality, "one is drunken and another is hungry," writes Paul in anguish of heart and plainness of speech. It was disgraceful behavior under any condition and all the more so when it was the setting for the communion service. Here is a service that deserves and demands preparation of mind and heart. Alas, for him who eats or drinks unworthily. This does not mean that a man who has sinned, or who is not perfect ought not to partake of communion. It does mean that every man should come to the Lord's table in the spirit of humility and penitence and forgiveness and faith.

In Remembrance of Me—The New Covenant in My Blood.

It is very simple, this memorial to Christ. No magnificent building or lofty monument, no heavily endowed foundation or institution, nothing but a simple meal of a bit of broken bread and a sip of wine—that is all. But through nineteen centuries the simple service has been observed wherever there is a body of believers, and the custom will go on as long as there is a church or body of believers. Indeed Jesus made a date with his little group of disciples to observe it new with them when the Kingdom of God is come.

It is the new covenant, sealed with His blood. It was the custom in those days to seal or sign a covenant with blood. Thus, does this covenant take on new meaning. Attention might be called here to several factors or elements in the Holy Communion:

1. It is a service of commemoration or a memorial. It serves to keep us reminded of our Lord and what he did.

2. A service of thanksgiving. It is sometimes called the "Eucharist" which is the Greek meaning "to give thanks." When he took the bread and the cup, he gave thanks. And this with the hand of the betrayer already poised to point him out for death.

3. A service of fellowship. An inclusive fellowship, for at the Lord's table all meet on a common basis and level. World Wide Communion Services recently emphasized this feature.

4. A service of sacrifice. That is the heart of it after all. It was his body broken for us, and his blood shed for us, that gives it its deep significance and its power. Without the shedding of blood there is no remission of sin.

5. An element of mystery. It goes beyond what we can explain. There is deep, dark mystery involved in this as in religion itself. But thanks be unto God there are things which we can experience even if we cannot explain them.

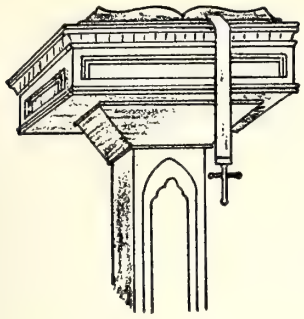
Walking Becomingly.

Again and again the Christian life is referred to as a walk, or a way of life. It has room and an important place for belief or creed. And it is designed to produce character. But always it must issue in conduct. By their fruits ye shall know them, said Jesus. We fail all too often to walk becomingly, as in the day.

Half-Dressed or Poorly-Dressed Christians.

"Put ye on the Lord Jesus Christ," said Paul. This is a phrase signifying to assume the interests of another, to enter into his views, to imitate him. But as Dr. F. B. Meyer writes: "How constantly we are rushing into life with all its demands, half-dressed. When we are proud, we have left off Christ's humility; when we are morally weak we have forgotten to put on Christ as our strength; when we fall into some temptation, we have failed to put on Christ as the complement to all demands; when there is a lack of the reasonableness, or sweetness or loveliness of Jesus, it is because we have forgotten to put on his 'meek, quiet spirit.' Let us put on the Lord Jesus Christ, and every part of his vesture."

Our Lord has never slept for an hour while one of His disciples watched and prayed.—*Trumbull.*



CULTIVATING A THANKFUL SPIRIT.

(A THANKSGIVING SERMON.)

By Rev. Robert M. Kimball,
Franklin, Virginia.

Text: *"In everything give thanks: for this is the will of God in Christ Jesus concerning you."*—I Thess. 5:18.

Sometime ago in a popular daily newspaper there appeared two cartoons: The first cartoon portrayed a delicious Thanksgiving dinner, with the finest linen, glassware and silverware being used. There was a roasted turkey, vegetables, salads, relishes, fruits, nuts, bread, butter, pumpkin pies, etc. Only one man was present at the table, and on his face was a look of discontent and resentment. With all this abundance the man exclaims: *"What! No flowers!"*

The second cartoon portrayed a meal time in a home of our Pilgrim forefathers. The room was very bare, as well as the table. There was only one dish on the table and it was marked: "Bean soup and lucky to get it." Indians looked in at the windows while about the table gathered the members of the household—father, mother, sister and brother, kneeling in grateful prayer, saying: *"For that which we are about to receive, we give thanks."*

The meaning of these two cartoons is clear. Having an abundance does not necessarily mean that a person will express gratitude for them, neither does having a scarcity always bring resentment. A thankful spirit does not depend on having much or little in life, even though some people think so, but true thanksgiving is really a matter of the heart. It is a matter of cultivating a thankful spirit day by day. "In everything give thanks," said the Apostle Paul, "for this is the will of God in Christ Jesus concerning you."

In the first place, consider the fact that some people never give thanks or cultivate a thankful spirit. They are indifferent to the fact that the best things in life have come to them from God, that life itself is God's gift and is sustained by Him. There are always those who are willing to receive all the good things that man and God will bestow upon them, but without thanks. Forgetfulness is a common failing of all people. Because so many of us are forgetful, ingratitude is one of our worst sins and most frequently committed.

This is illustrated in the story which St. Luke records of Jesus as He passed through a certain village on His way to Jerusalem. We are told there were ten lepers who lived near this village, men who were inflicted with an incurable disease, and who were social outcasts of society in that day. They heard that Jesus was coming through the village. They also had heard some of the wonderful stories of His ability to heal and cure and they had faith that He could help them and rid them of this dreadful disease. So they came to Him and implored Him to have mercy on them. He said unto them, "Go show yourselves unto the priests." And as they went they were cleansed. One of the lepers, when he saw he was healed, was so grateful that he turned back and with a loud voice glorified God and came and fell at Jesus' feet and gave thanks. He was a Samaritan, we are told, a man belonging to a race that hated the Jews intensely. He knew Jesus was a Jew, but he gave thanks just the same. And Jesus said to Him, "Were there not ten cleansed? But where are the nine?" Ten beggars and only one thanker. That is about the average, however.

Dr. R. A. Torrey tells an interesting story about a boat being wrecked in a storm on Lake Michigan some years ago. At the time it occurred it seems that Northwestern University had a company of young men who acted as life guards. One of these young men by the name of Edward Spencer saved seventeen men alone from drowning. When he could no longer keep going, they carried him exhausted to his room. He said to them: "Did I do my best? Do you think I did my best?" Years later when Dr. Torrey told this story in Los Angeles at a meeting he was informed that Edward Spencer was in the audience. He asked Mr. Spencer to come to the platform. As he came down the aisle there was a tremendous applause. Dr. Torrey asked him if anything in particular stood out in his mind in connection with the saving of those seventeen men. Spencer replied, "Only this—of the seventeen men saved, not one ever thanked me." How easy it is to forget to thank people who have done so much for us! How much easier it is to forget to thank our Heavenly Father from whom cometh down every good and perfect gift. There are few thing we neglect to do more than to thank God for His goodness.

In the second place, we must cultiviate a thankful spirit if we want to get the most out of life. For example, the person who has never learned to give thanks is not happy. It does not matter how much money we have, how fine the clothes we wear, how attractive a house we live in, or how good the food we eat, if we have never cultivated a thankful spirit we are not truly happy. Not only that, but the person who has never learned the art of appreciation has a sour, cynical, ungrateful outlook on life.

On the other hand, gratitude is vitally related to personal happiness. Whether or not we go on our way rejoicing depends largely on what items in our experience we allow our minds to dwell upon. Gratitude is spoken of as a grace because it makes one gracious. It reacts on character. An appreciative person is happy and his happiness is contagious. People like to be in the company of one whose heart is tuned to praise. His presence is invigorating. The spirit of complaint may be tolerated but folks would not of their own accord seek the friendship of one whose spirit is one of continual fault-finding. Ingratitude draws life into a shell. It makes for isolation. It grows by what it feeds on and makes for pessimism and despair. On the other hand, gratitude enlarges the borders of life. It makes friends. It creates sunshine. It makes life an asset. Yes, if we want to be happy and get the most out of life, we must cultivate a thankful spirit.

In the third place, if cultivating a thankful spirit is so essential to our happiness and well-being, just how does one go about developing it?

First, we need to remind ourselves of the blessings of God. It is said that on one occassion when Rev. Dwight L. Moody was reading the 103rd Psalm and came to the verse: "Bless the Lord, O my soul, and forget not all His benefits," he paused and said, "You can't remember all of them, of course, but don't forget them all. Remember some of them."

Once upon a time a certain good man who lived many years ago sat down and tried to make a list of the things for which to thank God. To his surprise he discovered that the list was too long to recite, he couldn't even remember them all. There were

(Continued on page 15.)

EASTERN N. C. CONFERENCE.

(Continued from page 3.)

Convention Committees on Spiritual Life and Evangelism; the presentation of the work of the Congregational Christian Committee for War Victims and Reconstruction by Rev. Allyn P. Robinson, who urged the churches of the conference to respond generously to the needs of suffering humanity and for the rebuilding of the Christian communities of the world destroyed by war. Rev. J. Lee Johnson concluded the morning session with a devotional period and leading in the observance of the Lord's Supper.

The Tuesday afternoon session received the report on Home Missions by Professor L. L. Vaughan, chairman. This report was followed by an address, "Our Home Missionary Responsibility," given by Supt. W. T. Scott. The Foreign Mission report was presented by Miss Margaret Allston. Miss Elizabeth Chicoine, Field Director of Christian Education and Youth Organizations, addressed the conference. Mr. A. H. McIver, Sanford, presented the Apportionment Committee report, and it was voted to increase the apportionments enough to cover the scholarship fund for students preparing for the Christian ministry.

At the night session a program of sacred music preceded an address by Miss Louise Meebold, missionary to China.

Wednesday morning Dr. L. E. Smith presented the needs and opportunities of Elon College, urging the conference to give generously of its money, youth, prayers for the success of our college. Dr. Smith and others bore witness of the work Elon is doing in the field of Christian Education. Rev. T. D. Sutton, chairman, presented the report on Stewardship, and following this report there was a generous response of delegates to the appeal for membership in the Fellowship of Tithers and Givers of Self and Talent. Miss Susie Allen presented the report on Religious Literature and Rev. T. G. Humphries addressed the conference on the importance of leadership of youth in the home, community, and world. Rev. A. Greig Ritchie, chairman, presented the Social Action Committee report, urging application of the spirit and message of Jesus to every area of life.

The conference responded generously to the Milk Fund of the C. W. V. R., contributing $50.00 at the lunch periods.

The conference voted its support of the Southern Convention projects to raise $10,000 annually for the Shaowu Mission in China; $10,000 annually to organize and build new churches within the Convention; and $7,000 annually for the support of the work of the Congregational Christian Committee for War Victims and Reconstruction. A special committee was instructed to study ways and means of grouping churches of the conference into logical and convenient pastorates. The conference committed itself to urge the spirit of evangelism and new members during the coming year.

FALL DATES TO REMEMBER AND ACTIVITIES WHICH WILL STRENGTHEN THE CAUSE OF CHRIST.

December 1—First Sunday in Advent. The first four Sundays preceding Christmas constitute the Advent Season. Let us prepare for a Christian Christmas in 1946, remembering whose birthday it is. "In His name and for His sake" let us remember the needy, the lonely, and the discouraged. (Secure material from the Congregational Christian Committee on Evangelism and Devotional Life, 287 Fourth Avenue, New York.)

December 3—Eastern Virginia Christian Missionary Association, Newport News, Dr. John G. Truitt, President, Suffolk, Va.

December 8—Universal Bible Sunday. (Secure material from the American Bible Society, Richmond, Va., or 450 Park Avenue, New York 22, N. Y.)

December 22—Christmas Sunday. Receive an offering for aged ministers and their dependents. (Secure material and offering envelopes from The Board of Superannuation, Elon College, N. C.)

December 25—Christmas Day. Remember Jesus' birthday in service and love to others "in His name and for His sake."

WORLDWIDE BIBLE READING.
NOVEMBER 28 - DECEMBER 25.

"The Word of Power for a Power Age" is the theme selected this year by the American Bible Society for the 1946 Worldwide Bible Reading Program. The plan, sponsored by the Society, is to get people all over the world to read the same Bible selections daily between Thanksgiving and Christmas, November 28 to December 25. The readings feature some of the Spiritual Pioneers of the Bible who found the "Word of Power" for the age in which they were called to live.

For real help in your reading, observe the following suggestions:

1. Read quietly and slowly, not as you race through the daily newspaper. "Not snap shots but time exposures" should be the rule.

2. Read alertly, not mechanically. Visualize the scenes; "taste" the words.

3. Read searching for the personal message each day's passage has for *you*.

4. Your inner response to God's message is important. When He condemns, bow penitently; when He offers help, rivet your hope on that assurance; when He commands, obey.

5. Underline passages which strike fire. Copy them and repeat them aloud. Jot down a list of ideas these passages start going.

6. Memorize one key verse daily.

7. Set aside and keep a definite daily time for reading.

8. Make it a habit; enter the New Year as a daily reader of the Bible.

The daily readings are:

Nov. 28—Gen. 8:20-9:17 (Noah).
Nov. 29—Gen. 12:1-9; 17:1-8 (Abraham).
Nov. 30—Gen. 32 (Jacob).
Dec. 1—Gen. 37 (Joseph).
Dec. 2—Ex. 3 (Moses).
Dec. 3—Ruth 1 (Ruth).
Dec. 4—I Sam. 3 (Samuel).
Dec. 5—I Sam. 16; Ps. 139 (David).
Dec. 6—I Kgs. 19:9-18 (Elijah).
Dec. 7—Neh. 6 (Nehemiah).
Dec. 8—Zec. 4 (Zerubbabel).
Dec. 9—Isa. 1:1-20; 6 (Isaiah).
Dec. 10—Isa. 52:13-53:12 (God's Servant).
Dec. 11—Jer. 1:1-2:13 (Jeremiah).
Dec. 12—Dan. 6 (Daniel).
Dec. 13—Luke 1:26-56 (Mary).
Dec. 14—Matt. 3:1-17 (John the Baptist).
Dec. 15—John 3:1-17 (Nicodemus).
Dec. 16—Luke 10:30-42 (Good Samaritan; Mary of Bethany).
Dec. 17—Luke 15:11-24 (Prodigal Son).
Dec. 18—John 13:1-17 (Jesus).
Dec. 19 John 17 (Jesus).
Dec. 20—Acts 2 (Peter).
Dec. 21—Acts 6:8-15; 7:44-60 (Stephen).
Dec. 22—Acts 9:1-9; 13:14-43 (Paul).
Dec. 23—II Tim. 1:1-18 (Timothy).
Dec. 24—Heb. 11:24-12:2 (Heroes of the Faith).
Dec. 25—Matt. 2 (Jesus).

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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SUN'S PULPIT.

(Continued from page 13.)

too many. He just gave thanks for them all. Read his story sometime in the 40th Psalm.

If we tried to do as this Psalmist did, we, too, would discover that God's blessings are more than we can number. However, we ought not to forget *all* His benefits. Unless we stop and think about them, many will be hidden from our eyes. Oliver Wendell Holmes once said, "A thankful heart is like a magnet, it draws out the hidden blessings we forget." Not only that, but a thankful spirit increases our appreciation of the value of the blessings we have already received. Shakespeare once said, "God's goodness hath been great to thee. Never let day nor night unhallowed pass but still remember what the Lord hath done."

Everyone of us should look upon our blessings frequently and less upon our liabilities. We should think upon all the things which have brought us joy and happiness and not so much upon the things which made us unhappy. Some people spend so much time thinking about what they have missed in life or make themselves miserable coveting what others have, that they never get around to seeing their own blessings.

Robinson Crusoe, who was shipwrecked and cast upon a lonely, desolate island, and who had about as little cause for thanksgiving as anyone, said some words worth remembering. One day he wrote in his journal: "I sit down to my meat with thankfulness and admire the hand of God's providence which has thus spread my table in the wilderness. I learned to look more on the bright side of my condition and less upon the dark side, and to consider what I had rather than what I wanted. And this at times gave me such secret comforts that I cannot express them. I would like to tell them to discontented people who cannot enjoy what God has given them, because they see and covet something that he has not given them." All our discontents about what we want appear to me to spring from the want of thankfulness for what we have.

Secondly, we can cultivate a thankful spirit by giving vocal expression to our gratitude.

There are so many men and women who are sadly in need of a word of appreciation. They carry on day in and day out in the office, factory and home without so much as a "thank you" from those they serve. If we would only learn to cultivate a thankful spirit and pass on a kindly word of encouragement and cheer whenever possible, we could make life a great deal more pleasant and happy for many.

Let us not only thank those about us, but let us remember to thank God who has done far more for us than any person. He, too, likes to receive the thanks of grateful children. Like the Psalmist we cannot recall all of His blessings, but we ought to express thanks for the ones we do remember.

Finally, we should express our gratitudes not only in words but also in deeds. That is the true test. Expressing gratitude in words is never enough. We must go further. The finest gratitude we can express at this Thanksgiving season is to make a rededication of life to God. Jesus gave His very life for the salvation of man and the sake of a better world. In return for all the blessings of life, in gratitude to God for all He has done, let each one of us on this day of Thanksgiving pledge ourselves, heart and soul, to live and work in the spirit of Christ for a more Christian world.

MAKE THIS A REAL THANKSGIVING.

(Continued from page 2.)

greatest need, dividing their efforts almost equally between gifts of money and gifts in kind, such as clothing and food. To all of us, the unanswered cry of hungry children is the bitterest sound in the world. Childhood is the unfulfilled pledge of tomorrow. But in Germany, India, China, Poland, Italy, Austria, Greece and other countries the pitifully meager bodies of the children have few defenses against the winter's cold. In order to send a message of hope to those in need and especially to hungry children, a 'Share Your Thanksgiving' appeal for $2,000,000 is issued jointly this year by many denominations and Church World Service. I hope that every Christian on Thanksgiving Day or on some early occasion will make an extra gift through his own church or through Church World Service, measuring the size of the gift by the awfulness of the need and the scope of God's love." We share Dr. Warnshuis' hope and at the first opportunity take this method of bringing the Thanksgiving appeal of Church World Service to the churches. The address of this agency of the churches is 37 East 36th St., New York 16, N. Y.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

A THANKSGIVING PRAYER

By REV. W. R. CATTON.

Our Heavenly Father, we would come to Thee this day in the happy mood of great thanksgiving. Thou has so richly blessed our lives. Sometimes we forget; we are impatient; we are resentful of the wrongs we have sustained, or think we have. But when our eyes are opened, when we really see, we count our many blessings, one by one, and are surrpised at what the Lord hath done.

We give Thee thanks for the bounty of nature, for the abundant harvest, for the rich beauty of the flaming autumn. Thy Providecne has made it possible for there to be enough for all. If any are to go without, it is our folly, our selfishness that withholds, not any failure of Thy goodness.

We give Thee thanks for our comfortable homes, and for our friends, and all the kindly folk who by their gracious goodness enrich our common life.

We give Thee thanks for this our city, and this land in which we live. There is, we know, much of suffering and discord. There is injustice and wickedness and wrong. But there is so very much of joy, and goodness, or freedom, of opportunity. We thank Thee for the wisdom and the consecration of multitudes of men and women who are doing the work of the community and state. How our lives are sustained and enriched by the cooperative labors of so many people! We are debtors to a host we do not know. And we are privileged to serve a company we never see. We thank Thee we are so knit together, in one great family: that Thou hast made so clear and sure that we belong to one another, must serve one another, on pain of poverty in spirit and estate if we do not, but with such splendid gain of the abundant life if we succeed.

We thank Thee that we, men and women, boys and girls, are the objects of Thy eternal love: that Thou hast made us for Thyself: that in our Father's house are many mansions, a place and portion for each one of us: that God so loved the world that He gave His Son, that we might have eternal life.

And so we pray, our Father, that we may learn to match our lives to Thy love. Help us to be worthy of the world in which we live. Thou dost will that all men have abundant life; help us that we may abound in all goodness, truth and beauty, and help all mankind to know abundant life. Thou dost will that all mankind live happily in one great human family; help us to live more kindly, to be more friendly. Inspire us to work for brotherhood. Make us more Christian. Help us to heal the sick, to feed the hungry, to befriend the friendless, to set at liberty those who are bound.

Because we are grateful, because the spirit of thanksgiving is upon us now, we would pray that Thy kingdom come, Thy will be done, is all the world, even as it is in heaven.

Through Jesus Christ, our Lord. Amen.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, DECEMBER 5, 1946. NUMBER 48.

Children of the Light

The light for which the world longs is already shining. It is shining into the darkness, but the darkness does not apprehend it. It is shining into the darkness but the darkness is not overcoming it. It is shining in many a soul and already the new order has begun within the kingdom of the heart. It is shining in many a small group and creating a heavenly-earthly fellowship of children of the light. It will always shine and lead many into the world of need, that they may bear it up into the heart of God with trembling awe at the wonder which is ever wrought within us, we must humbly bear the message of the light. Many see it from afar and long for it with all their being. Amidst all the darkness of this time the day star can arise in astounding power and overcome the darkness within and without. It is given to us to be message-bearers of the day that can dawn in apostolic power if we be wholly committed to the light. Radiant in that radiance we may confidently expect the kindling of the light in all men until all men's footsteps are lighted by that light, which is within them. Our fellowship groups are small but they can be glorious colonies of heaven, cities set on a hill. It is a great message which is given to us—good news indeed—that the light overcomes the darkness. But to give the message we must also be the message!—Thomas Raymond Kelly (1893-1941).

NEWS AND VIEWS

Miss Virgie Scearce is the new president of the Pilgrim Fellowship of Happy Home Church. Her address is Route No. 2, Ruffin, N. C.

C. Shannon Morgan is completing his work for a B. D. degree in Duke Divinity School this semester. The semester ends in January. He is majoring in Biblical Studies and is writing his thesis on: "Hosea: Prophet of Doom or Hope?"

The Missionary Society of Happy Home gave a challenging program during the worship hour on Sunday, November 10. The Call to Worship and Introduction of the program were made by Mrs. William Ward, President of the Society. Mrs. R. D. Hill led the Responsive Reading, and Mrs. E. M. Gunn led in Prayer. Just prior to the offering a skit was given by Misses Clarice and Ruth Helen Gunn and Mrs. Lillie Lawrence. Mrs. G. D. Ellington led the Thank Offering Service for Shaowu, and Mrs. H. E. Robertson sang. The offering amounted to approximately $50.00.

TIMBER RIDGE BECOMES FULL-TIME PASTORATE.

Rev. J. Owen Long, of Harrisonburg, Va., was in charge of the singing at Timber Ridge, and Rev. R. D. Coulter did the preaching in a revival which closed Saturday evening, November 23. A large crowd was in attendance each evening. Ten united with the church and reports indicate that the church was revised. This is the first revival this church has had since 1938.

Timber Ridge has engaged a full-time pastor—the first in its history—and has almost completed a fine brick parsonage which they hope will be ready for the pastor by February. Labor and material has caused a delay in its completion. This church has a greater outlook for future growth than ever before; the membership seem eager to take advantage of their opportunity.

Roy D. Coulter,
Pastor.

DR. FAGLEY RECEIVES CERTIFICATE OF APPRECIATION.

The National Committee for Army and Navy Chaplains of the Congregational Christian Churches has just received from the U. S. Navy Department a Certificate of Achievement and Appreciation in recognition of its services during World War II.

To Dr. Frederick L. Fagley, Associate Secretary of the General Council, who headed up the work of the Congregational Christian National Committee for Army and Navy chaplains, was given a Special Certificate of Appreciation for his "splendid leadership" together with a personal word of gratitude from Rear Admiral W. M. Thomas, Chief of Navy Chaplains.

DR. FREDERICK L. FAGLEY.

EASTERN VIRGINIA PILGRIM FELLOWSHIP TO HOLD RALLY.

The Eastern Virginia Pilgrim Fellowship will hold its regular winter rally on January 12, 1947 (the second Sunday). Registration will begin at 2:45.

Supper will be served by the Cypress Chapel young people and the conference will adjourn, with a candlelight service, at 9:00.

Watch The Christian Sun for further announcements and the program.

Ann Rawls Truitt,
President.

Material riches are proving inadequate and are depreciated. God's love is bestowing sufficient benefits on the nation and the world, but the benefits are not getting to the people. Something is intervening, and it is the greed of the people. The only values that are everlasting are spiritual, and when we lose them we lose everything.—*Anthony H. Evans, D.D.*

HIGH POINTS IN BIBLE READING PROGRAM.

Universal Bible Sunday, occurring on December 8, is the high point in the celebration of the Worldwide Bible Reading program, which is sponsored annually by the American Bible Sunday.

This year the observance is heightened by the collaboration of the four major networks which are presenting on Saturday, December 7, messages by prominent citizens. The many thousands, who have been participating in the daily Bible reading program, will undoubtedly be particularly interested in these programs.

National Broadcasting Company—Captain Eddie Rickenbacker, 6:30-6:45 P. M., Saturday, December 7th, EST.

American Broadcasting Company—Bishop Angus Dunn of the Washington, D. C., Cathedral, 10:45-11:00 P. M., Saturday, December 7th, EST.

Mutual Broadcasting Company—Dr. Edwin T. Dahlberg, President of Northern Baptist Convention, 2:30-2:45 P. M., Saturday, December 7th, EST.

Columbia Broadcasting Company—Honorable Alfred M. Landon, 3:30-3:45, Saturday, December 7th, EST.

* * * * *

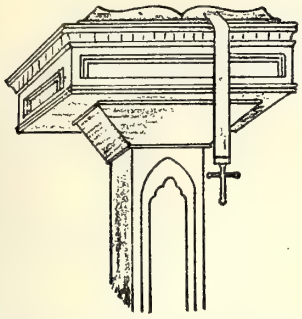
The Scriptures have appeared in another new language, according to the American Bible Society, which has just published the Gospel of St. John in Ancash Quechua. The little book, bound in bright red, is also the first publication of any kind in this language.

The translation was made by the Rev. Wilfred D. Morris, a missionary of the Assemblies of God.

According to a census report, there are 300,000 who speak this language in the department of Ancash, northern Peru.

* * * * *

The American Bible Society has just received from Mexico copies of the Gospel of John in Maya, bound in gay pink and green bindings. The Gospels had been printed in Maya some years ago but were long out of print. This is a new translation prepared largely by Mr. and Mrs. Brainerd Legters of the Pioneer Mission Agency, at work in Yucatan, Mexico. This is the first publication for the Bible Society from the press of Allan Farson in Mexico City, who has in the works a number of other Mexican Indian Gospels, several of which will be the first Scriptures in their languages and will be completed by the end of the year, it is expected.



PROMOTED OR DEMOTED.

By Rev. Joe A. French.

Text: *"I will make thee ruler over many things. . . . Cast the unprofitable servant into outer darkness."*—Matthew 25:21-30.

This parable is addressed to "servants"—professed Christians. And Jesus was talking to his own friends in the parable. So the message is addressed to you who are members of the church.

Note the facts of the story:

I. *The Faithful Servants and Their Rewards.*

1. It was "after a long time" that the Lord returned for an accounting, so that the servants had ample time to invest the trust for profit. God gives us ample time to invest our talents for him.

2. The five-talent man brought five talents more; the two-talent man brought two talents more; the one-talent man returned the one which he had received. Are you increasing the talents God has given you?

3. The two faithful servants were commended in the same words. They had received different talents but had made the same effort and had gained the same increase. Jesus is saying that life is like that; as the money grew by intelligent use so will the Christian life grow and produce returns by investing it in the Master's service.

4. The two were rewarded with enlarged opportunities; "I will make thee ruler over many things." As God's people are faithful in the use of their talents for him they not only increase but opportunities for Christian living and service is increased.

5. Their capacities were multiplied. Having used faithfully what had been entrusted to them, their capacities for greater service grew. God can pour more and more into our lives as we go on in this way. Out yonder ahead is the goal we seek, but we start from where we are.

6. They entered into the Lord's fellowship in sharing; "enter thou into the joy of thy Lord." They were *promoted* in all these respects. Having received of him we are to use for him. The Kingdom is like this.

II. *In Contrast Is the Excuse and Punishment of the Unfaithful Servant.*

1. His excuse is stated in verses twenty-four and twenty-five.

2. His condemnation in verses twenty-six, twenty-seven and thirty. He was called a rascal, idle servant, lazy, good-for-nothing. Why this? Because he horded instead of investing. *He did just like a lot of you church members who are hiding and hording your talents,* refusing to use them for God.

3. As a result he lost his talent and ability, verse twenty-eight. The tragedy of this church is that its members are losing their talents and ability simply because you are refusing to use them for your Lord.

4. He was cast into the "outer darkness," thus losing his fellowship as well as talent. Many of you church members have lost fellowship by the same process. Christ wants you in the service of his church.

5. He has condemned to "weeping and gnashing of teeth." Condemned, cut off, cast out, rewarded with sorrow; he has demoted. What a contrast!

Yet, it is just like some members of the church whose talents are hid in the earth and rusting. *They do not* attend church, contribute, pray, hold up Christ, nor lead others to Christ. They are just barely decent but wasting the Lord's gifts, neglecting spiritual gifts, not stirring up the divine gifts, just burying their talents in things of the world.

The point of the parable is not how many talents one has nor whether he can do what someone else does, but are you using what you have for God; how faithful are you in using your talents for God. You have been trusted with the most precious and valuable thing in the universe, the message of salvation which is to be lived and shared. It is God's gift to you and he gives you grace to use it for his glory. What are you doing with it?

On one side of this talent of yours is written, "endowment," and on the other side is written, "responsibility." What accounting are you going to render to God? Only God knows what any church can do if the talents of its membership are laid upon the altar for him.

ATTENTION, PLEASE!

You can help now to keep our America from missing her opportunity to serve humanity. The world is at the cross-roads. Jesus Christ is the Light of the world. His Spirit in the hearts of men is what is needed now.

You can help by thinking on these things and giving your best service to God. We talk about religion, and believe in Christ, let us each one do our best to show it.

The Church is the divine institution through which Christ may come to people. Every member of the Church, who can possibly do so, should attend it regularly—even sacrificially, if such a thing is possible. Attend Church! That is one of the biggest ways to show your faith in God, to show your faith in the Church for which Christ died. It is poor compliment to Christ to belong to His Church and not attend it. It is a poor example. It is poor business. The world is in a serious condition. It needs God, and we all need to give our very best for Him.

THE CHURCH USHER'S DILEMMA.

The church usher meets his dilemma anew each Sunday morning. Usually it is also his "Waterloo," according to Mr. E. M. Hosman of the University of Omaha who conducts the only school for church ushers in the world.

Mr. Hosman, Director of the School of Adult Education, instituted the Course for Church Ushers five years ago after a nation-wide correspondence with head ushers and ministers of leading churches of many denominations. In both the class and correspondence courses, students unfailingly are presented with the "end seat" church goer as a problem which in many cases disturbs the atmosphere of worship as well as the good nature of the worshippers who come after him. However, there are two schools of thought about the "end-of-the-pew-sitter." One school, according to Mr. Hosman, holds that if a worshipper comes to church early enough to get his favorite seat on the pew on the aisle, he is entitled to it. In the other school there is a different reaction to the situation. It is of the opinion that the end seat should be reserved for the last one in.

Anyone interested in the problems of the usher or the ushers' course may write to Mr. E. M. Hosman, Director, School of Adult Education, The University of Omaha, Omaha, Nebraska.

ADVENT MINDED CHRISTIANS.

"The earthly life of Jesus furnishes an adequate and ever present occupation for one's mind. The mind needs such a sufficient and captivating employment as the remembrance of our Lord's earthly life provides." These are the words of Dr. Robert E. Speer. Here is a grand truth which many of us have overlooked. But the enemy of this kind of "occupation" is "preoccupation"—preoccupation with things of less importance. And this is a besetting sin of the saints as well as the sinners. We need to recapture the dignity, the sovereignty of Christian thinking. "Let this mind be in you which was also in Christ Jesus" is a timely and a timeless prescription. Think of the multiplied and cumulative effects of Christ-like thinking! The mind of Christ is the leaven in the large lump of society. Advent is the time to intensify our thinking according to the pattern of Christ.

CHRIST-CENTERED PREACHING.

Dr. James Stewart insists "that if you would keep your emphasis right, avoiding extremes on either side, you must continually be returning in your preaching of the Kingdom, to the insight of the New Testament preachers. In Jesus Christ, they declared, the great new age had broken through into history."

Preaching during Advent should explore this mighty theme. The Christology of the pulpit needs constant emphasis, amplification, application and revision. One Christmas sermon cannot do justice to the magnitude of the Incarnation. A series of sermons during Advent on the humanity of Jesus, followed by a series during Lent on the divinity of Christ, may be followed from year to year with great profit to both the ministry and the laity.

Would this not limit one's preaching? Would this theme not be exhausted by such a program of preaching? Dr. Stewart goes on to say: "Settle it with your own souls now that, whatever else you may do or leave undone, you will preach in season and out of season God's redemptive deed in Christ. I am not counselling you to keep harping on one string, for variety is the very breath of life in preaching. I am insisting on what is paradoxical but true—that the more resolutely and stubbornly you refuse to be deflected from one decisive theme, the greater the variety you will achieve; while the more you seek variety by wandering from your center, the faster the descent into bathos and monotony. God's deed in Christ touches life at every point. It speaks to every aspect of the human predicament. It stretches all horizons illimitably. It bursts through the narrow orbit of habitual thought-forms, hackneyed social attitudes, doctrinal predilections. There is no plummet that can sound this ocean's depth, no yardstick that can measure the length and breadth of this Jerusalem. And the surest way to keep your ministry living and vigorous and immune from the blight of spiritual lassitude and drudgery is to draw continuaily upon the unsearchable riches which in Christian doctrine are lying at your hand." Here, indeed, is the prescription for exalted preaching.

FEDERAL COUNCIL CONVENES IN SEATTLE.

Opportunities immediately ahead for American churches will be the order of business when the Federal Council of the Churches of Christ in America holds its biennial meeting in Seattle, Washington, December 4-5-6, according to an announcement by John L. Fortson, public relations director.

Strategy for the coming two years will be the theme of business sessions which will be attended by the full membership of the Federal Council of Churches—400 representatives of the 25 denominations which comprise the Council. Most of the sessions will be at the Olympic Hotel.

The business sessions of the Council will embrace such questions as: the future role of the churches in overseas relief and reconstruction; the merger of national inter-denominational agencies; opportunities ahead in race relations, in evangelism, and in the building of world peace.

Among the scheduled speakers are: Pastor Martin Niemoeller of Germany; the Honorable V. K. Wellington Koo, Chinese Ambassador to the United States; John Foster Dulles, Chairman of the Commission on a Just and Durable Peace; Miss Hanna Schokking, Christian youth leader of Holland; Mrs. Kathleen Bliss of London, editor of the Christian News-Letter; and Bishop G. Bromley Oxnam, President of the Federal Council. Mr. Niemoeller will make the trip to this country to attend the Seattle meeting provided there is no slip-up in travel arrangements that have been made.

The general policies formulated by the biennial meeting, as the most widely representative body, are then carried out under direction of the executive committee made up of 9 delegated representatives who guide the work of the Council during the period between meetings of the total membership.

The morning of the second day, December 5, will be a joint session with the Home Missions Council of North America on the theme: "Next Steps in Church Planning and Strategy." Among those participating will be Dr. Hermann N. Morse, President of the Home Missions Council, and Dr. E. C. Farnham, General Secretary of the Los Angeles Federation of Churches.

The 25 denominations that will be represented at the Seattle meeting have a total membership of 27,749,967.

Dr. Stanley C. Harrell is our representative in the Council. R. L. H.

He who trusts men will make fewer mistakes than he who distrusts them.—Cavour

"Without Form . . . and Void"

(GENESIS 1:2.)

By Dr. A. T. B. Haines.

The Bible, like all great literature, is very happy in its choice and use of words. That, of course, is one of its charms! It is no accident that in the Genesis story, the words "without form" and "void" are linked together to describe the utter chaos, disorder, and seeming hopelessness of that mass of matter which we call the earth, before the creative process was completed. Form may be defined as "shape, order, arrangement or system," while the word void carries the meaning of "empty, lacking, destitute, or ineffective." Those who have seen a nebulous shapeless mass of clay take shape in the hands of a potter, or who have watched a cauldron of molten metal harden into shape after being poured into a mould, will appreciate what the writer of Genesis was trying to convey.

To give form to something, to shape or mould it into something useful or beautiful, is a creative and therefore a Godlike act. To make that which appears to be meaningless convey a message is a similar task even when it does not involve the use of matter. The radio announcer who describes some tremendous scene in graphic terms which make it real for his listeners, is actually creating a mental image in their minds—he is an artist painting a mental picture in words.

Everything that has value must also have form: it is useless, purposeless, or meaningless until it is brought into the field of creative activity and given form. Corporate and community groups must be organized if they are to function effectively; they must have a basis of union and some sort of ordered procedure. Congregations are effective only when united by some bond or purpose and when they have some kind of ordered worship and planned activity.

This is an important principle of living which many people too often forget. Some even go so far as to deny it, which is both stupid and ignorant, for when you come to think it out, everything that is of use must have form, and not only so, but it must have a form which is appropriate and acceptable. Even when one can get it these days, one does not give a baby a hefty slice of beefsteak. There you have good food in a certain form, but not in the kind of form which an infant can take.

Throughout the centuries men have discussed the nature and being of God. St. John, describing the Incarnation, says simply: "We beheld His glory!" That is, for all time, the answer to the question, "What is God like?" *"God is like Jesus Christ"* in whom is all the fullness of the God head bodily. In other words, God manifested Himself in a form which men could understand and see—that of God-made-man in the person of Jesus Christ.

That is God's way—and Nature's way—of teaching. We come to know persons and things first through their outward form or expression: it is only after closer study that we begin to appreciate their inner significance. Therefore, when we want people to understand and appreciate some great truth, we try to express it in terms with which they are familiar, and present it in a form which they can understand. That is the psychology of teaching by means of pictures and symbols, and indeed, the psychology of all good teaching.

This applies to the Christian religion as to all else. Jesus taught by actions, symbols, and parables which made His teaching effective among those who had eyes to see, ears to hear, and hearts and minds capable of understanding. For the signs and channels of His grace in the Sacraments of His institution, He chose familiar and simple things like water, bread, and wine—effective and appropriate media! Similar methods were used by the Apostolic Church and have been successively and successfully used by many churches ever since. Unfortunately, however, many Protestant churches have abandoned or forgotten these simple methods. Too many churches have become auditoriums and their approach has been limited to those who have ears to hear and sufficient intellectual ability to comprehend. Sign and symbol have been left out in defiance of the law of association of ideas and of the fact that most people remember what they have seen long after they have forgotten that which they heard. Churches ought to be "optic-oriums" also where the Gospel message is writ large in appropriate sign and symbol just as truly as it is preached by word of mouth or read from the printed page.

Congregational Christian Churches have a good tradition in those matters despite the defection of individual congregations, for in essence, Congregationalism began as a democratic revolt against assumed and tyrannical authority rather than against the teaching and doctrine of the universal church. Founding fathers like John Robinson and William Brewster asserted this fact in 1617, and a study of Barton's Congregational Manual indicates that our churches are free to use any or all symbols and usages of the historic and universal church which may help to turn men's thoughts towards the things of God. When the Pilgrims from the *Mayflower* first landed on these shores it is a matter of record that one of their first acts was to trace the sign of the cross in the snow in token of their resolution to dedicate this country to God. In later years the cross disappeared from many churches and the truth that salvation comes by way of sacrifice became obscured in men's minds so that to many modern folks it is a strange and unpalatable idea. History shows that when the symbol disappears that which is symbolized soon follows suit!

Worship in the New England churches was for many years liturgical in form, and in line with what we know to have been the ordered sequence of the Apostolic Church. The gradual substitution of a type of service that varied at the will of each individual minister resulted in such alarming variation that many of them became mere settings for a discourse, and if that failed to meet the needs of those present, there was nothing else. Christian worship from the beginning, however, has always included certain elements—Confession, Thanksgiving, Supplication, Intercession, Instruction, and Communion with God through Jesus Christ. When these are omitted the result is barren and unsatisfying — without form and void! A study of the great liturgies of the church show how these elements have all been incorporated, and in a service where that is done, even though the sermon should not appeal, yet there remains an experience of worship and of communion with God.

The most casual acquaintance with the Apostolic Christianity establishes the fact that the chief act of worship on Sunday was the "breaking of bread" which was the culmination of the ordered worship already referred to. Up to Reformation times this continued to be the case and some churches, both Catholic and Protestant, have continued this sound tradition, to the very great benefit of their members. It is also the fact that all the great Reformation lead-

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

We need preachers. Jesus said: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:37, 38). We should obey this command both in our homes and in our churches; and in our church schools and colleges. But my old philosopher friend says, "No need to pray for the fish to bite unless you bait your hook." I have been putting those two things together in my thinking about the scarcity of ministers.

It is the feeling of many of us that there are not enough of our young men offering their lives for the preaching of the Gospel. I wonder if while we have been praying for the calling of greater numbers we have at the same time hindered our prayers from being answered. Have we made the preaching of the gospel seem one of the most important things a young fellow could possibly do? Have we held it up in such way as to make it a top calling, if not *the* highest of all callings?

When questioned as to the reason for saying: "I would not be a preacher for anything" my young friend replied that I did not know what people thought of preachers! I have been pondering that reply. Another fellow said: "Preachers have too hard a time besides being too poor." When I asked for a little further explanation he said they have so many people besides the Lord to please, and so many of them are not as kind as the Lord. By that time I began to think I should stick to the task of preaching rather than that of investigating the call of preachers. But another young fellow said: "The life of a minister is filled with too much uncertainty. He must expect to be moving his family here and there, and to give up all hope of having a home of his own, and a steady job. A fellow has to think about his wife and children, and their future." Well, I thought I had good answers for all those things but they have set me to thinking. For instance the pastors of my boyhood years had several sons, but one of them entered the ministry. Most of my fellow ministers are not sons of ministers. Some of the best of them are, but most of them came from the farm.

Probably we ministers do not cause our people to love us enough. The ministers who served my farm home in the formative days of my life caused our family to think they were the best of all people, to be honored and to be loved. *They were a loving God's own spokesmen.* If one of us aspired to be a minister how great our aspirations were thought to be! Added to a dear, hard-working mother's prayers was "the good bait," namely, that of an atmosphere wherein faith in God dwelt, and the feeling that God wanted to bless His needy people with the story of Jesus' love, and that to tell that story with all one's strength was the highest of all callings.

I have come to thinking that about the best compliment God can give one of His humble servants, whether he be preacher or layman, is to have some fellow stand in the pulpit in after years and say: "God used him or her as an agent in helping me see my call into the Gospel ministry." One wonders at times whether eventually the church in America may be defeated for the lack of young men entering the ministry. May God help both pulpit and the pew, the church and the home, create an atmosphere in which the importance of His call into the ministry may appeal to the youth of our land.

JOHN G. TRUITT.

REPORT ON WORLD-WIDE COMMUNION.

What will happen when many individual Christians begin to think in terms of World Wide Communion? In what way is a local church benefitted when it attempts to propogate such a world fellowship? These and similar questions are in the minds of many church members as they are reminded each year that a Sunday early in October is designated as World Wide Communion Sunday. The experiences of one church in carrying out this program is no doubt the experience of all others that have tried it: to think and act Christianity for the world is to bring a more active and vital Christian program to the local church. "Whosoever will save his life shall lose it; and whosoever will lose his life for any sake shall find it."

Of course, I am thinking about working the whole plan. The church had previously observed the day but invited only the members to communion. This year, the visitation committee received the material and went to the homes to secure pledges. Despite the fact that insufficient time was spent in studying the plan, yet it was most successful. Many came forward on the Sunday before World Wide Communion and made their pledge (1) to rededicate themselves to God; (2) to attend World Wide Communion; (3) to attend at least one service of worship on each of the eight Sundays beginning with World Wide Communion Sunday.

Not everyone signed, nor did everyone attend. Christian programs depend upon active Christians for their success. Back-slidden church members are not much help to the cause of Christ. However, a remarkably large number did sign the pledges and many others who did not sign, yet came. The result has been a larger average attendance for the eight-week period than is known in the modern history of the church. An average of better than one hundred each morning and better than seventy each evening is rather good for this congregation of two hundred members.

We hope it has become a habit. We are sure that the willingness of the members of First Christian Church of Portsmouth to participate in the World-Wide Communion has done more for the spiritual life of the church and enlistment of new members than a revival would ordinarily do. We have seen the results when the individual Christian and church reach out in love and fellowship and understanding toward other Christians throughout the world. It becomes a privilege for us to seek other ways of furthering a COMMUNION that is WORLD WIDE!

RANDELL C. MASON.

Labor leaders seem to think that the universal standard of living could be raised if only they could lay hold of the sums withdrawn by capital, as if those sums do not now support labor. I think the crowd now has substantially all there is; that the luxuries of the few are a drop in the bucket and unless you make war on moderate comfort there is no general economic question. —*Oliver Wendell Holmes, Jr.*

I never yet knew any good cause to be served by making people mad. Wars are economic in origin, it is said, but also nations, like men, fight because insulting offensive, bitter things are said. A soft answer turneth away wrath and the sooner it is made the more wrath it turns away.—*Deets Pickett.*

News of Elon College

By President L. E. Smith.

THE SUPPORT OF THE COLLEGE.

When Elon College was founded it was a question as to where the money would come from, not only to pay the cost of buildings and furnishings but for its operation. The support of the college has always been a question, and it is to this day. Necessarily the college looks to the church, the alumni, and friends for a large part of its support. Through tuition and fees the students help a great deal, but these charges are not sufficient for the cost of operation. Such payments must be supplemented from other sources.

Recently I was addressing a church congregation in interest of the present campaign. A listener inquired, "Why does the college have to beg for money? Don't the students who attend pay tuition?" Of course they pay tuition and fees, but fees and tuition of a single student only pay about half the cost of that student in college. If the tuition and fees were based on the cost of higher education, expenses in college would be so high that few would be able to avail themselves of the opportunities for a college education.

This is not only true of church-related colleges but of state colleges as well. The average citizen does not realize that through taxes he is supporting every tax-supported school in this state. If you will only read your daily papers when the state legislature is in session and allotments are made for higher education, you will see how much tax money is appropriated for the support of our state schools. This is not a criticism but a statement of facts that we may be reminded that none of our schools, other than independent military schools, are self-supporting.

Elon College is not privileged to appeal to the legislature of North Carolina for partial support but does appeal to the church and the individuals within the church for assistance. This is our only recourse for support. The responses have not been as large perhaps as they should but they have been generous and the college is grateful.

At this time we are concerned for support from two particular sources; first, conference apportionments. The churches of the Convention are asked to contribute a total of $12,500 towards the support of the college. The conference year has just closed. Reports from the Convention office reveal that the total amount paid to the college on conference apportionments for 1945-46 is approximately $11,500, leaving a balance of $1,000 due. Aren't there a number of our churches that would like to go the second mile and help make up this deficit? A total of $12,500 from this source would greatly strengthen our appeal for full membership in the Southern Association. Second, the college receives support from its endowment. The principal of our endowment funds is not expendable but is invested and the income from such investments is used for the support of the college.

From time to time the Convention has been asked to give its permission and assistance to the college to increase its endowment fund. The college now has more than $300,000 in endowment assets and is at this time endeavoring to raise an additional $40,000 for this purpose, which would make a total of at least $350,000. This additional amount has been allotted to the churches in our Convention. Has your church raised its quota? If not, this is a fine time to do it. We are in the closing months of the year. Harvest time is about over. Money seems to be plentiful. Your contribution and your church's contribution will help to make your college accredited and secure.

APPORTIONMENT GIVING.

We had hoped that the full amount apportioned by the Convention to the conferences and by the conferences to the churches for the college for 1945-46 would be received. However, the report from the Convention Office indicates that we are $1,000 short. It would be encouraging if the churches that have not paid their apportionment in full for the past year would send the same in to be credited on that account. It also would be encouraging if a number of the churches that have paid their apportionments in full would at this time go the second mile and send a voluntary offering that the college may have its full quota.

The report in this issue is credited on 1946-47 apportionments. One of our churches has paid its apportionment for 1946-47 in full. This contribution was not received in time to be included in this report, but it is indicative of genuine interest and a fine example for the other churches of our Convention. The college is grateful for this start and we are always hopeful of receiving the entire amount apportioned during the year. Will those churches that stood by last year continue through the present year and will there be others that will join with them?

Churches.

Eastern N. C. Conference:		
Mt. Carmel	$	14.16
N. C. & Va. Conference:		
Kallam Grove		10.00
Lebanon		13.98
Reidsville		18.00
Western N. C. Conference:		
Flint Hill (R)		4.00
Total	$	60.14

THE ROMANCE OF MISSIONS.

There is romance in missions.

Drop a dollar in the plate in your church Sunday morning; mark it "For Missions," and on scheduled time that dollar will spread its beneficent ministry over a large part of the earth.

Soon, part of that dollar will find its way into schools and colleges where Christian principles are taught to young men and young women who are anxious to make their lives count for the most in this world.

Part of it will go to some seminaries and training schools where young men and young women are being trained to go as ministers and missionaries to the uttermost ends of the earth.

Part of it will find its way into some remote mountain section—some city slum — some mission school or church where a consecrated missionary or pastor is teaching the Bible and preaching the Gospel of Christ to those who otherwise would not hear it.

Not content with this local ministry, other parts of that dollar which you dropped in the plate that Sunday morning will tell the good news of a risen Lord to people in remote parts of the earth, that they may be redeemed and empowered to serve others.

Here is romance supreme! — *Lawson H. Cooke.*

NOTICE!

Due to the shortage of coal, because of the miners' strike, and the consequent shortage of gas for commercial use, there is a strong possibility that there will no Sun next week,

MISSIONARY OFFERINGS.

REPORT FOR NOVEMBER 22-30, 1946.

Sundays Schools.

Ether—W. N. C.	$	4.82
Flint Hill (M)—W. N. C.		1.00
Leaksville—V. Va.		13.25
Newport—V. Va.		12.40
Pleasant Ridge—W. N. C.		16.42
Portsmouth—E. Va.		9.86
Timber Ridge—V. Va.		13.00
Total	$	70.00

Churches and Individuals.

Berea—N. C. & Va.	$	3.00
Flint Hill (R)—W. N. C.		10.00
Happy Home—N. C. & Va.		5.90
Kallam Grove—N. C. & Va.		16.00
Mt. Zion—N. C. & Va.		24.00
Seagrove—W. N. C.		40.00
Winchester—V. Va.		13.59
Total	$	112.49

Shaowu Special.

Berea—N. C. & Va.	$	52.00
Providence Mem.—N. C. & Va.		8.34
Total	$	60.34

Church Extension.

Berea—N. C. & Va.	$	49.00
Providence Mem.—N. C. & Va.		8.33
Total	$	57.33
Total for period Nov. 22-30	$	300.91
Previously acknowledged		8,777.11
Total since Sept. 1, 1946	$	9,078.02

Respectfully submitted,

WM. T. SCOTT,
Superintendent.

THE WORLD VIEWPOINT OF FAITH.

War cannot cure the evil which caused it. Only the thorough and complete application of all spiritual resources, greatest of which are found in Christ, can cure the causes of war.

The trials of criminals in various cities of Germany and Japan have revealed the degradation to which humanity can sink. Those of us who saw the animal state to which men, women and children were reduced in a concentration camp like Belsen realize that far more must be done than can be done by physical means. There must be a conversion of large numbers of the people of those nations which caused the war. Evil cannot be destroyed by evil; it can only be overcome by good. That is the supreme privilege and responsibility of the Christian Church.

If the church be not necessary it has no reason for its existence. Its charter is implicit throughout the whole of the Scriptures and it is explicit in the teaching and deeds of Jesus. The missionary inspiration is the world's hope.

Some men say, "Let us be concerned with our own community or our own country first. Then when we have made it Christian we might turn to other countries."

If the Church loses its world viewpoint, it has lost its vitality.

Suppose the Church, after Pentecost, had been satisfied with its 3,000 members and its eloquent and distinguished leaders, and had refused to concern itself with the outside world. What would have happened? We do not need to guess, we know, for this is what the church did at Jerusalem a generation or two later. It died.

The greatest safeguard against the perils of spiritual stagnation is an outgoing missionary spirit. This is the greatest and grandest rehabilitation and thanksgiving motive ever presented to man.—*Rev. Ross K. Cameron.*

MISSIONS OR OMISSIONS.

Someone has wisely said: "The church without missions is the church without a mission." It is the mission of the Church today to present the whole Word to the whole world.

As the world today emerges from the chaos and destruction of war, one thought above all others should be clear to every thinking Christian: we must obey God's global "go."

The airplanes that droned through the skies on a mission of death must be used to carry the Word of Life to a dying world; the machines that smashed the way to victory on the far-flung battle fronts of the world must be adapted to carry the Gospel "to every living creature;" and the rapid advances made in all fields of science and manufacturing must be utilized for a great soul-saving program.

We must be not only *growing* Christians and *glowing* Christians, but *going* Christians as well.

May God help us to turn on the power of the Gospel in men's lives and to see it work. May we have the spirit of dedication of that missionary who knelt on India's coral strands and cried: "Here let me burn out for God."

Remember: Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone.—*R. G. LeTourneau.*

HOW WILL THE WORLD GET CHRIST?

The missionary issue and, for that matter, the whole problem of the world's peace and order and decency can be stated in two simple questions: first, "Does the world need Christ?" and second, "How is the world to get Christ or Christ get the world?"

Nothing is clearer today than that man has failed and, left to himself, will continue to fail. Somebody must help him from without and there is no one but God. The Gospel is just news of the fact that God came to man's help, in the Incarnation. Civilization, secularism and humanism may wriggle as much as they please. They end where they began. It was not in them to transcend themselves. The hand of God held out in Christ alone can help them.

But how are men to learn of this help? Christ has no way of making Himself known and offering Himself to men except by men who know Him. Truth is not self-propagating. It is personal and moves from person to person. The one supreme and basic truth of God available to man in Christ has to be carried and communicated by men to men, and this is the greatest matter in the world today.

The world needs Christ and it can get Him only from and through Christian men.—*Dr. Robert E. Speer.*

Captain Eddie Rickenbacker, president of Eastern Air Lines, will speak over the NBC network (except WNBC) Saturday, December 7th (6:30-6:45 P. M., EST) in a special broadcast marking the observance of Universal Bible Sunday. His subject will be "One Book for One World." The program will be broadcast in cooperation with the American Bible Society.

Intemperance is the voluntary extinction of reason.—*Channin.*

CHRISTIANITY RESUMES. . . .

By Howell D. Davies.

(Concluded from last issue.)

B. Abroad.

1. *In General.* Our Wynn C. Fairfield, Secretary of the Foreign Missions Conference of North America calls attention to the gift of the churches of twenty-six countries of $4,742,489 for the orphan missions of Continental Missionary Societies unable to get funds to their missionaries, so that "not a single known and accessible area of mission work was entirely abandoned or a single missionary lifet without assistance," a wonderful record of Christian brotherhood and cooperation—of missions to missions. Mr. L. S. Albright of the International Missionary Council, which gathered these funds, reports considerable progress during the summer by Continental Missionary Societies "in resuming responsibility for their own work" (September, 1946). But there is still great need of help to the Rhenish mission in Southwest Africa, the German missions in China and the Dutch missions in Indonesia. And the Paris mission in Africa needs help as it sees the "French Roman Canadian Roman Catholic Mission, with large funds and staff rapidly pushing them out of the running." The International Missionary Council meeting at Geneva February 16-20, worked out a plan for collaboration with the World Council of Churches in study, research, work for youth, reconstruction, inter-church aid, international relations (rel. liberty), the distribution of ecumenical news and information, conferences, etc., hopeful indications of alertness and cooperation among top leaders in the world Christian movement.

2. *England.* Loss of leaders during the war and poor church attendance pose problems. But there is a "core of fidelity" and missionary interest and devotion have increased rather than decreased during the war. With all their building losses the churches "are expecting to make not less than one million pounds available for reconstruction of Christian institutions in Europe." (I. R. 10, January, 1946.) The "Christian Frontier" group is bringing Christian convictions to bear on community life. This is a stimulus to us in America, to be of the number of "those who care."

3. *France.* The outlook for Protestantism is "full of promise." In Paris some 10,000 heard prominent Protestant leaders speak on "the meaning of Christianity today." Dr. Chauncey Goodrich says more students are preparing for the ministry than in fifty years—a total of 248. But war losses were heavy—twenty-five ministers killed and thirty-one war prisoners. Seventy-four Reformed church buildings were destroyed and 125 seriously damaged. Twenty-seven parsonages were destroyed and seventy-three badly damaged.

4. *Holland.* The Dutch Church begins reconstruction, in program as well as buildings. The old Synod was concerned with church government, but during the war the churches themselves spoke the word of the Lord—that "stopped Hitler—at the door of the Dutch Church. The new Synod (and the Church and World Movement) "seeks to make real to such persons as journalists, bankers, laborers, business men and school masters, many of whom had become estranged from the Church, the vital implications of Christianity for life in the world today."

5. *Germany.* There were no prayers for a German victory from the Confessing Church. Many prayed for the destruction of the Nazi regime "even at the expense of utter defeat." "After the military occupation the Church stood almost alone between a leaderless population and the Allied Control Commission." The confession of war responsibility by Niemoeller (at Stuttgart) has been much repudiated by the German press and public. But the German Christians, so-called, as Niemoeller said, learned that sin is real and that it is a choice between despair and the Gospel. The hard conditions have disillusioned many, with many Germans becoming bitter instead of better. The dark future tends to seeking "new refuge in other worldliness," suggesting the "overmuch sorrow" Paul mentions. But we hear of many youth wanting to know about Christianity, gratitude for hearing the word of God, a "vigorous upsurge of life and activity since the end of the war," among the Protestant Churches, that embrace sixty per cent of the population.

Church attendance has increased, "far beyond the low standards of the past." Widespread religious hunger is reported. But Niemoeller senses a lack of needed boldness in the Church. However, he believes "there is today more interest among German Protestants in relating their religion to political and social issues than ever before." More than 3,000 German youth organizations have been formed in the American zone to replace the Hitler Youth groups. The religious groups are numerically the strongest of the youth organizations, with a present enrollment of over 473,000. These include Roman Catholic, Protestant and a few Jewish bodies.

5. *Russia.*

6. *Japan.* Matsumoto, Director of the Committee on Japanese Resettlement, says democracy will be slow to take root "unless implemented by Christianity." Says the *Christian Century,* "For the second time, the conversion of Japan to Christianity is a possibility." A conference of executives and former missionaries at Yonkers, September 20-21, heard MacArthur has given top priority to missionaries to enter occupied Pacific areas, approved the plan for a Christian University and the program of rural evangelism envisioned by the United Church of Christ in Japan. The American Bible Society reports the shipping of 100,000 Bibles as soon as printed, also 374,000 Testaments already shipped. These will help in the evangelism movement. *Christian News,* a Japanese tabloid newspaper, with a possible 100,000 circulation, was scheduled to appear on newsstands April 15.

7. *China.* There is concern for intensive evangelism, building the churches. It is planned to expend $25,000,000 in college reconstruction. Interestingly, "the increase in church membership during the entire Japanese occupation has been maintained at much the same rate as in the prewar period" (*International Review,* July, 1946). The Church in China "has demonstrated what she can do with her own resources even under great handicaps." Says H. P. Van Dusen, "the Christian Movement in China has emerged from over eight years of war stronger than it has ever been before—probably stronger in membership, certainly stronger in public regard, in spiritual vitality and eagerness to advance." The *China Critic,* Shanghai, none too friendly formerly, says "Christian missions in China fully and indispensably justify their existence. . . . They have definitely found their place in the life of the nation, fulfilling great human needs in its hour of travail."

8. *India.* There is lack of manpower for Christian work. The major problem of illiteracy is still unsolved. Church union is advancing, a formerly opposing council in South India now coming in. The South India United Church "has committed itself to the launching of a missionary society of its own for service outside India." There is definite Chris-

(Continued on page 15.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

Here we are in the first week of December and Christmas only twenty days away! Are you "being good for goodness sake?" It's more fun to be good, don't you think? I know that all of you are busy with secrets and plans for trying to bring happiness to others. I shall be thinking and working with you as together we try to celebrate the birthday of the Christ Child in a way that would be pleasing to Him this year!

Did you have a good Thanksgiving? I certainly did. That story that I wrote about Thanksgiving without Mother for you made me so homesick to see my mother that I went to the Grigsby Farm in Tennessee for Thanksgiving Day. Mr. Todd and I were not sure that such a quick trip would be good for Rebecca, and it wasn't easy for both of us to be out of town—so Rebecca stayed in Asheville with her Daddy, and Oliver and I took a trip on the train!

We left here at 4:05 P. M. Wednesday and got into Knoxville at 8:00. This was the first time on the train for Oliver since he was a year and a half old. The train track follows the French Broad River for twenty-five miles between here and Knoxville. Oliver divided his time between the river on the one side and the mountain on the other side. "All that I can see in the river is water, rocks and some grass. Over here on the mountain side I see all of those pretty green ferns, the brown leaves, the 'Christmas trees,' the farm animals, houses and people," he said to me while he was watching from the train window.

As soon as it grew dark outside of the window, Oliver wanted to start eating the lunch which Daddy had packed for us while we were getting ready. We went into the lounge car and washed our hands. Oliver said that he wouldn't fuss about washing up at home if he had one of those glass bowls with liquid soap in it over the lavatory! The lunch was very good. There were sandwiches, two pears, two apples, cookies, candy and chewing gum to end our meal. When we had eaten I read Oliver a story from his book, *Tales of Timothy*, which he had stuck in his little bag. Then Oliver turned around and stood on his knees on our seat to watch the two little boys who were sitting on the long seat in the back with their mother. Their names were Jimmy and David. The mother was reading a little exercise book to them which helped them to learn to count. The first verse said to clap their hands one time. The second one said to stand on the floor and jump up and down two times. David did the first one. Jimmy did the second one and on they counted until they got to eight. Just at that time the conductor came into our car saying, "Next stop is Knoxville!"

Everyone got busy getting into his coat and hat. Oliver was wondering if Cousin Hugh would be there to meet us with his Dad and Mom. Hugh was there, so everything was just right!

We stayed in town that night at Hugh's home with my sister Clara. Sister Joy, her husband and son, Larry, came in on the midnight train from Chattanooga. Clara and I sat up waiting for them after we put Hugh and Oliver to bed.

On Thanksgiving morning we filled Uncle Hollis' new car full to its imagination and off to Grandfather's farm. Grandmother was in the kitchen stuffing the big hen. Grandfather was piling more pine logs onto the fire in the big fireplace in the living room. All of the uncles had gone hunting.

It was just a perfect day for everybody. The long table was loaded at noon with food from the farm which Mother, Clara, Joy and I prepared. The boys came home just in time to help us eat! In spite of the fact that there were twenty of us we got the dishes done in time to ramble all over the farm with Mother in the afternoon. We got pine cones, sycamore balls for our Christmas trees and nice long corn stalks to make toy animals for the three young cousins.

We helped Mother gather the lovely pansy faces from her big pansy bed to take to a young cousin who was in the hospital having a hip socket made through surgery. She is sixteen years old and has been terribly crippled all of her life. When this operation is finally completed she will be able to walk as you and I who have never been crippled!

All too soon it was time to get back into Knoxville. We got the early morning train on Friday and got home in time to eat lunch with Rebecca and Daddy!

SPARE CHILDREN TRAGIC SCENES.

By RUTH PECK MCLEOD.

Issued by the National Kindergarten Association.

"Have you been over to Mrs. Noble? You know her mother died yesterday," said Mrs. Ellis to her neighbor, Mrs. Holmes.

"No, I haven't," was the reply. "I have no one with whom to leave my little Hildah, and I shouldn't want her to see a deceased person nor to hear the kind of conversation that he is apt to go on at such a time.

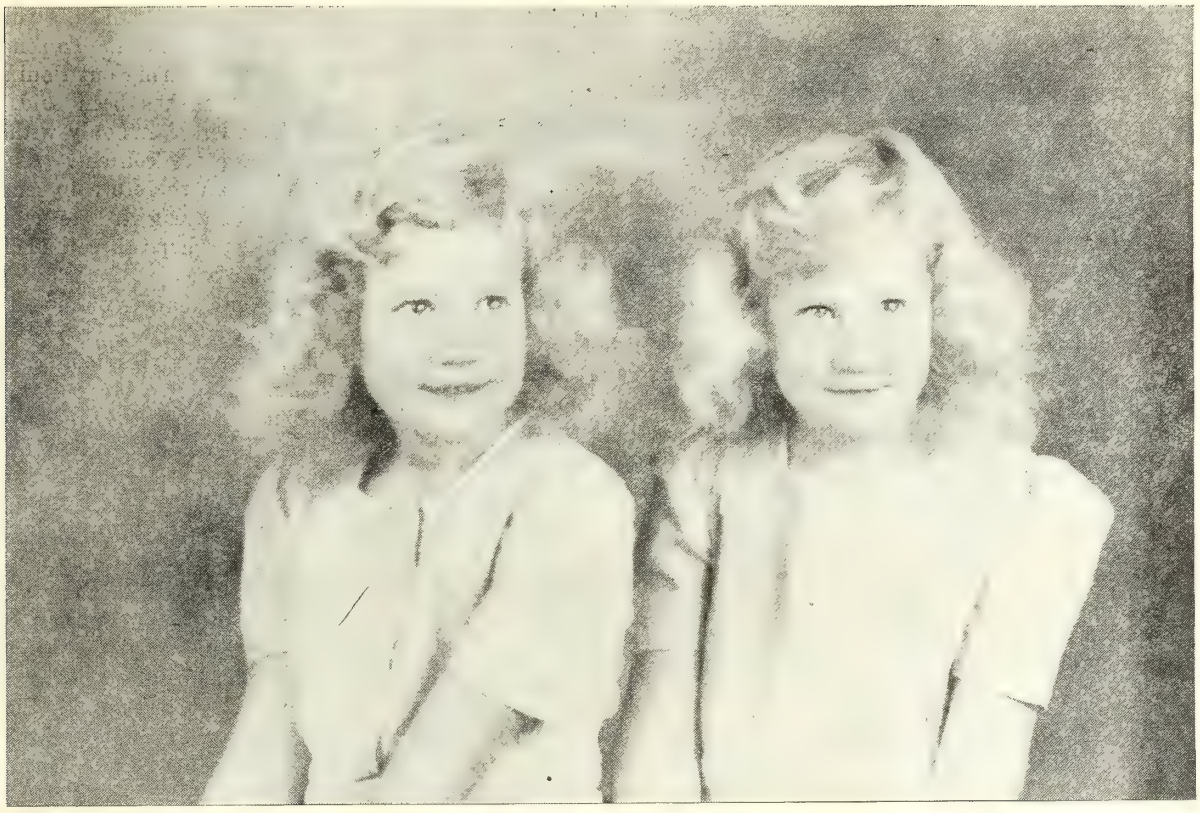
"Do you know, the only way I can remember my sister is as she lay in her casket? I was a tiny tot at the time of her passing, and was lifted up frequently to look in. The sight of her, so white and still, fascinated and at the same time terrified me. After that, for many months, I was afraid to sleep in a room without a light. The experience obliterated the memory of all the happy times we must have had together, and because of it my earnest care has been to prevent my small daughter from being subjected to anything of that nature.

"You remember when Mr. Hayhurst died suddenly some people criticized his wife for sending their little boy away to the country, but I felt that she had done the right thing. He was spared all the distressing manifestations of sorrow which take place upon such occasions, and he will always remember his father as he was when alive and well."

"Yes," responded Mrs. Ellis, "Mrs. Hayhurst acted wisely, and you are right in protecting Hildah."

"I feel very strongly that children should never witness any intense emotional scenes if it can possibly be avoided," continued Mrs. Holmes. "They should be kept away, for instance, from persons who are critically ill, not only to protect their physical health but also their mental health. In a house where someone was seriously ill, haven't you seen children huddled together with fear on their faces while they listened to remarks such as, 'He can't last much longer'?

"My daughter, Susie, seems so happy and bubbling over with fun. I feel certain, however, that if she were to be present at accidents, deathbed scenes and funerals, a portion of that joy of living would be taken away from her forever. I shall shield her from such doleful sights as long as I can."



The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Thanksgiving Day was a perfect one. It was clear and cool enough to be pleasant. Many of the children attended church services and enjoyed it very much.

Mr. R. G. Dabbs of Reidsville donated one large turkey for each building so all the children could enjoy a turkey dinner for Thanksgiving. The matrons had them prepared with all the fixings that go with them. The children in all the buildings had a most enjoyable feast. They look forward to three extra good meals during the year — Thanksgiving, Christmas and Easter. It was very kind of Mr. Dabbs to make it possible for the children to have this enjoyable dinner.

We will save the hens sent in for Thanksgiving for our Christmas dinner. We want to thank the good women for the several coops of chickens they sent for Thanksgiving, and we will use them for Christmas dinner instead.

One of the greatest things we are thankful for is the kindness shown by our people to the little children here. If they could be present and see them sitting around the table with happiness glowing on their faces, they could not help but be happy. You would be as happy as the little children. The writer never feels happier than when he is rendering services to them. "Service above self. He profits most who serves best."

The happiest church people that I have come in contact with lately was the Wake Chapel congregation. They made a Thanksgiving offering a few Sundays ago and raised the sum of $1,233.10 for the Christian orphanage. All the people I talked with were very happy that they raised it. The Wake Chapel Church is a country church and is one of our best country churches made up of fine people. They were no happier over raising this $1,233.10 than the superintendent of the Christian Orphanage was in receiving it.

Monday night, November 25, was the writer's night to put on the program at the Rotary meeting at the Burlington club. We had Miss Brakefield, one of the matrons, to train a group of small children to put on the program for us. You would hardly believe how those business men enjoyed those little children. They applauded time and again. To show their appreciation they placed a hat at the door, and as the members went out, they dropped $955 in the hat.

The Burlington people have always been good to the orphanage. All denominations help us. They have a number of our boys and girls working for them. They have a better idea as to what we are turning out from this instiution as the years go by . Children coming here homeless and dependent, go out and make good working for the people who have contributed from year to year to help them while they were here. It is a worthy work in which all good citizens should have an abiding interest.

The pictures that appear at the head of this letter are our little twin girls, who are seven years of age. They are lovely children, and their mother is dead.

CHAS. D. JOHNSTON,
Superintendent.

NOTE: For perhaps the second time in over twenty years, the orphanage letter was delayed in arriving last week, and we had to go to press without it. We are giving both reports this week, and also a paragraph from last week's letter.—Mg. Ed.

REPORT FOR NOVEMBER 28, 1946.

Amount brought forward $10,013.77

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Amelia	$ 18.00	
Antioch	14.00	
Martha's Chapel	10.00	
Moore Union	3.00	
New Elam	94.23	
Pleasant Hill	24.95	
Wake Chapel	1,233.10	
		1,397.28
Eastern Va. Conference:		
Cypress Chapel	$ 11.55	
Eure	21.00	
Liberty Spring	50.00	
Rosemont	25.00	
		107.55
N. C. & Va. Conference:		
Bethlehem	$ 74.00	
Durham	26.93	
		100.93

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A LETTER OF CHRISTIAN BROTHERHOOD.

Lesson XI—December 15, 1946.

Lesson: Philemon.

Devotional Reading: John 17:9-21.

Here is a book or letter unique in the Bible, a warm, personal letter, concerned with a purely private affair. It contains no statement of Christian doctrine, no exhortation to Christian life. It offers an object lesson on applied Christianity, and it reveals as does no other letter of Paul's the heart of the great apostle. Furthermore it demonstrates the power of Christian truth, and furnishes an inspiring example of Christian conduct.

It is as Dr. Erdman says a model of Christian courtesy, a manifestation of Christian love, and a monument of Christian conversion. Written as it was out of a spirit of deep friendship for his wealthy friend, Philemon, and out of deep concern for the converted slave and dear fellow-worker, Onesimus, it is tactful, persuasive, compelling, irresistible. It is to be read with the heart as well as with the head.

The background of the letter is as follows. Philemon was a native of Colossae, and was evidently converted under Paul's ministry in that city. He was a man of means, perhaps quite wealthy, and he dedicated his wealth to his Lord, and used it for the advancement of the Christian cause. He had been especially generous in his hospitality to the saints and in his gifts to their welfare. Furthermore he had opened his home, perhaps a large and well-furnished one as a meeting place for the church in Colossae. With his wife and son he was a source of strength and influence in the city.

He had a slave named Onesimus who had robbed him in some way, and had run away to Rome. In some way this slave had come into contact with Paul and had become soundly converted. There was no doubt as to the validity or the vitality of his conversion—he gave abundant evidence that he was a new creature in Christ Jesus. Furthermore he had become not only very dear unto Paul —Paul refers to him as his own heart—but he had become very useful to Paul in his work. Paul would have liked to keep him at Rome and was tempted to do so,

But Paul wanted Philemon to lend the slave voluntarily and not by constraint. Furthermore it is quite likely that he wanted Onesimus to go the second mile by going back to make amends to his former master. Accordingly when he had occasion to write a letter to the Colossian church and to send it to Colossae by Tychicus, he wrote a letter to Philemon and sent it along, sending also Onesimus in person. Thus, was the letter to Philemon born. Thus, is it all the more valuable inasmuch as it is not a formal, doctrinal treatise but a warm personal letter.

It is a masterpiece of the letter-writer's art. And it is a masterpiece also in tact and genuine diplomacy of the highest order. By a series of statements and references Paul breaks down or overcomes any objections which Philemon might have made, and any opposition which he may have put up.

Paul does not come immediately to the point. If he had mentioned the name of the fugitive Phyrgian slave, it might have prejudiced his case at the start. Accordingly he graciously introduces himself as the prisoner of Christ Jesus, and addresses Philemon and the members of his family in friendly and brotherly terms. Furthermore, he tells his friend that he remembers him in his prayers and gives thanks for his Christian character and his Christian service to the saints. Philemon knew that Paul was always sincere, and thus he was put in a friendly and receptive mood.

Before he makes a specific request, and before he mentions the name of Onesimus, Paul does another tactful and effective thing. He might have used his apostolic authority in making his request, but he eschewed that and made it "for love's sake." And very subtly he refers to himself as "Paul the aged" and also as "a prisoner of Jesus Christ"—that would make it hard for Philemon to be hard-boiled about the request he was about to make. Even yet he does not name Onesimus, but refers to him as "his child," his spiritual son, whom he had begotten in his bonds. Only then did he write the word, Onesimus.

Resistance already having been broken down, Paul immediately adds that this once worthless and dishonest fugitive slave who had been unprofitable to Philemon, was now profitable to both of them, a valuable man for both of them. To send him back was like tearing out Paul's own heart. But as has been said, Paul would have Onesimus only with Philemon's voluntary consent. As much as it hurt him therefore to send him back, he was doing it. He delicately added that perhaps there had been a divine plan back of the whole thing, in any event that God had brought good out of evil.

Then he makes his long deferred, and much-prepared-for request. He asks Philemon to receive this former slave no longer as a servant but actually as a brother, beloved by Paul, and to be beloved also by Philemon. Indeed he was to accord Onesimus the treatment that he would accord Paul.

But Philemon might be reluctant to forgive and forget so easily. There was the amount of the embezzlement or the stolen funds. What about that? Well, said Paul if "he hath wronged thee at all, or oweth thee aught, put that to my account"—charge it up to me and I will pay it every cent, here is my word and my name for it, adds the aged man. But he tactfully and delicately, but frankly reminds Philemon that as a matter of fact he was unpayably in debt to Paul, for he owed to Paul "his own self besides." All the blessings in Christ that he enjoyed were due to the fact that Paul had led him to Christ.

On that basis he appealed to his beloved friend to give him this joy in the Lord. How it would refresh his heart in Christ to know that Philemon had carried out his wish in the matter. But he has no misgivings—he feels sure that Philemon would not only do what he asked him, but would "do even beyond what he said." There is no record of any answer to the letter, and no reference in any of Paul's later writings as to what Philemon did. But we may be sure that his confidence was justified and his hopes fulfilled. We may be sure that there was great joy all around as the former slave was restored again to his old master in a new relationship.

Hope sprang eternal in Paul's breast. He still looked forward to the time when he was to be set free and when he would go back to visit Colossae. So before he closes he asks his friend to make a reservation for him, for he believed that the prayers of his friends would be answered. What a man. How he grew in grace and in the knowledge of our Lord Jesus Christ and in faith and hope and love.

"WITHOUT FORM—AND VOID."

(Continued from page 5.)

ers, Luther, Calvin, Knox, Wesley and countless others desired their followers to adhere to this form of worship, which has the distinction of being the service of our Lord's Institution. Here again, we have lost a great source of strength by substituting services of less illustrious authority and less effectiveness. People would not drift away from their churches so readily if they had learnt to worship in a form capable of meeting their deepest needs and satisfying their highest aspirations. One of the reasons for their defection is that too many services are without effective form and void of satisfying content.

Of course, it is always life which produces and uses form, and not the form which produces life. Unless there is an an infusion of the Holy Spirit any form will be dead, just as the most perfect replica of a human body remains dead because it is not animated by a living spirit. On the other hand, in our material world, all "spirit" is made manifest through some outward means of expression. Human beings are composite creatures, body plus spirit—the body being the vehicle of expression for the spirit within. It will always be so. Even in heaven we shall not be discarnate spirits. "There is a natural body and there is a spiritual body." Only the kind of body will be changed in the after life when "we shall know as we are known" through the medium of a body suited to our new condition of life. That is how we shall know and recognize those who have gone before, even as the disciples recognized Jesus in His Resurrection Body.

The plea for a formless religion is usually a plea to be released from any definite obligations. Christianity knows nothing of this. After Pentecost, the infant church took form. Those who were "added to the church" were committed to a new way of life. There were conferences at Jerusalem, regulations concerning the treatment of the Gentiles, techniques of worship and work, organized missionary efforts, fiery exchanges between St. Peter and St. Paul about the organization of the Christian community, and desperate attempts to maintain unity and overcome divisions. There were leaders who became apostate like Judas, and sinners who became saints like those at Corinth, but there was never any doubt that Christianity was an ordered way of life, and that it involved acceptance of those things which Jesus had commanded His Apostles to do and to teach. Nor was the social significance of Christianity forgotten. The early Christians knew full well that genuine contact with Christ meant that He must be brought into their everyday contacts: they knew that you cannot find Him in the "House of Bread" in Holy Communion, and shut Him out of the places where men earn their daily bread. They understood the Christian hypothesis of life as stated by St. Paul—"All things were created by Him" and that "by Him all things consist." Christianity views life as one complete whole—nothing lies outside its scope, for the religion of Jesus Christ applies to and can save us in every department of life.

Today the nations of the world are groping and striving painfully and not too successfully for peace. They need to learn of Christ the things that belong to their peace. Victory was won through careful planning and allied unity, but now unity has given place to dissension and peace plans are at the mercy of power politics. In the social order there is confusion and strife and despite all kinds of boards, commissions, and other organizations, no one has any plan that will bring the various factions together for the common good. Newspapers carry daily stories of individual upsets, murders, thefts, suicides, juvenile delinquents, divorces and the like, the results of formless, aimless living. Amid all this confusion is set the church of Christ, but, she too is disunited, aloof from the masses of the people, ofttimes vague and indefinite in her teaching, having no concerted plan of action, lacking in ecumenical witness and direction, without form therefore void, ineffective and in some cases fatuously content in her weakness.

Now, as perhaps never before, is the witness of a united, alert, Christian Church needed that the world may see, and believe. After all, Christianity is not a vague philosophy, but a definite way of life. "Thou shalt love the Lord Thy God," that is the first thing. Loving God means living according to His plan and purpose. "Seek ye first the Kingdom of God and His rightness" that is the condition upon which the solution of all our problems depends. And so far as relations with others go, there is the injunction, "Thou shalt love thy neighbor as thyself," much more generally honored in the breach than the observance. These are not polite platitudes, nor police regulations, but basic rules for successful living. They are formative, not formless, haphazard, or void.

All Christian teaching is definite and clear. "This do and thou shalt live"—"When ye pray *say*"—"Do this in remembrance of Me"—"Go ye and preach the Gospel!" So one might continue with definite, clear-cut direction for Christian people. Definite things to do, to say, to pray, to teach, to *be!* That's real Christianity—order in the church: order in daily life!

Thank God, there are signs and beginnings of better things, but the pace is too slow. "The King's business requireth haste." We need order in the church, order in our worship and work, order in our presentation of God's plan to a world which has lost its way. It will not be easy to conquer our inertia, our easy acceptance of things as they are, our divisions and our ineffectiveness. It calls for sacrificial service on the part of every last one of us, but it can be done. "The gates of hell shall not prevail" if we are faithful to God's plan, and in common work, common worship, and common witness, and common wealth, we shall by His grace find the way to the solution of our problems.

It is squarely up to the Christian fellowship throughout the world. For the sake of humanity, let's get together before it is too late, and learn of Him who says, "I am the way," for He holds the key of destiny and the answer to all our needs. His plan is for the ages. Shall we continue in our present weakness and ineffectiveness—"without form and void" in so many phases of life? God forbid! Rather let us give full cooperation to our Lord, and in turn to the faithful witness and practice of the Apostolic Church, that we may bring order out of chaos, peace out of strife, and happiness out of our present misery.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

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You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Branch of the Pilgrim Press.

Dayton, 2 Ohio

In Memoriam

BUSICK.

On September 15, 1946, the community of Apple's Chapel Christian Church was shocked at the tragic airplane accident that took the life of Mr. Charles A. Busick. He was a young farmer of the community. He leaves a grief-stricken wife, one son and three daughters, his father and mother two brothers and five sisters.

Be it resolved:

1. That he was a devoted husband and father, a good neighbor who will be missed.

2. That we extend to his family our deepest sympathy and earnest prayers that God's promises may give them comfort and consolation in their sorrow.

3. That a copy of these resolutions be sent to the family and a copy to "The Christian Sun" for publication.

Mrs. W. J. BROWN,
Miss FRANCES KERNODLE,
Mrs. W. C. KERNODLE,
Committee.

CHRISMON.

On September 15, 1946, the community of Apple's Chapel Christian Church was shocked at the tragic airplane accident which took the life of Mr. J. Bryant Chrismon. He was a farmer in the community. He leaves a grief-stricken wife, one son and two daughters, his mother, two sisters and two brothers.

Be it resolved:

1. That he was a devoted husband and father, a good neighbor who will be missed.

2. That we extend to his family our deepest sympathy and earnest prayers that God's promises may give them comfort and consolation in their sorrow.

3. That a copy of these resolutions be sent to the family and a copy to "The Christian Sun" for publication.

Mrs. W. J. BROWN,
Miss FRANCES KERNODLE,
Mrs. W. C. KERNODLE,
Committee.

FARRELL.

On December 28, 1946, God, in His infinite love and wisdom, saw fit to call from our midst Mrs. Annie Boone Farrell, wife of H. W. Farrell. She was a devoted wife and mother, a faithful friend, and a loyal member of Hanks Chapel Christian Church.

We desire, by these few remarks, to express our appreciation for her life which was lived in consecrated service to God, to her family, and to her friends the kind of life whose influence never dies.

We will never cease to miss her smiling face and kind words, but we shall find comfort in knowing that our loss is Heaven's gain.

We extend to her family our deepest sympathy and pray God's richest blessings upon them in their sorrow.

LUCILLE FARRELL,
Church Secretary.

O'ROARK.

Wilbert Luther O'Roark was born in Rockingham County, Va., near Tenth Legion, December 9, 1870, and died in Covington, Ohio, October 28, 1946. He married Anna Mary Magoon October 15, 1895. To this union were born eight children, seven of whom survive, three boys and four girls, all of whom attended the funeral at Bethlehem Church where he had been a member since 1906. One son died in infancy. Fifteen grandchildren and three great-grandchildren, one brother, a great number of neices and nephews also survive.

Funeral services were held from the Bethlehem Church with the pastor in charge November 1, assisted by Rev. John Huffman of the Church of the Brethren. Burial was in the Mountain Valley cemetery by the side of his wife who preceded him in 1937.

G. H. VEAZEY.

KING.

God, in His infinite wisdom, called to his eternal reward our dearly beloved Brother Oscar Darius King of Bethlehem Congregational Christian Church of Nansemond County, Virginia, on August 2, 1946.

He had always held in highest esteem the ideals of his Christian faith a love and tenderness of spirit, that was characteristic of his personality.

He served his church as treasurer for twenty years, and was a member of its Board of Deacons. He was loved by every one with whom he came in contact.

Therefore, be it resolved:

1. That in the death of Brother King the church and Deacon Board loses a faithful member.

2. That we extend our heartfelt sympathy to his family and commend them to God, whose grace is sufficient in the hour of sorrow.

3. That we strive to maintain and carry forward the interest of this church to which he gave so willingly of his life.

W. ERMOTTE WHITE,
T. H. DILDAY,
S. L. MacCLENEY.

McEWEN.
(1894 - 1946.)

We, the members of the Loyal Men's Bible Class of the First Christian Church, in recognition of James Henry McEwen; for the fine example which he set for Christianity in business, for the wide reach of his friendship to mankind, for his devoted service to the wider community of which he was a vital part, for his devoted loyalty to the church and all its enterprises, for his valuable contribution to the Loyal Men's Bible Class as one of its teachers and one of its most faithful members, wish to express our grateful appreciation for his life and labors among us, our deep sense of loss in his passing, and extend our heartfelt sympathy to the members of his family, and pray that God's sustaining presence will be with them in this their day of sorrow.

W. R. SELLARS,
D. R. FONVILLE,
W. MILLARD STEVENS,
H. G. McBANE,
Committee.

CLAPP.

On October 17, 1946, God in His infinite love, saw fit to call to her heavenly home, Mrs. Lee Ola Clapp, wife of Chalmer R. Clapp. She was a faithful and beloved member of Apple's Chapel Christian Church. Her life was one of Christian beauty. Though she was in ill health a number of years, she loved her church and always attended when health would permit.

During her illness she was so patient, never complaining even though suffering extreme pain.

In the large circle of people Lee Ola came in contact with, she made many friends, always having a smile and kind word for everyone.

She was a devoted wife and loving mother.

Be it resolved:

1. That the Ladies Aid Society, Sunday school and church wish to express our deep sense of loss and our gratitude for a beautiful life lived in our midst.

2. That we extend our deepest sympathy to her family who ministered to her so faithfully during her illness and commend them to our Heavenly Father for comfort and consolation in their sorrow.

3. That a copy of these resolutions be sent to the family and a copy to "The Christian Sun" for publication.

Miss FRANCES KERNODLE,
Mrs. W. J. BROWN,
Mrs. W. C. KERNODLE,
Committee.

BRITT.

Whereas, God, in His infinite wisdom and love, has called Mrs. Anna Roberts Britt, wife of the late George Britt, to her eternal rest; therefore,

BE IT RESOLVED:

1. That we bow in humble submission to God's will.

2. That we, the Ladies' Aid Society of the Windsor Christian Church, emulate her Christian spirit, her sweet disposition, and her trust in the Heavenly Father's care.

3. That we extend our heart-felt sympathy to her devoted family who ministered to her so faithfully during her illness, and commend them to our Heavenly Father for comfort and peace, realizing that His grace is sufficient for all our needs.

Mrs. HATTIE GRIFFIN,
Mrs. HOWARD TURNER,
Committee.

CORBITT.

In the passing of John E. Corbitt October 3, 1946, Damascus Congregational Christian Church has lost one of its oldest deacons and best loved members.

We, the deacons, express a deep sense of loss for the organization of our church of which he has held the position of secretary for nearly fifty years; for the Adult Bible Class the loss of a faithful and able teacher whose very life was a beautiful lesson and for the Sunday school of which he was superintendent for many years; the loss of a counsellor and leader. We, and the entire congregation, shall miss his help and brotherly contacts and warm personality. Though absent in the flesh he has left us a spirit of courage that challenges us to press on towards a higher, richer, and more abundant life, such as was his.

Resolved, therefore, that we earnestly endeavor to emulate his outstanding virtues and fine ideals. and that we extend our deepest sympathy and love to his family to whom his life was a benediction.

WILLIAM LASSITER,
H. G. PIERCE,
FLETCHER CORBITT,
ERNEST DANIEL,
RUDOLPH CORBITT,
J. H. LASSITER,
OTHO L. CORBITT,
Deacons.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

THE ORPHANAGE.

(Continued from page 11.)

Western N. C. Conference:		
Pleasant Hill	$ 52.75	
Pleasant Ridge	16.36	
Pleasant Union	47.50	
Randleman	13.51	
Shiloh	22.05	
		152.17
Va. Valley Conference:		
Antioch	$ 9.55	
Bethel	6.00	
Beulah	16.60	
		32.15
Total from churches for the week		$ 1,790.08
Total from churches for the year		$11,803.85

REPORT FOR DECEMBER 5, 1946.

Amount brought forward		$11,803.85
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Hope Mills	$ 25.40	
Mebane	27.00	
Mt. Gilead	28.00	
Piney Plain	11.00	
Pleasant Union	30.00	
Plymouth	15.50	
Pope's Chapel	20.00	
Shallow Well	60.00	
Turner's Chapel	38.81	
Wake Chapel	50.00	
		305.71
Eastern Va. Conference:		
Berea (Nans.)	$ 50.00	
Burton's Grove	10.00	
Holland	260.00	
Liberty Spring	1.00	
Mt. Carmel	79.12	
Little Creek	20.00	
Oak Grove	20.00	
So. Norfolk	125.00	
Union (Surry)	54.00	
		619.12
N. C. & Va. Conference:		
Berea	35.30	
Happy Home	8.14	
Hebron	28.00	
Kallam Grove	8.00	
Lynchburg	6.00	
Monticello	28.40	
New Lebanon	61.00	
Pfafftown	8.05	
		182.89
Western N. C. Conference:		
Antioch (C)	$ 25.00	
Asheboro	16.00	
Big Oak	19.20	
Ether	35.00	
Flint Hill (M)	7.70	
Flint Hill (R)	20.00	
Hank's Chapel	40.00	
Liberty	27.05	
New Center	11.70	
Pleasant Ridge	40.00	
Seagrove	25.00	
Smithwood	18.35	
Spoon's Chapel	16.35	
		301.35
Va. Valley Conference:		
Leaksville	$ 49.76	
Newport	55.50	
Timber Ridge	9.00	
Winchester	33.99	
		148.25
Ala. Conference:		
Pisgah		50.00
Total from churches for the week		$ 1,607.32
Total from churches for the year		$13,411.17

CHRISTIANITY RESUMES.

(Continued from page 9.)

tian responsibility for India's social need, in rural and urban reconstruction, helping the needy, etc. "Wherever there is an extreme of nationalist fervor Christians may expect suspicion" (R. W. Scott in Christian Century, October 16).

10. *The Near East.* Resurgence of Islam makes for legislation against missions. And the intensification of religious nationalism is a hindrance. But there is still place in each country for at least one missionary institution of each kind, despite great new national projects. If giving up institutions becomes necessary, it may mean more definite evangelism.

11. *Mexico.* The anti-Protestant campaign continues.

12. *Africa.* The British Government has as its educational goal "a university in each area not now so served"—i. e. in West Africa. Protestants in Europe (Belgium particularly, and Portugal) feel the need of some person "to stimulate and foster Christian opinion and missionary zeal at home on behalf of Africa." Missionaries have been under strain because of long overdue furloughs.

13. *Latin America.* The problems there are tyranny, dictatorship, loss or lack of freedom of all kinds, poverty, illiteracy, disease, ignorance, superstition. There is a hunger for the evangelical message. Dr. Laubach has made a third visit in the interest of literacy—which calls for literature for the new literates. E. Stanley Jones says Latin America has everything except the one thing the evangelical movement at its best can give her—a moral and spiritual basis for her democracy." This after his recent visit. Never before have the people been so eager to hear the evangelical message. Bishop Duarte of Brazil has launched a nation-wide movement "for a national Catholic Church, independent of outside spiritual or administrative control, based on original Christianity," with freedom of conscience and has met "with a remarkable response." The evangelical movement, until recently a despised minority in some countries, is now recognized as a force.

14. *The Southwest Pacific.* Our American Board is to resume its former work in the Marshall and Caroline Islands. The Polynesians have been most faithful through the trying war period—and generous. Twenty-five churches were lost in the Marshalls, six at Ponape. Yet the Ponape gave $50 to the starving in Europe.

15. *Philippines.* Eighty per cent of church properties were destroyed. Seventy-five per cent of farm animals and equipment gone. Yet more chapels have been rebuilt than were destroyed. Fifteen or twenty of our pastors on Mindanao were lost. The G. I.'s rebuilt churches as they could. Every native preacher has opened up a private school. One has 300 enrolled. But books are lacking. The pupils copy the teacher's book page by page. The great need is not food but workers, personnel to show the people the way out.

Tell Them Nothing But the Truth

Like a frightened hedgehog curled up in a ball, this bewildered old globe of ours bristles with prickly problems. How can we curb John L. Lewis and the atomic bomb? How can we veto Mr. Molotov's veto? What of the national debt?

There are scores of others of equal importance, but at this particular time of the year intelligent and conscientious parents of very young children struggle with a problem that, for the moment, eclipses those of global urgency.

Shall they tell Johnny or Mary, aged two, that there is a Santa Claus? Or shall they cruelly explain that Christmas toys are bought in stores, or sent through the mail by doting grandparents, uncles and aunts?

Shall they hang up the little tot's stocking, share his innocent delight on Christmas morning and encourage illusion by Munchausen tales of a big fat man with a great white beard sliding down a narrow chimney and climbing up again, without getting as much as a single smudge of soot to mar his festive crimson?

Is it ethical to fib to a child to give him pleasure shared by his parents? Will disillusionment not make him skeptical, cause him to lose faith in mummy and daddy? Will it not, most horrible thought of all, instill in him a pernicious justification of expediency—that it is all right to lie under certain circumstances—contingent upon his own judgment of when a lie is justified?

The more intelligent and conscientious the parent, the more he is tortured by such doubts and fear, for he realizes that a love of truth is the finest heritage he can bequeath.

We urge such sorely puzzled parents to tell the truth, the whole truth, and nothing but the truth—that there is indeed, a Santa Claus—a genial and happy Christmas spirit who loves all the world, who is generous to a fault, a merry, rollicking, ancient but eternally youthful gentleman of the old school.

And if the little one with the inquisitiveness of precocious infancy should later ask "what is a spirit?"—why, then you may tell him that a spirit is something splendid and fine that we feel, that we know is with us, even though we shall never see it—such as the feeling we have when we make people happy—by being kind to them, by giving them gifts, by sending them flowers or greeting cards, by remembering a wistful wish and making it come true.

For that is what we grownups mean when we speak of "Christmas Spirit"—the all-pervasive spirit of the festive season, commemorating the birth of a Great Ideal and approaching a milestone of new courage and new hope for the year just ahead.

Tell the tiny philosopher that Santa Claus is the Spirit of Christmas, the bringer of gifts, of joy and of hope—and you will tell the truth, a truth quite as real as the voice of angels who, undismayed by threats of atomic destruction, shall once again rejoice in their ancient prophecy of peace on earth, brought about by men of good will and indestructible faith.—Richmond Times Dispatch.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1946

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVIII. RICHMOND, VA., THURSDAY, DECEMBER 12, 1946. NUMBER 49.

Light Out of Darkness

By JAMES MYERS

THROUGHOUT human history, over and over again, it has been in times of darkness, calamity and evil, that new light and new revelations of truth have broken through from God to men. Jesus, Isaiah and the prophets spoke out of such times and showed new ways of light and love and goodness and peace for the human race. The present world situation is no different qualitatively than previous dark times. It differs only quantitatively. It is world-wide. But the very fact that it is world-wide, in turn makes it possible for the new light and truth when it breaks through also to go around the world and lead the entire human race into newness of life.

Now the prophets who appear in dark days always come from among those who refuse to allow their thinking and attitudes to be altered or coerced by the pressures of the contemporary circumstances in which they live, but who insist upon steadfast loyalty to eternal principles, come what may. In fact those who in dark days bring new light and leading to mankind go a step farther. They press forward, as Jesus did, on new frontiers of goodness. They bring new revelations and understanding of greater potential goodness than man has ever before dreamed of as possible. Some religious thinkers, like Gerald Heard in his studies of the Lord's Prayer and the Beatitudes, and others are already exploring the outposts of new spiritual achievements for the human race. When the Light breaks through again, it will go round the world. And our eyes shall behold the salvation which God has prepared for all people.

NEWS AND VIEWS

Dr. L. E. Smith will be the guest preacher Sunday in our Richmond Church.

Superintendent W. T. Scott attended a meeting of the Missions Council in New York last week.

The Conference of Southern California has established a goal of five new churches a year for five years.

Services from the Norfolk Christian Temple will be broadcast over Station WRVA in Richmond, during January.

The funeral of Mr. M. E. Godwin was conducted at Oakland Church by Dr. I. W. Johnson on Tuesday of last week.

The Promotional Division of the Board of Missions is meeting this Thursday at Elon College. Mrs. W. E. Wisseman is the chairman.

Dr. J. H. Dollar announces that Dr. Alfred W. Hurst of Washington, D. C., a former pastor at Elon, will speak during the week of Spiritual Emphasis at the college beginning January 26.

Mrs. E. W. Cather died at her home in Winchester, Va., on Friday of last week. Funeral services were conducted at the Congregational Christian Church on Sunday at 2:30 P. M., by the Rev. W. T. Walters, D. D., organizer and builder of the Winchester Church, and pastor for a number of years. Dr. Walters was assisted by Rev. R. A. Whitten, and the Rev. Roy D. Coulter, pastor of Timber Ridge Church, Mrs. Cather's old home church. Mrs. Cather was one of the "seventeen" charter members of the Winchester Church, and had been active in her church through the years. Mr. Cather is one of the deacons and is also a trustee of the Winchester Church.

INTRODUCING "THE CHRISTIAN SUN."

[Under the above caption the December "China News Letter," issued from the F. O. R. office, 2929 Broadway, New York, presents the following statement. We appreciate the recognition given both "The Christian Sun" and our editor.—J. T. K., Mg. Ed.]

THE CHRISTIAN SUN is the very valuable and interesting organ of the Southern Convention of the Congregational Christian churches, published in Richmond, Virginia, under the very able editorship of Rev. Robert Lee House, pastor of our Richmond church. A great variety of missionary material gets into that weekly paper. Its motto is:

In Essentials—Unity
In Non-Essentials—Liberty
In All Things—Charity

The particular number I have before me has an account of the visit of Louise Meebold who was the speaker at the various fall conferences. There is a letter from Carl Heath Kopf, vice-president of the American Board, written from the Philippines during his recent visit there. There is a special Thank Offering Service prepared by the Convention Thank Offering Committee for the dedication of the 1946-47 Thank Offering designated for the Shaowu Mission. In the latest issue which has come to me there was a sermon by *Richard Jackson,* preached just prior to his departure for China. A letter from the Jacksons and their pictures were also featured. The editor has assured me that the Southern Convention is interested in all of the American Board work and that that he likes to use your letters when he gets a chance.

The Southern Convention is underwriting the re-establishment of the Shaowu Mission. We greatly appreciate their generous backing and the stimulation given by THE CHRISTIAN to loyal giving of time, talent and funds. Hats off to Robert Lee House!

CONCERNING THE NEW MISSIONARIES.

1. *Richard* and *Dorothy Jackson* were abruptly halted on their journey to the west coast. Dick "picked" Mercy Hospital, Canton, Ohio, as the place to have an emergency appendectomy performed on Sunday afternoon, November 3. All went well. The *Marine Lynx* was delayed and medical permission was given for the Jacksons to travel *so* they are on their way again for which we are duly grateful.

2. Rather than wait aimlessly for passage to North China with their little daughter, *David and Virginia Stowe* are temporarily assisting the Oneonta Congregational Church in South Pasadena.

3. The other recruits in California are *William* and *(Dr.) Adaline Satterthwaite* who found a home in a housing project ten miles from the University at Berkeley where they are studying Chinese.

4. *Theodore and Audrey Chandler* have been accepted by the West Hartford Congregational Church as its missionary representatives. Congratulations!

5. *Herbert* and *Helen Thompson, Ray* and *Jean Giffin, Mary Dewar, Alden* and *Derrith Matthews* are making fine progress in the study of Chinese at Yale. The Thompsons expect to sail for Foochow with *Albert Faurot* in late January or early February.

6. *John* and *Grace Beck* with their two children are planning to come to the mainland from Hawaii soon in order to complete their preparation for sailing to North China.

7. *Raymond* and *Laura Blakney* said farewell to Boston a few days ago after packing in readiness for an early sailing (December 15 on the *Wacosta,* Waterman Line) from New York to Shanghai. *Raymond* looked none the worse for his strenuous speaking tour which kept him on the go in Oregon, Washington and Colorado from June until November 1. Excellent reports have been coming in of gratifying results of his labors. The Blakneys spent two Sundays in November at Bethany Congregational Church, Worcester, one of their supporting churches. Happy Voyage!

8. On Sunday, November 10, *Mabel Reiff* was commissioned at her home town Schwenkfelder Church as a representative of that church "to the Taiku Mission" at a very impressive service. The commissioning sermon was preached by Rev. H. K. Heebner, "Hebe's" brother. Could anyone better than "Aunt Mary" Hemingway have been chosen to give the welcome to the field? *Mabel has* been teaching school in Worcester, Penn., and living at home this autumn while waiting for transportation. Now she is on her way as the first postwar new missionary to North China.—*China News Letter.*

We never seem to know what anything means until we have lost it. The full significance of these words, property, ease, health—the wealth of meaning that lies in epithets, parent, child, friend, we never know until they are taken away; till in place of the bright, visible being, comes the awful and desolate shadow where nothing is—where we stretch out our hands in vain, and strain our eyes upon dark and dismal vacuity.

—*O. Dewey.*

Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

MASON RESIGNS PORTSMOUTH PASTORATE.

Rev. Randall C. Mason, pastor of First Christian Church, Portsmouth, Va., has resigned his pastorate, effective February 1. Active in civic affairs since he moved to this community in December, 1943, he will go to Paterson, N. J., to become minister of the First Congregational Church in that city.

At the present time, Mr. Mason is serving as vice-president of the Portsmouth Ministerial Union, having held this position for a previous term, and is, in addition, chairman of the radio committee of the union. He is also religious advisor of the President's Tri-Hi-Y Club, and last year directed this group in Christmas chorus work.

A member of the operating committee of South Street USO Club, Mr. Mason has aided the religious program of the club through his consistent cooperation with the Sunday morning church call, and by bringing young people of First Christian Church to conduct "sings" at the club at various times. For a time, he conducted a boys' chorus, organized under auspices of the Portsmouth Boys' Club. He is currently serving as Protestant chaplain of Maryview Hospital.

A native of Eastern Shore, Maryland, he attended Bangor Theological Seminary in Maine, where he took courses in conjunction with the University of Maine. Upon his graduation, he assumed a pastorate in Providence, R. I., going from there to Hampden, Me., and later to South Windsor, Conn.

He served churches near Burlington, N. C., before accepting the Portsmouth pastorate.

Giving much time to the youth program of First Christian Church, Mr. Mason has been instrumental in promoting considerable increase in young people's activities in the church.

In disclosing his resignation, Mr. Mason expressed his pleasure in working in the local community, which he termed extremely friendly and cooperative.

Mr. Mason is married and has two children, Randall C. Mason, Jr., a student of Wilson High School, and Marilyn, fourth grade pupil.

His article, "Welcome, Stranger," which appears in this issue, gives a vivid glimpse of the type of work which has been done by Mr. Mason. His genial smile and constructive work will be missed in the Southern Convention.

"CHRISTIAN SUN" SUBSCRIPTIONS FOR NOVEMBER.

The following are new subscriptions to THE CHRISTIAN SUN:

L. Tomlinson, Waverly, Va.
E. Whitley, Portsmouth, Va.
F. H. Johnson, Zuni, Va.
W. A. Johnson, Norfolk 6, Va.
Mrs. M. J. White, Sr., Norfolk, Va.
Mrs. Bert L. Eason, Norfolk, Va.
Curtis Green, Eure, N. C.
Rev. James S. Graham, Norfolk 6, Va.
Mrs. Andrew Smith, So. Norfolk, Va.
Mrs. Grace Farmer, So. Norfolk, Va.
Mrs. P. D. Evans, So. Norfolk, Va.
Mrs. Hugh Beale, Courtland, Va.
Mrs. Gordon Bridges, Franklin, Va.
Mrs. Kate Harrison, Franklin, Va.
Mrs. B. P. Moffitt, High Point, Va.
Mrs. S. E. Holland, Randleman, N. C.
L. U. Dorsett, Randleman, N. C.
Rev. O. D. Poythress, So. Norfolk, Va.
Mrs. A. I. Bowland, Burlington, N. C.
Miss Louise Meebold, Gilman, Ill.
L. S. Riley, Mebane, N. C.
Miss Lillie D. Fowler, Mebane, N. C.
Ralph Foster, Elon College, N. C.
John Graves, Burlington, N. C.
Miss Elizabeth Chicoine, Elon College, N. C.
Mrs. H. D. Parks, Greensboro, N. C.
Mrs. Z. V. Myrick, Greensboro, N. C.
Mrs. Alma Long, Greensboro, N. C.
Mrs. Cora Morris, St. Petersburg, Fla.
Mrs. Wesley Moore, Suffolk, Va.
Mrs. Nora Tarkington, Suffolk, Va.
Mrs. Nettie Arline, Suffolk, Va.
Reginald Parker, Suffolk, Va.
Mrs. Ralph Duke, Suffolk, Va.
Mrs. Joe Tharrington, Henderson, N. C.
Mrs. W. M. Journigan, Henderson, N. C.
Mrs. O. W. Weldon, Henderson, N. C.
Mrs. Roy Ayscue, Henderson, N. C.
Mrs. Walter Medlin, Henderson, N. C.
William F. Lawrence, Portsmouth, Va.
Mrs. W. N. Oates, High View, W. Va.
R. Y. Spain, Manson, N. C.
E. B. Owen, Nathalie, Va.
Miss Tessie Zimmerman, Burlington, N. C.
Roy Harper, Albemarle, N. C.
Mrs. Tom Yowe, Liberty, N. C.
T. W. Farrell, Pittsboro, N. C.
Mrs. Lee E. Harrell, Suffolk, Va.
C. T. Crowder, Suffolk, Va.
Mrs. M. P. Wright, Suffolk, Va.
Miss Susie Newland, Edinburg, Va.
Dr. W. Waldo Boone, Durham, N. C.
G. W. Holland, Tacoma Park, Md.
Miss Leona Shifflett, Harrisonburg, Va.
Mrs. Mary Davis, Linville, Va.
Mrs. O. W. Harrell, Suffolk, Va.
Mrs. Romie Holland, Suffolk, Va.
Mrs. W. E. Duke, Suffolk, Va.
Mrs. Billy Mitchell, Youngsville, N. C.
Mrs. W. H. Driver, Youngsville, N. C.
Mrs. Laurence Pulley, Youngsville, N. C.
Mrs. H. M. Scarboro, Jr., Zebulon, N. C.
C. J. Perry, Wake Forest, N. C.
W. C. Barham, Wake Forest, N. C.
G. M. Womble, New Hill, N. C.
G. E. Ball, Youngsville, N. C.
Harton Duke, Colon, N. C.
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Mrs. Lena Beale, Courtland, Va.
Mrs. Floyd Vick, Courtland, Va.
Mrs. M. W. Webb, Newport News, Va.
Mrs. L. L. Taylor, Newport News, Va.
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Earl A. Showalter, Harrisonburg, Va.
Glen Showalter, Daphna, Va.
Leon Frank, Harrisonburg, Va.
Mrs. Anna L. Wright, Washington 20, D. C.
Mrs. T. E. Felton, Suffolk, Va.
Mrs. W. T. Bolton, Suffolk, Va.
Mrs. Howard Turner, Windsor, Va.

* * * * *

The following are renewal subscriptions to THE CHRISTIAN SUN:

Mrs. Roy Brinkley, Suffolk, Va.
Mrs. J. C. Griffin, Windsor, Va.
Mrs. J. F. Brothers, Portsmouth, Va.
Mrs. J. Q. Richardson, Portsmouth, Va.
Harry W. Lee, Portsmouth, Va.
S. M. Joyner, Franklin, Va.
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Mrs. Maggie Dixon, Summerfield, N. C.
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Miss Vera Gilliam, Reidsville, N. C.
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Mrs. H. E. Robertson, Ruffin, N. C.
J. P. Owens, Ruffin, N. C.
Rev. C. E. Newman, Virgilina, Va.
Miss Georgia Bradley, Mebane, N. C.
Mrs. J. G. Holt, Mebane, N. C.
Mrs. G. H. Hammer, Greensboro, N. C.

(Continued on page 14.)

YULETIDE STEWARDSHIP.

It is providential that this has been designated as a year of stewardship. Enormous tasks provide the occasion for our giving. New, ever-present and recurring needs look toward us with wistful eyes. World-wide relief and rehabilitation is imperative. There are mission points at home and abroad which need more generous support. The work of Christian education needs constant expansion. Immediate and long-range objectives should be established in our program of stewardship.

Individuals and churches need re-education in the motives, message, and proportion of Christian stewardship. Some churches use as much as ninety per cent of their total income for themselves. It is interesting to learn that our Rosemont Church raised $6,600 for current expenses last year and $6,800 for others. The more unselfish and Kingdom-conscious our churches become, the greater will become our exercise of stewardship. The large number of tithers enrolled at recent conferences is gratifying. Christmas offers the occasion, the message and motivation for a new departure in individual and corporate stewardship.

An EXCELLENT RECORD.

Think of one man serving continuously as the superintendent of one Sunday school for a quarter of a century minus one year! Such, we are told, is the record of Mr. H. W. Lee in the First Christian Church, Portsmouth, Va. More than one hundred people gathered at the church on the evening of November 23 for a testimonial dinner. There they talked turkey and ate turkey. The Sunday school presented a Masonic ring to Mr. Lee and a corsage to Mrs. Lee. Twenty-four years include 1,248 Sundays of services plus countless week-day meetings and errands. The value in terms of service and character are incalculable. We rejoice in this labor of love, in this fitting testimonial, and pay tribute to this Christian layman who has invested these major years in the school of Christ. Mr. Lee was succeeded by Mr. H. H. Harcum.

EASTERN VIRGINIA C. M. A.

Eastern Virginia has a vigorous Christian Missionary Association. Throughout its history it has given generous aid to churches in strategic areas. Its financial transfusions have saved the lives of numerous churches.

The recent C. M. A. meeting in Newport News maintained the fine tradition of this organization. The funds raised and the impressions made will strengthen the work of home missions in this conference. Supt. W. T. Scott urged the Association to examine itself in the light of expanding opportunities and warned that unless we add new churches now we shall have fewer churches in the future. Attention was focused upon new and emerging urban areas with the plea that we challenge new communities with the possibility of new churches.

Mr. C. D. West stated that the host church had entertained the Sunday School Convention, the Conference and the C. M. A. during the year. And, let it be added, all this has been done quite royally! Many have carried membership in this "extra" organization through the years. They should be commended for this steadfast record of missionary endeavor. This is an example of stewardship on a high level. More power and long life to the Christian Missionary Association.

PRIZE WINNING EVANGELIST.

A host of Christian people rejoiced in the announcement that Dr. John R. Mott has been awarded the 1946 Nobel prize for notable service in peace. This international honor is divided between Dr. Mott and Miss Emily Greene Balch. Religious leadership, we are assured, has an important contribution to make to world peace. This fact has been grossly overlooked in recent years and Dr. Mott's citation is a timely recognition and advertisement of this truth.

Dr. Mott began his notable career through the student work of the Y. M. C. A. and, more especially, the Student Volunteer Movement. Many of our finest college students were led into full time Christian service through the influence of Dr. Mott. His world-wide ministry of reconciliation was continued in the leadership of the International Missionary Council.

While this Nobel prize winner is universally recognized as a Christian statesman and world Christian, he would doubtless prefer to be known as an evangelist. He has gone from land to land preaching the gospel of Christ. The great centers of Christian thought have been touched by his wide ministry. His favorite theme is, "The Summons to a Larger Evangelism." Larger in what sense? His answer is: "Larger in the sense of a larger desire. A precursor and an accompaniment of the most spontaneous and fruitful evangelism has ever been unselfish and compelling desire. What is the secret of generating such a pure and mastering desire to win men to Christ and His program? First, meditation on the need of men without Christ. Think of those who are living worldly, selfish, proud lives; of others who are living indifferent, apathetic, unresponsive lives; of those who are hungering and thirsting for something purer and nobler; of the many who are fiercely tempted and discouraged; of multitudes in the mazes of skepticism and unbelief, bewildered and in a true and graphic sense literally lost—lost in the sense Christ himself had in mind when he said he was come to seek and save that which was lost. Upon fellowmen near and far in the midst of such need and bearing such burdens no sincere Christian can thus meditate without generating in him of a Christ-like desire to bring relief." Dr. Mott adds that "Another and even

more potent source of unselfish desire that issues in action is reverent and responsive meditation on God as revealed in Christ—who he is, where he is, what his character is, what his desires and designs on behalf of his children are, and what his commands are. Here again let it be said that such dwelling in the loving heavenly Father, the might Savior, and his provision and wishes for all his human creatures invariably must prompt one to unselfish action." Can anyone doubt that this motivation is the basis of a peaceful world?

R. L. H.

Elon College Is Founded

By Dr. Will S. Long, Jr.

An Address Delivered at a Recent Meeting of the Alamance County Alumni Association, Held in Alamance Hotel, Burlington, N. C.

My dear friends, especially those of fifty years ago, it is a great pleasure mingled with sadness that I address you here today coupled with the fact that this is my first appearance on an Elon platform. I am somewhat overjoyed. I shall relate the many things that happened during the construction of the buildings of Elon College in its first stages.

On December 20, 1888, the location for Elon College was chosen and the college was chartered March 11, 1889. You see the Graham College existed under the management of the Christian Church for two years before it came to Elon.

One day, J. U. Newman came out of a committee room and said to me, "Will, save all the oak trees as we have named the college *Elon* from a Hebrew village in Palestine noted for its massive oaks and pretty women." (Genesis 21:26.) The name Elon was suggested by Professor P. J. Kernodle. I was placed here on the grounds, when a boy, to see that the trees were not destroyed. I lived in a shanty next to the one occupied by John W. Long, the contractor of the buildings. He was very kind to me. The people who lived around Elon were also very kind to me. They furnished me with fruits and anything they had to make me feel at home.

Mr. Tom Bradshaw of Graham prepared the foundation and I looked after removing the dirt and trash. We are the only ones that I can remember who are living today that were here at that time. The first brick was laid in April of 1889 by Lizzie Jane Long, young child of Dr. Long (now Mrs. Albert Franklin of Richmond, Virginia).

Pardon me, if I refer to my father in what I have to say because he was the president and founder of the college, and I was what you might call his private secretary. I was timekeeper for the laborers on the ground and also paymaster. The arrangement to pay the laborers was through Mr. Walter Smith, who ran a little store on the corner and money was sent up every Saturday on the 11:00 o'clock train from the Morehead Bank of Durham. Mr. Smith deposited the money in the little safe. I paid off by check and he cashed them. The first payday I had a goods box for a table and wrote a check for a very humble old Negro man named Frank Gant. On receiving this check, Frank scratched the top of his head with one hand and took the check with the other trembling hand and said, "Now yo'all see what education gwine to do, this white man set and write on dis little piece of paper and dat is money and dis Negro had to work a whole week. Thank you, Massa." This watch I place upon the altar was my timepiece then, and today as I have only twenty minutes, I shall let it time me. (An Elgin watch, fifty-five years old, and still keeping time.)

Captain James Williamson built the first house, just across the railroad south of the camps. Mr. Walter Smith built one southwest of the railstation. We called it the hotel. Rev. Henry Hines built one southeast where Dr. J. U. Newman later resided. Mr. Sam Tate, a Presbyterian, who lived in the Cross Roads section, built a good house across the road, now opposite the public school. Mr. Jerry Whitesell built a six-room house northeast of the campus. This was occupied by boys as a club house. The Cable brothers built some cottages in the corporate limits. These houses were built here by men who had faith in my father's undertakings; however, father met with many reverses. Many of the members of the Christian Church did not think the church able to undertake this great work, consequently, they were slow to donate for its cause. One instance that he told me of was when he visited a church and stopped with a substantial member who turned him down flat, saying that any money that is put into that undertaking will be thrown away and only gave him a dime, but out at one church, an old widow came forward and gave him the only dime she had and thus encouraged him. That is like the story in the Bible of the "widow's mite." He used this example with good effect.

After the building was half completed we had our first celebration. On July 18, 1889, the cornerstone was laid. This was done by the Masonic Order. Many friends gathered here on this occasion. Honorable John M. Moring, a former speaker of the House of Representatives, of North Carolina, delivered the address. He was accompanied from Pittsboro, N. C., his home, by his accomplished daughter, Miss Alberta Moring, who later became one of the first members of the faculty. There was a niche left in the corner of the building to have the cornerstone placed. When this was done by the Masons, they declared not one thing was wrong with the fitting, as the contractor, John W. Long, had prepared this niche so perfectly that the cornerstone was pushed into place without a particle of change. Of course, the day was hot and leaves and trash were all over the grounds and the foot of woman had likely not trodden here before. The ticks and red bugs were here in abundance and those ladies who were on the grounds that day will never forget, but it was a blessing to me that those insects found a better grade of flesh than mine and did not trouble me anymore.

The work had to be rushed but a reverse came. One day when the 11:00 o'clock train arrived, which brought the mail from the bank in Durham where my father did his banking (Alamance County had no banks then), he received a letter from the bank stating that unless certain persons signed certain notes, the bank could not allow any more money. It became necessary to do something at once. Father called me at 11:30 A. M. on an awful hot day and said: "Will, go get old Bob and the cart (old Bob was a famous old horse that my father rode thousands of miles to raise funds to erect Elon College. He was the most famous horse I ever knew). I got old Bob and the cart with these instructions, "Go to see Dr. George H. Watson beyond Union Ridge, fourteen miles away, and have him sign this paper and tell him that if he does not sign this paper the work on Elon College will be stopped." I made the trip and found Dr. Watson just after dinner. He ordered old Bob fed and he told his wife to get me something for my dinner. He signed the paper and I returned as quickly as possible in order to keep the workers from scattering and leaving the

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Christian Missionary Association met with the Newport News Church this week and reported a twenty per cent increase over last year's receipts, and also an increase in attendance in spite of the fact that it met at 4:30 instead of 10:30, and had an evening session with a supper rather than the traditional day session with a luncheon. It is to meet next year in Suffolk and there is being held the hope that the attendance will again increase as well as the receipts. Twenty-five of our churches held memberships in the C. M. A. last year—twenty-seven this year. Let us work to the end that each church in the conference will have representation both in the gifts and in the attendance.

Is that all? Not by a long shot. It is my thought that here is an opportunity to present in tangible form to all who will attend this meeting the work of the church. An informed people are likely to be an enthusiastic people. How can we have a live interest in something we know little or nothing about? Our regular annual sessions of the conference have been shut down to two days, and packed so full of the necessary reports and plans that little time is left for more definite presentations of our work. At this recent meeting in Newport News the pastor of the Little Creek Church thrilled everyone present with the number of fine laymen he brought to the meeting, and the most excellent report he made of the growth and progress of that "baby" church. Mr. C. D. West remarked that if half were true, spoken in his gracious way of speaking, it was a work to inspire us, and that they had made our efforts already effective. That is the C. M. A. It sees new opportunities and puts enthusiastic support into the establishing of new churches. "*Establishing*" may take years but the record is to the effect that the C. M. A. has stood by until the job was finished.

Or again the reports made by the pastor and three members of our Bay View Church. They gave us the facts. And they were very encouraging facts. We were everyone proud of the work which our organization had done. And there is the church at Sunbury, building a beautiful church of brick on a lovely site right in the center of growth. They need money. They have walls, windows, floors, etc., but only the felt roof, and furnace not yet installed; they needed money, more money than their hustling group have been able to get together. It was a joy to be able to vote them a $1,000 to help them bring their work nearer completion. The need is great, and in several places, and in undiscovered places. To know these things is to have a share in really building up the work of our conference and the Kingdom as a whole.

But how I wish I had space to tell you about Dr. I. W. Johnson's pastorate, that is, how they supported the C. M. A. At any rate his three churches — Liberty Spring, Oakland and Berea — gave more than one-fourth of the entire amount raised. And their churches and members are happy and enthused over the privilege of helping others. And I saved this last line to say: God bless the great Newport News Church for the most gracious and complete hospitality they showed the C. M. A. in its recent session. If you could have heard Mrs. W. B. Williams recount the work the C. M. A. has done for Newport News, you would have known she meant it when she said they were glad to show hospitality to the C. M. A.

JOHN G. TRUITT.

WELCOME, STRANGER.

One of the supreme delights of a traveler is to be received in a new community with a hearty, "Welcome, Stranger." Nothing more is needed to cause the weary wanderer to enter into the warm friendly embrace which such a greeting symbolizes. The very fact that one is a stranger causes certain fears to enter into his mind as he approaches strange places and people and situations. It would be a nice custom for all to adopt the habit of saying, "Welcome, Stranger," by word and deed to those who approach the way of life which is normal to us.

That is the kind of greeting which the stranger receives at the First Christian Church in Portsmouth today. Long before any member of the church or the pastor has seen him he is made aware that in this church a warm welcome is in store for him.

Many things have been done to make his stay more pleasant. The interior of the church has been freshly painted. The Sunday school rooms wear their fresh coats of many colors. A special class is provided for each age group and a real effort is made by the young men who serve as ushers and by the choir and people to make strangers welcome. Harry Lee, as chairman of the property committee, has done his best to use the funds at hand for re-decorating to good advantage. A major part of the money was provided by the Ladies' Aid Society of which Mrs. O. C. Hartung is the president. Our new organist, Mrs. Dorothy Dixon, is providing the kind of music ministry which is conducive to worship. The addition of many young people to the choir has been tremendously helpful, but all these things are unknown to the passing stranger.

How could he know the pleasure to be afforded the pastor and people to welcome him to the greatest field of usefulness in the greatest organization the world has known, the Church of Jesus Christ? For churches are not always thought of as friendly places. The members of a church family form so many common interests that they naturally group themselves together and the stranger is thus eliminated simply because he is a stranger. Our people are trying to welcome people. Perhaps the best welcomer is B. F. Collins. His friendly smile and warm greeting has changed a bare pew to a comfortable chair for many people. But all these are on the inside of the church and the welcome is not audible to the passerby. Now—something has been added.

Anyone passing the church in either direction is attracted to a large bronze sign which makes known the time at which all Christians are urged to gather together to ask the Lord's blessing. A special invitation is written there for any sinner of Adam's race who is thinking of his need to rise and go back to the Father and Home.

The fact that this sign was made possible by the efforts and gifts of the young people in the church is made known so that other young people may know that youth is a prominent part of the church's program.

To dramatize the invitation of the sign there are new handrails on the steps. They make the steps more sure for those who enter in, but to those who pass by, they are the arms of the church stretched out to say, "Welcome, Stranger!"

RANDALL C. MASON.

What a dangerous thing it is to rise to dizzy heights on some other bird's wings!—*James E. Chessor.*

News of Elon College

By PRESIDENT L. E. SMITH.

APPORTIONMENT GIVING.

We really have two reports to make this week, one for 1945-46 and the other for 1946-47. Superintendent Scott was good enough to send an appeal to the churches that had not contributed their full apportionments for the college with the request that they pay their apportionments in full that the college might be able to report the full amount of $12,500. He also addressed an appeal to other churches asking if they would please make an extra contribution that the college's report to the Association might show the full amount apportioned to the churches for the college. This will certainly strengthen our report and petition.

We are making a fairly good start on this conference year's receipts. The college wishes to express its great appreciation for these early contributors. Payments made now mean more to the college than later. Our needs are weekly. When our income matches our needs, we are happy.

The report for last week should be disregarded entirely since we are making two reports this week.

1945-46.

Previously reported	$11,478.50
Churches.	
Eastern N. C. Conference:	
Mt. Carmel	14.16
Good Hope	15.00
Eastern Va. Conference:	
Rosemont (additional gift)	100.00
N. C. & Va. Conference:	
Kallam Grove	10.00
Lebanon	13.98
Lebanon	10.00
Total	$ 163.14
Grand total	$11,641.64

1946-47.

Churches.

Eastern Va. Conference:	
Windsor	$ 75.00
N. C. & Va. Conference:	
Reidsville	18.00
Western N. C. Conference:	
Flint Hill (R)	4.00
Total	$ 97.00

ELON COLLEGE IS FOUNDED.

(Continued from page 5.)

work unfinished. We pushed on until we came to another difficulty. My father sold his house and farm two miles east of Graham, to his brother, Daniel Albright Long, in order to keep the farm in the family. He used this money to bridge that gap. The amount was $4,500.

The brick for the college was made in the southeast corner of the village south of the railroad. The brick were first contracted by W. H Trollinger and Peter Hughes. Mr. Hughes pulled out later and Captain Trollinger fulfilled the contract. These were busy days hauling brick to the buildings as things had to be rushed. I only know of two parties now who were in that mad business of hauling —Mr. Buck Gerringer and Bud May.

My father and mother lived in a three-room cottage during the construction of the building. They slept in one room, cooked in one and fed the carpenters in the other. My dear mother made many sacrifices to help her husband accomplish the great work he had set out to do. This was the beginning of Elon College. We could not say Alma Mater for this was our first year, but the student body all came together as one family and loved each other and encouraged every possible way to make "Our College" a success. We called it "Our College." I shall always be grateful to the friends of Virginia for their loyal support of the college with their finance and patronage. They never insisted on building the college in Virginia, but when they came to Elon they always called it "Our College," too.

Thus, the door of the college was opened on September 14, 1890, but the buildings were not complete. When the students arrived they were greatly disappointed, as most of them had seen pictures of colleges and college grounds and expected something similar, but lo and behold! the windows in the third story were not in and many doors in the main building were not hung. Carpenters were still at work rushing to finish the building. The girls were placed in the numerous little houses in the village. Most of the boys camped in the third story of the main building. Of course homesickness was plentiful, and as I had a weakness for music, I organized a little string band with the depot agent, a small village merchant and some carpenters, to go around at night and serenade the girls and drive dull cares away. This I enjoyed greatly and I think they did.

Pardon me for saying this here, but I desire to pay my respects to one of the best men and most beloved man that ever graduated from Elon College, Dr. J. E. Rawls. I shall always regret his untimely passing. He was inspired by a commencement address delivered by the noted Dr. Tom Dixon in which Dr. Dixon said: "When leaving New York City on an ocean vessel going to Europe, we were overtaken by a terrible storm as we were coming out of the harbor of New York City. The vessel was cast out and likely to be dashed to pieces on the rocks. The captain lowered the anchor; still the great vessel was lashed around by the storm and all expected to be lost any minute." Dr. Dixon approached the captain and asked him if he thought he had any hopes of being saved. The captain said: "Look at that great chain that holds the anchor, if that chain parts we will all be lost, but if it does not, we will be saved." Dr. Dixon said he went back into his room and prayed and thanked God for the lowly blacksmith who welded those links together. He did his part well, although his picture will never be in magazines and newspapers. He did his part well and that is where honor lies. Dr. Rawls used this as his motto and I will say the same thing about him. He did his part well.

I am sorry my time is up as I have only twenty minutes to talk to you, but in parting I wish to say to you all, especially those friends of fifty years ago, that we are not likely to gather again on earth but let us live so that when we walk down the dark valley of the shadow and fear no evil, and when we reach that shining river where we lay all our burdens down and receive a robe and crown, and when we cross that shining river onto the beautiful and shining shore where God has prepared for all his people, where all our loved ones have gone on before, may we all meet and enjoy the blessings of life everlasting. I thank you.

A RULE OF THREE.

Three things to govern — temper, tongue and conduct.

Three things to cultivate—courage, affection, and gentleness.

Three things to commend—thrift, industry, and promptness.

Three things to despise—cruelty, arrogance, and ingratitude;

Three things to wish for—health, friends, and contentment.

Three things to admire—dignity, gracefulness, and intellectual power.

Three things to give—alms to the needy, comfort to the sad, and appreciation to the worthy.—*Selected.*

REVISED SAILING SCHEDULE.

The greatest mass sailing of missionaries in the history of the Protestant Church in America will take place this month when the S. S. *Marine Lynx* and the S. S. *Marine Falcon* depart from San Francisco with approximately 900 missionaries on board. The sailings are being arranged under the auspices of the Foreign Missions Conference of North America and the American President Lines.

The *Marine Lynx* is scheduled to leave the Pacific Coast on December 15, carrying Rev. and Mrs. Richard L. Jackson, and 670 missionaries destined for Manila, Shanghai and Hong Kong. An emergency class non-reconverted troop ship, the *Lynx* transported 400 missionaries to the same ports of call last October.

The *Marine Falcon* is expected to leave San Francisco on December 21 for Singapore, Madras and Bombay, with 250 missionaries on its passenger list. The transport has been reconditioned to accommodate cabin-class passengers.

A farewell meeting in honor of the missionaries was held in the Oakland Auditorium, Oakland, Calif., December 8, under the sponsorship of the Oakland Council of Churches.

A third sailing is planned for the *Marine Lynx* early in 1947, according to the Foreign Missions Conference.

In a statement issued here, officers of the American President Lines commended "the universally fine spirit" of the missionaries who sailed on the first voyage of the *Lynx*.

"The way in which they met the unavoidable problems arising out of the emergency character of the accommodations provided for them was unique in the history of our company," they declared.

MISSIONARY OFFERINGS.

REPORT FOR DECEMBER 1-5, 1946.

Sunday Schools.

Hank's Chapel—W. N. C.	$ 11.43
Ingram—N. C. & Va.	8.74
Morrisville—E. N. C.	3.85
Mt. Lebanon—V. Va.	10.00
Total	$ 34.02

Churches and Individuals.

Good Hope—E. N. C.	$ 20.00
Oak Level—E. N. C.	2.00
Mt. Zion—N. C. & Va.	18.00
Wentworth—E. N. C.	6.01
Total	$ 46.01
Total for period Dec. 1-5 ..	$ 80.03
Previously acknowledged ..	9,078.02
Total since Sept. 1, 1946 ..	$9,158.05

Respectfully submitted,
WM. T. SCOTT,
Superintendent.

NEWS FROM FUKIEN, CHINA.

[The following excerpts from a letter from Miss Laura Ward, missionary at Diongloh, Fukien, reprinted in the "China News Letter," emphasize the necessity for sacrificial giving for Missions at this time. We are sure that we at home will not fail those over there.—Mg. Ed.]

In August, Mr. Karl Robinson came to take pictures of our work and I took him to our newest rural church where we are trying to start right. The members are housing the church and the young preacher, giving him his board, I believe. But as he is planning to get a wife, he needs furniture, etc., and the salary he gets from the Synod is hardly enough for his clothing and miscellaneous expenses. So he has secured a little land from his landloard and planted potatoes and plans to go into the raising of rabbits, chickens and pigs to eke out his salary and also to help his farmers by getting good stock, etc. But, alas, his second venture has been a semifailure due to the long drought this summer. His potato crop is very small. The people in this district supplement their rice with sweet potato rice (dehydrated and shredded potatoes). So this is a serious loss to them all. We are trying to get the statistics of the losses and plan to secure relief funds for them. I examined some of the twenty odd learners whom he has been preparing for church membership and he is trying to get a pastor from Foochow to come down to take them into the church soon. He has been working in virgin soil for three years—working in four or five villages and the old town church nearby. His fiancee has entered the Seminary this term.

A terrible disaster has befallen the people near the sea. During the typhoon of September 24 and 25, a great wall of water rolled in from the sea and went over the dikes, flooding the fields with salt water. They were already parched so that the salt water went down deep into the crevices. Some of our members near the sea saw it coming just at dusk. Old men eighty years old say that this has happened once before in their lifetime and there was no harvest for three years. Perhaps this is an exaggeration, but many places cannot hope for a harvest for a year at least. This year's harvest is entirely gone as well as some of the potato crop. Some villages have been entirely swept away. One of our former teachers had a small school in a village that was flooded. She was just able to climb up to the roof taking only what she could in her hands. Bedding, clothing, utensils are all gone. Her bed was borrowed of her relative. The government will undoubtedly give some aid, but our Chrishtians seldom get any as the local officials tell them to apply to the church.

This, of course, means that the partial support the members were able to give in our Ku-hsien church will not be available. Mrs. Chiang had been getting from two members who have western medicine shops twenty-one pounds of rice each a month, two others five pounds each. These had paid up nearly to October. But these two shops have a good deal invested in drugs they expected to sell so that now their income is cut down a good deal. The other members are farmers and see little real money, living mostly from the products of the soil. They had promised to give the church altogether thirty-eight pounds a month, but promised to give it from this harvest. Naturally they cannot fulfill that promise. This is double what they were giving two years ago when I went home on furlough. There is a wonderful spirit of Christian love and fellowship in this church sharing each others burdens in a remarkable way. Mrs. Chiang has three children at home this year and two in their last term of Junior High School here. We have been able to get a scholarship for the boy, but they have depended on a field that they were able to rent by selling a pig they had raised for the girl's schooling and to eke out the 14 pounds of rice neded at home. This also has gone though they worked night and day to pump in water all summer. Last year her brother gave them a little from his schools again though our primary

CHURCH WOMEN AT WORK

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

WE ENJOYED MISS MEEBOLD'S VISIT.

Our month with Miss Louise Meebold, our missionary guest at the fall conferences, was full, indeed, of indeed, of inspiration and information. We enjoyed her for herself and her message to us and also because her first field of service in China was at Shaowu where our friends, the Jacksons, are to be stationed.

I asked Miss Meebold, just before she left, what we, here in this country, could do for the Jacksons—not only with our money, but with other kinds of gifts.

Miss Meebold did something better than simply tell me. She wrote for me a long list of suggestions for some Shaowu-Jackson Projects. However, she wanted me to tell you that this list is really a temporary one until the Jacksons can send us a list of their own. But Miss Meebold is sure that the items below are always on the "must" list.

1. *Religious Pictures—*
   Pretty lesson leaflets.
   Sunday School cards.
2. *Pretty Pictures from Magazines—*
   Landscapes and scenes.
   Pictures of people.
   (Miss Meebold reminds us, though, that we should send no pictures of food for that famine-stricken country, or pictures of girls advertising nylons, bathing suits, or fashionable clothes, for the Chinese do not like pictures of that kind and would not understand them.)
3. *Articles from the "Five-and-Ten"—*
   Tooth paste and tooth brushes.
   Rubber balloons (or other small, inexpensive, and easy-to-mail toys).
   Handkerchiefs.
   Hair-bows and hair-ribbons.
   Barrettes and hair-clips.
   Key rings, key holders.
   Picture transfers.
   Small purses.
   Powder boxes.
4. *Articles for Students—*
   Notebooks.
   Erasers.
   Paper.
   Pencils by the dozens.
   Rulers.
5. *Baby Supplies—*
   Layettes.
6. *Hospital Supplies—*
   Pajamas.
   Towels.
   Soap.
   Bandages.
   Hot water bags.
   Ice bags.
   Wash cloths.
7. *Articles for Women—*
   Tape measures.
   Needles.
   Thread.

   Embroidery cottons (fast colors).

(I have not put in with each heading the "etc." which Miss Meebold included, but you know that it's there and that it broadens each list of suggestions.)

Miss Meebold also suggests that some groups might wish to help keep the Jacksons "in touch" with what the United States is reading. Perhaps one society would like to give them a subscription to a book club or to magazines which they could use in the work at Shaowu.

Finally, Miss Meebold ends her list with these words: ". . . and anything else from fountain pens and remnants of cloth to Ford cars for their work!"

Be sure that your packages are wrapped according to overseas mailing specifications and then sent to:

Rev. and Mrs. Richard Jackson,
American Board Mission,
Shaowu, Fukien,
China.

ELIZABETH CHICOINE.

FRANKLIN WOMEN'S AUXILIARY HOLDS MEETING.

Members of the Women's Auxiliary of the Franklin, Va., church, feel that they are justly proud of their Thank Offering Service which was held on the evening of November 24.

The program, in charge of Mrs. Robert M. Kimball, was presented in part, as prepared by the Convention Thank Offering Committee. Mrs. Kimball's address was especially fine and appropriate. It was in text and spirit a challenge, not only to Christians but to all who have shared in the constant outpouring of God's blessings.

Mrs. Kimball illustrated her message with the thought that on the first day of each month we receive bills for the various utilities which we've made use of and enjoyed and for which we usually remit, materially, to the satisfaction of our creditors. She reminded us further, of our gross ingratitude at times, toward God, the giver of every good thing that goes to make our lives happy and our bodies comfortable although we never receive from Him bills for anything.

The appeal was a stirring one and was made in behalf of the Shaowu, China, Mission field to which point the Rev. and Mrs. Richard L. Jackson and Miss Frances Whitaker, R.N., will go very soon to take up their respective duties as our Southern Convention mission workers. Said Mrs. Kimball, "Unless we, here at home, support these people with our prayers and means, their sacrifices will be in vain."

Following the address, the Thank Offering was received. Truly, it was a generous response to an effective appeal. Not only did we reach our goal of seventy-five dollars which was our allotted part of the Convention's Shaowu Mission fund for this year, but over the top we went to the amount of $104.75! Contributions received since that time have increased this sum to $125.00. We are indeed happy to forward this to the treasurer of our conference.

We are humbly grateful to everyone whose contribution, large or small, helped us in this splendid achievement and to our kind Father whose goodness to us, made it possible.

MRS. B. V. HARGRAVE,
President.

CHINA ARRIVALS.

Robert and Louise Whitaker (Tientsin), Frances Whitaker, R.N. (Peiping), Mrs. Altie Galt (Peiping), Lucia Lyons (Tientsin), have reached North China and Eunice Thomas is back in Foochow. Dr. de Vargas arrived in Yenching by air from London, having left the family in Switzerland. That brings our field total up to thirty-seven. The goal is one hundred by September, 1947. The second *Marine Lynx* group still awaits sailing, now expected on December 15. The Blakneys are poised to sail that same day from New York. This will leave forty-two for which transportation must be arranged if the goal is to be reached. Then we can start on the second hundred.—*China News Letter.*

Men are more important than tools. If you don't believe so, put a good tool into the hands of a poor workman.—*John R. Bernet.*

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

ORIGIN OF SANTA CLAUS.

It is the opinion of most people that the legend of Santa Claus had its origin in Nichols, Bishop of Myra. who lived long, long ago in the fourth century. After he died he was made the patron saint of several cities and still later he was made the special patron saint of children. In the beginning St. Nichol's Day was celebrated about the middle of the month of December as a children's festival.

Santa Claus is known by different names in different countries: St. Nicholas in Holland, Kris Kringle in Germany, and Pere Noel in France, are examples.

The belief that Santa Claus comes down the chimney grew out of the old English custom of sweeping down the chimneys at New Year's in order to bring good luck upon the house.

BIRTHDAY OF THE PRINCE OF PEACE

All Christian countries celebrate Christmas, the anniversary of the birth of Christ, "the Prince of Peace," "the King of Kings." Churches all over our land plan special religious services for this season. This year, as in all years, the children of our churches will take their places in these services. I hope that your hearts, as well as your lips, will be singing at this glad time! Let us all listen for the Christmas bells—

Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, goodwill to men!

Yes, I think that we shall hear the same message that Longfellow heard in their ringing, long ago.

A WORD PUZZLE.

Use the cues of this rhyme,
To determine my letters, one at a time:
My first is in SEA, but not in TEA,
My second is in PAN but not in PONE,
My third is in NAP but not in LAP,
My fourth is in TOE but not in JOE,
My fifth is in AUNT but not in PUNT,
My sixth is in CLASS but not in PASS,
My seventh is in LAWN but not in PAWN,
My eighth is in PANE but not in PINE,
My ninth is in CURL but not in PEARL,
My tenth is in SONG but not in LONG.
You've found two words make my name,
Hope you've had fun with this game.

* * * * *

ANSWER TO LAST WORD PUZZLE, NOVEMBER.

TRIMMING THE CHRISTMAS TREE.

By M. LOUISE C. HASTINGS.

Issued by the National Kindergarten Association.

True indeed is the saying, "Doing things together is one of the secrets of a happy home life"—at the Christmas season this is particularly important to remember. For instance, the entire family should have a part in selecting and trimming the Christmas tree—every member, from the youngest to the oldest.

It is great fun, of course, to go to the woods, cut down the tree and bring it home. Not without delight, too, is buying the tree together and conveying it home from the store.

OUR TEACHERS.

By John G. Truitt.

Into your hands we place each day
Our little ones as plastic clay;
Our little ones your hands to take,
And shape them by the molds you make.

Tomorrow's ways are yours to weave,
Tomorrow's course with you we leave;
Oh! make them strong and brave and true,
These little ones we trust to you.

Teach their hearts and make them wise,
And more than books help them to prize;
Teach them that life is bigger far,
Than fame and name and fortune are.

That life is best for those who live
To give the best their lives can give;
May they learn this from what you do,
These little ones we trust to you!

However, before doing either, perhaps the family would like thoughtfully to consider whether they want to be one of the 20,000,000 families who every year destroy, or cause to be destroyed, 20,000,000 of their country's young trees just for a few hours of pleasure. There are better ways of celebrating Christmas.

Decorating a *living* tree or shrub that grows near the home graces it with happy memories that are supplemented year by year. If this plan is impossible, there is always the artificial tree at one's disposal. These are not expensive and they can be folded up and kept from year to year. Some families make their own trees by tying cross pieces firmly to a tall stick and covering the framework with green paper.

Naturally, you would let the children make at least some of the trimmings for the tree. Last year I heard a little girl remark, "We made Christmas this year." This meant that the family had made the trimmings with which they had decorated the tree. When I was a child I strung popcorn and cranberries and made paper chains. There are children who are doing the very same today. If no colored paper is available, children will enjoy crayoning some paper before they make the chains.

In case tiny table trees are to be trimmed, holly, black alder, or wintergreen berries are suitable in size for stringing. Even pretty little buttons, placed back to back, and beads —either singly or in groups of two, three, or five—make attractive ornaments if appropriate colored ribbon or green cord is used for combining and looping. The meats can be taken out of English walnuts and the shells filled with little gifts. Then the halves should be glued together and the nut painted with gold paint or in contrasting colors to the tree decorations.

One of the most pleasing trees for Grandmother or Grandfather, or both —especially if they are at home a great deal—is a lettershower tree. Let their friends know that you are preparing such a tree, and ask them to write to Grandmother or Grandfather. Then allow the children to hang the cards and letters that result on the branches of their tree. Write also to the postmaster of the town where each grandparent was born, or taught school, or worked, or where different years of their married life were spent, and ask for picture postcards (enclosing stamps). Church friends and neighbors will also wish to contribute. Keep all this as a complete surprise, and—with Father and Mother enjoying the fun—present the tree.

"Making Christmas" in the home leaves memories that grow very precious as the years move along.

A BOY'S PRAYER.

"Give me clean hands, clean words and clean thoughts. Help me to stand for the hard-right against the easy-wrong. Save me from habits that harm. Teach me to work as hard and play as fair in Thy sight alone as if all the world saw. Forgive me when I am unkind, and help me to forgive those who are unkind to me. Keep me ready to help others at some cost to myself. Send me chances to do a little good every day, and so grow more like Christ." Every true-hearted boy would do well to pray a prayer like this.—*Unknown.*

"AND TEACH MEN SO."

The Good Book utters a warning to those who do evil "and teach men so."

We know now that the United States suffered a terrible wound when the political and social rebellion against the Eighteenth Amendments was crowned with success. The great injury was not in the fact that we lost enormous economic advantages, not in the loss of many social advantages, not in the fact that many social problems were complicated, not even in the fact that democracy had been repudiated by the electoral approval of the alliance between anti-prohibitionists and the world of crime. The injury of injuries arose from the fact that "temperance" as an ideal was repudiated.

One of the great arguments for repeal was that we would have "true temperance"—drinking without drunkenness.

Yet today arrests for drunkenness are mounting; drunken driving is increasingly a serious problem; general crime, vicious traffics, and vice mount to unprecedented figures. Juvenile delinquency confronts the country with an emergency. Drinking has steadily increased since repeal; the custom has spread to women and young people as never before. There are far more saloons today than there were before the Prohibition Amendment was adopted.

Harper's magazine, in comment upon the disturbing drunkenness of some of the men in the American army stationed in Great Britain, quoted an American army officer as having said to an Englishman, "You must realize that when Americans drink, they drink to get drunk."

It is a painful thing for us to be compelled to acknowledge that this seems to be the purpose of drinking in the halycon days of repeal. Drunkenness of people of standing, both young and old—drunkenness deliberately brought about, is common. When it is observed among young people, it justifies the consideration that there has been a serious deterioration of moral and social leadership.

What enters into the making of moral and social leadership? The customs of the topmost group of society, of course, customs which step down the social ladder. These customs are the product of many converging influences. They are brought about, established, and made common by paid advertising in newspapers and magazines; by editorial comments, by imputations, not only in fiction but in reportorial descriptions, of these customs to persons admired and respected, by jokes and stories and suggestions in many forms.

It is ill to do evil; it is worse to "teach men so." We appeal to the consciences and patriotism of public officials, journalists—leadership in all walks of life—to refrain from conduct and utterances which teach our young people to go astray from the high ideals of this country.—*Board of Temperance of the Methodist Church.*

WASTING MEN'S LIVES.

Sir: George Moore, so I learn from a review by Charles Morgan, used to describe unpunctuality as "wasting men's lives." He made careful calculations of how many hours he was kept idle by one of his unpunctual friends. In fifty years he had wasted six thousand hours, more than three years of writing time.

Here is a committee of busy men. Enter a latecomer with an apologetic smile. "So sorry, Mr. Chairman, to be late."

Then I suggest the chairman should fling manners to the winds and say: "You are late, sir, disgracefully late. Everyone of us, twenty in all, have been kept waiting ten minutes, making a total of two hundred minutes, or in other words three hours and twenty minutes. What that is worth in the best working time of the day can be reckoned if you like at the very low figure of two dollars an hour. Then you are responsible for a waste of nearly seven dollars, and if you want to lift your head again among honest men you will drop seven dollars in the plate next Sunday as conscience money."

Or perhaps a more salutary way would be not to wait for the tardy one, but to tell him when at last he arrives: "We are in the middle of important business; you will catch up as best you can. It will not be easy. I am afraid we have already dealt with a question upon which you have decided views. We cannot go back. So now will you proceed with the matter in hand."

To secure punctuality in church is not easy, especially in days in which it is considered so little creditable to go to church at all, and church, it is thought, should be glad to have us early or late.

No, there is no remedy for unpunctuality to which one can trust, except a dose of elementary Christian morals: let no man think of his own time, but of the time of others. Let no man waste either his own or his brother's life by turning up late. It will be only by taking seriously the kindergarten teachings of the Christian faith, which all of us take for granted, that we shall be able to see unpunctuality in its true light as a wanton waste of life. The unpunctual man does not even steal my time; he just wastes it.—*Quintus Quiz in "The Christian Century."*

CHAPLAIN'S FELLOWSHIP.

A unique organization which has no dues, no complicated constitution, no cumbersome list of officers and no intricate demands upon its membership, is the newly born Chaplain's Fellowship of the Congregational Christian Churches of America. The President of this Fellowship, Captain Rowland C. Adams, Army Chaplain, now on service at Fort Oglethorp, Ga., states that he believes this to be the *first* organization of its kind among the Protestant churches.

The purpose of this Fellowship is stated in ten words, i. e., "to continue the spirit of fellowship, comradeship and mutual helpfulness." Those eligible for membership are all Congregational Christian ministers who have served, or are serving as chaplains in the armed forces of the United States.

The Congregational Christian Chaplain's Fellowship will meet at least every biennium in connection with the General Council of Congregational Christian Churches. In the interim they will keep in touch with each other by correspondence. The National Committee for Army and Navy Chaplains for the Congregational Christian Churches, under the Chairmanship of Dr. Frederick L. Fagley, will continue to aid the chaplains in the services by supplying them with reading materials, devotional and inspirational booklets, communion kits and in other ways.

Dr. Fagley reports that of the 466 Congregational Chaplains in service during this past World War, 87 are still active—61 in the Army and 26 in the Navy. Of the 64 non-Congregational Chaplains sponsored by these churches, 23 are still active. Checking on the chaplains now back in civilian life, Dr. Fagley reports that 238 are pastors, assistant pastors or college pastors; 19 have gone into interdenominational or secular work; three are going out as missionaries; two have government positions; nine are Veteran's Administration Chaplains; twelve are students; two are doing temporary work; five are deans or professors; and three have retired.

No man is free who cannot command himself.—*Pythagoras.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

A MESSAGE OF LOVE.

(CHRISTMAS LESSON.)

Lesson XII—December 22, 1946.

Memory Selection: *Thanks be to God for his unspeakable gift.*—II Corinthians 9:15.

Lesson: Luke 2:8-20; John 3:16; I Corinthians 13; Ephesians 3:14-21.

Devotional Reading: Luke 2:1-20.

We come again to the Christmas season and to the Christmas lesson. But this time the Lesson Committee has gone beyond the simple Christmas story, beyond it in two ways, back to the well-spring of God's gift of His only Begotten Son, and beyond the story to what the love of this Christ means and can do for human life.

The Unspeakable Gift

Paul used the words advisedly when he wrote "His unspeakable gift." Those who have seen the Grand Canyon know how inadequate words are to describe it. And those who know the love of God in Christ Jesus know that it is impossible to say it in words. If one has found Christ as Saviour and Lord he knows how utterly impossible it is to tell all that it means. But Christ was God's unspeakable gift to the world. Thanks be unto God for his unspeakable gift.

The Christmas Story.

It is not necessary to retell in detail the familiar Christmas story. Even young children know it. But always as we read it or hear it, it comes with fresh charm and power. Luke tells it in chaste and charming simplicity and power. Its simplicity is almost its undoing, for it is the greatest event in history. God himself came down in human flesh and dwelt among men, and they saw the fulness of His glory, that learned of him as one full of grace and truth. The Word was made flesh. God became incarnate. He took upon himself our isns and sorrows and sufferings. He came to "be with us" they were told to call him Emmanuel for that is what his name meant. He came to be our Saviour—"thou shalt call his name Jesus, for he shall save his people from their sins." He came to reveal God—"he that hath seen me hath seen the Father." All that He was and did and said was the outgrowth of that first Christmas when the Baby Jesus was born in Bethlehem according to prophecy. Ah, the miracle of Christmas, the ever-repeated miracle of Christmas.

A Gift of Love.

God gave because God loved. And he loved the whole world. John sums it all up in what Luther called the gospel in one verse, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life." God loved, God loved the whole world, God loved the whole world so much that He gave his only Begotten Son. Were the whole realm of nature mine that were a present far too small; love so amazing, so divine demands my life, my soul, my all.

Love in Action.

Paul's immortal words to his Corinthian friends as recorded in I Corinthians 13, are an expression of love in action. In fact they constitute a sketch or portrait of Christ himself. He was the embodiment and the expression of all the qualities of love which Paul lists and describes.

A Prayer of Love.

Most of today's lesson is given over to the prayer which Paul offers for his Ephesian friends and followers. Hadly anywhere in the Scriptures is there more packed into so little space. Look for a moment at what he desires for his friends.

"According to the riches of his glory"—what a suggestive phrase, "the riches of his glory." God has infinite resources for spiritual living, there is more than enough to go around. His gifts are full and free.

"That ye might be strengthened with power through His Spirit in the inward man"—that is where we need strengthening, in the inward man. The spirit is willing but the flesh is weak. There are weaknesses within the fabric of our lives. We do not need more knowledge, we need more power, we need the power of God's Holy Spirit to strengthen and to sustain us. Christ alone is adequate for the demands which life makes on us.

"That Christ may dwell in your hearts through faith." We are to live in intimate, vital, personal relationship with Christ. He is to dwell not simply in the heaven of heavens, but he is to dwell in our hearts. And it is to be by faith, not in the sense of believing something but of trusting Someone.

"To the end that"—there is a reason for all this, that we may be able with all the saints to apprehend or to lay hold on, or to understand, as far as we can understand what is the length and breadth and height and depth of the love of Christ—although it is beyond all knowledge. But there is an ultimate purpose—that we might be filled with all the fullness of God. Not meager existence but abundant living is the purpose of it all. Jesus himself said that he had come in order that we might have life and have it more abundantly. Our lives are so poverty-stricken, all too many of us lack the fullness of God.

Beyond All That We Ask Or Think.

"Who is able to do exceeding abundantly above all that we ask or think—that is a great order. But our God is rich, he has infinite and inexhaustible resources. And according to the power that worketh in us, and according to our willingnss to allow that power to work in us—there is the secret of victorious living.

Unto Him Be Glory.

In the church, and in Christ Jesus, unto him be glory, unto all generations forever and ever. Let us glorify him at this Christmas season. It is his birthday. Like the wise men and the shepherds, let us come to Christmas on our knees. Thanks be unto God for his unspeakable gift.

What our deepest self craves is not mere enjoyment, but some supreme purpose that will enlist all our powers and will give unity and direction to our life. We can never know the profoundest joy without a conviction that our life is significant — not a meaningless episode. The loftiest aim of human life is the ethical perfecting of mankind—the transfiguration of humanity.—*Henry J. Golding.*

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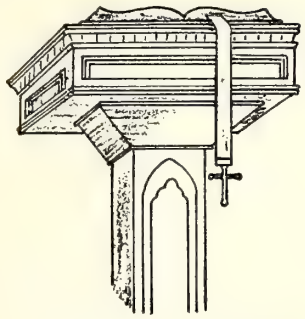

"A PECULIAR PEOPLE."*

A Sermon

By Rev. Fred B. Eutsler, *Minister, United Church, Raleigh, N. C.*

". . . and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth."—Deut. 14:2.

". . . and purify unto himself, a peculiar people, zealous of good works."—Titus 2:14.

Few of us feel complimented when we are characterized by others as being peculiar. In fact, one evidence of our peculiarity is that we are not aware that in the eyes of others we are considered "peculiar." The adjective is usually whispered of those whom we do not quite know how to take or classify: "Well, you know he is a bit peculiar."

It is interesting to find this descriptive word used in reference both to Jews and to Christians in the Bible. For example, the Hebrews are reminded in the 14th chapter of Deuteronomy that "the Lord hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth." It is this consciousness of standing in a peculiar relationship to God as His chosen people that has marked the Jew off from his fellows throughout the long centuries. It is the one thing that differentiates the Jew from others—not race—the ethnologists have exploded that idea—but religion. Had the Jew been willing to surrender his faith, to abandon his heritage as a "peculiar people . . . above all the nations that are upon the earth," you would not hear today of a "Jewish problem," which is foremost and primarily a Christian problem, because he would have given up the very thing that made him distinctive and different.

In the Epistle to Titus, Paul, or whoever may have been the author, urges Titus to uphold high moral standards on the island of Crete, to remind the Cretans of the salvation that is theirs in Christ, and of our Lord's desire to "purify unto himself, a peculiar people, zealous of good works."

As I have already suggested, the word "peculiar" really means "distinctive" or "different." In what sense may it be said that Christians are really distinctive or different today? Alas, too often the world looks at us with searching scrutiny to try to detect that distinctive quality which sets us apart and fails to find it.

Time was when such was not the case. The Congregational Christian Churches, in whose fellowship we are proud to be numbered, have maintained the heroic tradition of freedom, and of fearless application of the gospel to every area of life. Can we truly say that this great tradition has not suffered at our hands? Do we willingly make room for those whose eyes burn with prophetic light, and whose lips tremble with a prophetic message from on high? Or do we seek to warm our hands at the embers of a dying fire which we are unwilling to rekindle?

Since coming to North Carolina, I have been doing some reading about the origins of the Christian Church, and the great figures who were responsible for those early beginnings—James O'Kelly, Elias Smith, Abner Jones, Barton W. Stone, and others. I was much intrigued by this description of Elias Smith.

". . . There was born in him a hatred for 'Tories' and 'Regulars' which more or less influenced all his after years, for in his old age he declared that though his hatred of the Tories and Regulars had departed from out his life, he still had an aversion to their principles. There were times when he seemed to have an aversion toward almost everything and everybody. He says there were times when he was mad at himself and everybody else. During his life he developed an intense hatred for everything ecclesiastical, from the title Reverend to powdered wig and sermon notes that pertained to the established clergy, whether Congregational or Episcopalian; he could not endure long the toil of the pastorate; he loathed black clothes, saying they were more fit for a coffin than for a man; he was tormented with broadcloth coats; he despised the three-cornered hats when worn by clergymen; he cast aside for himself all ministerial paraphernalia, and refused all ministerial and scholastic titles; he felt himself hampered by the doctrines he was expected to preach, and longed for the liberty of the gospel; he turned from Calvinism to Universalism and back again (he was a Universalist the first time for fifteen days, when he returned to his former belief. For a second, third, and even a fourth time he espoused Universalism for brief periods of time, and then denounced it). Any proposed system of theology was promptly and decisively rejected when submitted to him; what he liked one day, he might not like the next; what he taught today, he might deny tomorrow, except those fundamental truths which he had discovered for himself by searching the Word of God. From these he never departed, and for them he had no apology nor modification. To him the doctrine of the trinity, close communion, vicarious atonement, election and reprobation, were repulsive and he did not hesitate to attack them with terse, crisp, fearless denunciation. He defined the ministry as follows: 'Those whom God has made and sent; those whom men have made and sent; those whom the devil made and sent; those who made themselves; and those who never were made.'" (From a pamphlet by J. F. Burnett, entitled, *Elias Smith, Reformer, Preacher, Journalist, Doctor. Horace Man, Christian Statesman and Educator*, published by The Christian *Publishing* Association, O. W. Whitelock, Secretary for Publishing, no date given.)

Elias Smith was downright peculiar. He would make most of us squirm today. I wonder if he would be happy in the church he helped to found. I wouldn't want to have him sitting in the pews of my church, though I own it would probably be a healthy thing for me if he were.

We need our Elias Smiths. We need Christians who are peculiar; not peculiar in being as extremely unconvential and individualistic as they can, but peculiar in the sense that they are utterly dedicated to the will of God and impart to life a distinctively Christian quality and flavor.

Christians ought to be peculiar in their devotion to the will of God as it has been revealed to them in Jesus Christ. That is the sense of this word as it is employed both in Deuteronomy and Titus. ". . . and the Eternal has chosen you to be his prized possession." (Deut. 14:2, Moffatt's translation.) ". . . and to purify for himself a people of his own." (Titus 2:14, Revised Standard Version of the New Testament.) The world ought to be able to look at us and know that we are God's. It ought to be able to say, "These are God's own people, His prized possession," because they are un-

(Continued on page 15.)

*Delivered at the Eastern North Carolina Conference, November 20, 1946.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

There seems to be a mistaken idea about conference apportionments. Some churches have the idea that if you raise the conference apportionments for the orphanage, that is all the orphanage needs. Many of our churches stop there. The truth of the matter is, if every church paid its conference apportionment in full, the orphanage would only receive $12,500. How far do you think we can go on $12,500 with nearly one hundred little children to feed and clothe, when pork chops are selling for seventy cents a pound, fat meat at sixty cents a pound, and everything else we have to buy in the same line?

You must remember that we are an institution of charity and are supposed to be supported by charity and free-will offerings. We charge no tuition, board, nor room rent, nor anything that would bring in an income. We look to you in faith for our support.

If I am not mistaken, and do not think I am, conference apportionment is what the Convention asked you to raise. It is goals to be reached. After you have raised your conference apportionment, if you want to send the Mission Board a special check as a personal offering, that is your business. If you want to mail Elon College a special check, who has a right to say that you can't do it? If you want to send the Christian Orphanage a personal check as a special offering to help support these beautiful little children here, there is no law to hinder you. You know as well as I do that I cannot run the orphanage on $12,500 a year when prices are so high for everything we have to buy. If we do not get a good many special offerings, we just cannot make ends meet. You expect me to give these children good food and good warm decent clothes to wear, but it takes money to do it.

At this Thanksgiving season when the offering is taken in your church, please give liberally and make it a large offering. If the conference apportionment in your church is $200 and you want to make it $400, it will be all right, because no one has a right to say that you cannot do it.

A man asked this question a few days ago, "Does all the money we send to the Superintendent's office for the orphanage, go to the orphanage?" My answer was, "If the check stated it was for the orphanage, it would come to the orphanage."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 12, 1946.

Amount brought forward $13,411.17

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Bethel	$ 25.22	
Catawba Springs	62.25	
Fuller's Chapel	27.00	
Morrisville	31.22	
Mt. Carmel	11.71	
Oak Level	31.00	
Wentworth	39.00	
		227.40
Eastern Va. Conference:		
Damascus	$ 18.40	
Holy Neck	149.00	
Old Zion	75.00	
Union (So.)	33.25	
		275.65
N. C. & Va. Conference:		
Concord	$ 12.00	
Haw River	77.91	
Ingram	9.17	
Lynchburg	31.15	
Reidsville	205.83	
Union (N. C.)	56.00	
Winston-Salem	12.00	
		404.06
Western N. C. Conference:		
Albemarle	$ 65.50	
Brown's Chapel	20.00	
Needham's Grove	13.30	
Pleasant Grove	30.00	
Pleasant Hill	84.59	
Pleasant Union	10.60	
Ramseur	50.30	
Randleman	5.00	
Shady Grove	10.28	
		289.57
Va. Valley Conference:		
Concord	$ 8.36	
Mt. Lebanon	11.00	
		19.36
Ga. Conference:		
Vanceville	$ 22.35	
Mr. & Mrs. L. M. Veazey	100.00	
		122.35
Total from churches for the week		$ 1,338.39
Total from churches for the year		$14,749.56

"CHRISTIAN SUN" SUBSCRIPTIONS FOR NOVEMBER.

(Continued from page 3.)

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TODAY.

No loving word was ever spoken, no good deed ever done, "tomorrow." We cannot act in the unborn future nor in the dead past—only in the living present. That's why "every day is doomsday," for today holds life and death, character and destiny in its hands. Opportunity says with Jesus: "Me ye have not always." We say: "I will take my chances; there is plenty of time." How often do we say, "Some other time," to find that there is no other time! Some things we can do "not always." How shall we find out what things can be done any time and what things now or never? Only by living in the faith that today is the only day we have the challenging opportunity for its meaning. Essau filled his life with regret for trifling one day; Esther was full of glory for one day's courage; Peter slept one hour, and lost a matchless opportunity; Mary's name was fragrant forever for the loving deed of a day. Do your best now.—*Maltbie Davenport Babcock.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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NEWS FROM FUKIEN, CHINA.

(Continued from page 8.)

fields as it was his inheritance and as a Christian he felt his sister should share. Now he has lost all but one of these three fields. Cash receipts that have been promised from the members cannot now be paid so instead of adding to their share as the Synod has asked them to do they cannot even pay the original pledge.

On the whole I find unlimited opportunities for forward evangelism. There is, of course, a loss of morale and consequent lack of a sense of responsibility in the churches. The greatly reduced staff of preachers is very discouraging to them. Sunday schools have been reduced but are starting up again with great promise. There were a few D. V. B. schools this summer. These form a nucleus for starting the Sunday schools again though our primary schools have all disappeared. But the growth in all the churches beyond our means of funds and personnel is a great challenge. We have planted the seed and cannot stop its growing. Unless we find the personnel it will grow warped and stunted due to the work of untrained evangelists and lay workers. Practically all the old staff of preachers and Bible women have retired or passed away. We have reduced the number of church centers to consolidate in order to secure support for better trained workers and the first two of these have now taken two of these church centers. Our most urgent need is for a pastor for this town church. Pastor Yu, who came down at the end of last year, has left for an extended "vacation," disgruntled over the lack of support from the Synod for his plans of expansion here. He does not resign so that the church can not look for another preacher. But he has taken a position in a government orphanage in Foochow. I have faint hopes of this being a means of settling the difficulty.

The Pei ching school is carrying on with a nenrollment of 125 in spite of loss of equipment, delapidated buildings due to delayed repairs and a terrible struggle to secure financial support. The Synod is able to give only one seventieth of the needed funds and the Christian Educational Association of China one seventh. The rest must come from tuitions and two local business men who are helping but delay too long in paying in what they promise, making it necessary to borrow for running expenses. No budget made today is good for tmorrow in this rapidly changing financial scene so we go on by faith. But the number of girls in comparison with the county middle school shows the confidence of the people in our work. The amount of aid we can give is very small yet we have almost half as many students as the government-supported high school. Some of the teachers in that school are Christians and attend our church. We have tried to combine with a new high school in Ku-hsien, supported by one of these business men, but its finances are so uncertain that the personnel is also uneasy. We have served this community for thirty odd years and the people are depending on us for the good education we can give their young people. Our graduates are in demand as they are known to be dependable and honest. Again it is our best opportunity of Christian service here.

"A PECULIAR PEOPLE."

(Continued from page 13.)

swerving in their devotion to His will.

Christians ought to be peculiar—peculiar about race. Christians have received the truth that in Christ "there is neither Jew nor Greek, there is neither bond nor free." Christians talk glibly about this universalism of the gospel which makes all men one while perpetuating the distinctions of class and caste and racial segregation which belie our pretentions to having a universal fellowship that transcends man-made distinctions. God help us if we do not begin to take seriously to heart this matter. If Christians do not seriously try to practice the gospel they profess there will be no peaceful solution of a problem which we have made. We will stand adjudged in the eyes of the world, and adjudged before our Lord.

Christians ought to be peculiar—peculiar about war. War blights everything it touches, desecrates human personality, destroys the dignity of men, and denies the unity of mankind which Christ proclaimed. If Christians are not peculiar about war, who will be peculiar about it?

Christians ought to be peculiar—peculiar about the social and economic miseries, the injustices and oppressions, the woes and wrongs that issue from a society which we have never been able to make Christian in the loosest sense of the word. Christians must cultivate an uneasy conscience about these matters. They must help and not stifle the prophetic voices which cry out in the name of Christ against all the monstrous indignities which are perpetuated upon his children.

"A peculiar people!" Do we shrink from that label? Do we prefer to be so identified and merged with the world that no one can point the finger of scorn at us and say that we are peculiar? Do we deserve any longer the description: "A peculiar people unto himself, above all the nations that are upon the earth. A peculiar people, zealous of good works?"

Say little about what you are going to do; be silent about what you have done—let that speak for itself.—*James E. Chessor.*

TAKING INVENTORY

Most business men take an inventory, during the closing days of the year, of their stocks to see just where they stand. Then they start off the New Year with a new record, new plans and new hopes for their business in the future.

It is also a good time for everyone to make a check-up on himself or herself to see where he or she stands concerning spiritual matters. It is a good time to take an inner look at self, and to inventory the good and the bad habits brought down during the year to its close, and to weigh them to see which have had the right-of-way in their lives during the year. It is a time when one may discover wherein he has failed to do his whole Christian duty to his fellow man and to his God.

Moreover, it is a fine time to make new resolves, set up new plans for the future, and to pledge one's self to do more for the cause of Christ than was done during the past year. One should plan to make his business for the King by far greater during the coming year than ever before in years gone by. One should make every Sunday count for the glory of God, and the cause of righteousness by attending church services, and doing deeds for others.

If one will purpose to do these things, his life will become more happy, others will rejoice in seeing his life well-lived, and the world will be made that much better for everyone. Joy will come to his heart that no one can take away. Yes, take inventory of your life now, and be sure that you will live a more noble life during 1947 than you did during the year 1946. Your increase will be multiplied blessings. Your days will be periods of pleasantness. Your record will be counted great in heaven. God will not forget you.—Selected.

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In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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The Magic Season

By MARSHALL WINGFIELD

It is Christmas again—the festival of home and childhood. Within the hearts of grown-ups revives the child that used to be, the happy little ghost of dead youth, who laughs at Time's relentless strife and forgets grim mortality.

A strange wistfulness haunts our hearts at this Magic Season. The wistfulness comes partly because we are looking through the lens of memory. It comes chiefly because the sense of wonder is dulled and the sound of the little feet that once pattered through the house of life seems faint and far away.

At Christmas there rises, like a star, the will to believe. We try to recapture our dear, lost illusions. Our hearts join in a song of faith and declare that nothing is too good to be true.

Somehow the Magic Season brings back for a brief hour what once we had and held too lightly. It relights minds that have come to know the market value of so much and the spiritual value of so little. Ears that have been dulled by the din of things are made sensitive to the rustle of wings. Eyes that have been blinded by the dust of things are opened to the vision of a star.

In the engaging legend of the Holy Grail, there is a time when the Grail appears on a beam of light in the midst of the assembled knights "and each man saw his brother fairer than he was." That beautiful miracle happens when the Christmas spirit is in the heart.

The Magic Season is the great restorer. It brings back for a little while the tender grace of a day that is dead. It banishes hardness and cynicism by a strange tenderness. It puts angel-song on the air again. That which time has bent and broken becomes strangely straight. A magic hand wipes something from our brows and much from our spirits. The years which the locusts have eaten are restored. The captive heart comes home from Babylon.

The Magic Season blesses our tomorrows. For whether we be near the farther shore or still in the midst of the years, days will come when we shall plod on leaden feet and sigh for wings. Nights will come when the star will not shine and when angel-song will be hushed. When such tomorrows come, those who have walked for a little while in the Christmas light, may be able to reach through the encircling gloom and grasp the hand of God.

When we grow weary of life's sound and fury and tired of striving for place and power, when we are bruised by the rough edges of the world and saddened by what we've made of life, then Christmas comes and takes away our cruel scars and makes us children again. At the Magic Season our hearts come home from the far country, where so much of life's substance has been wasted, and we receive the robe and the ring and the welcome of the Father's House. The Magic Season is pledge and token of the final home-coming of our souls from long exile.

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NEWS AND VIEWS

The office of publication wishes for each of you a Happy Christmas.

There will be no paper issued next week. We will visit you again with the New Year.

Rev. Arnold Slater is president of the Chattanooga, Tennessee, Ministerial union.

Handel's Oratorio, "The Messiah," was given Sunday evening by the Elon singers.

The Berea, Nansemond, Church has installed a new Hammond organ. Dr. I. W. Johnson is the pastor.

Dr. John G. Truitt was the speaker last Monday at the Eastern Virginia Ministers' Meeting which was held in Suffolk.

Rev. Mark Andes began his ministry at Virgilina last Sunday. He succeeds Dr. C. E. Newman who has just retired.

Holy Neck Church in Eastern Virginia has installed a new furnace and stoker. Rev. H. E. Crutchfield is the pastor.

The Rev. Frederick Eutsler was installed as pastor of the United Church, Raleigh, N. C., on Friday evening of last week.

Rev. H. G. Council, Jr., has accepted a call to the Rosemont Church. Mr. Council, who succeeds Dr. H. S. Hardcastle, will begin his pastorate on January 15.

Rev. Henry Lee Robison reports that a total of 59,345 pounds of relief goods have been sent by Virginia churches during the last month to New Windsor for shipment.

Countless friends of Dr. F. H. Lewis will be pleased to learn that he was able to attend the Eastern Virginia Ministers' Association on Monday and plans to resume preaching next Sunday.

A meeting of the board of missions and church extension of the Methodist Church was held at Buck Hill Falls, Pennsylvania, during December and eighteen young missionaries were commissioned for duty throughout the world.

A new professorship has been created in the Duke Divinity School in the field of American religious thought. Professor H. Shelton Smith, who for the past fifteen years has taught courses in American thought, will now give full time to this field of study.

On the evening of Sunday, December 15, the Chapel Choir of the Suffolk Church presented a cantata, "The Music of Christmas." The cantata, which is by Ira B. Wilson, was directed by Mr. David Brown Harrell, and Miss Anne Bradshaw was the pianist.

Dr. I. W. Johnson was honored at a testimonial dinner which was given by the members of Berea Church, Nansemond, on Wednesday evening of last week. Dr. H. S. Hardcastle was the guest preacher. Returned service men were honored also at the dinner which was held at the Planter's Club House, Suffolk.

The sermon this week is by Rev. Ferris E. Reynolds, Ph.D., who was called to Elon College September 1, 1946, to become Head of the Department of Religion and Philosophy. A native of Indiana, he was graduated from Butler University in Indianapolis, and went to Hartford Theological Seminary where he was awarded the degrees of B.D. and S.T.M. Holding the Welles Fellowship from Hartford Seminary, Mr. Reynolds traveled extensively in Europe before the war, and spent two years in graduate study at the University of Edinburg, Scotland. In recognition of this work he was awarded the Ph.D. degree in the Department of Philosophy. For the past ten years he has been pastor of the Second Congregational Church, Manchester, Connecticut. Dr. Reynolds is married and has three children, Wesley, Bradford and Carol Ann.

A CHRISTMAS PRAYER.

O God, our loving Father, help us rightly to remember the birth of Jesus, that we may share in the song of the Angels, the gladness of the Shepherds, and the worship of the Wise Men. Close the door of hate and open the door of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessing that Christ brings, and teach us to be merry with clear hearts. May the Christmas morning make us happy to be Thy children and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake. Amen.—Robert Louis Stevenson.

DEPUTATION TO PUERTO RICO.

Dr. and Mrs. Douglas Horton, Dr. Fred L. Brownlee and Dr. Truman Douglass are flying Friday, December 13, directly from New York to San Juan, Puerto Rico, to visit the churches and the Ryder Hospital which are supported by the Congregational Christian Board of Home Missions.

They will also a rural resettlement project at Zalduondo, near Luquillo, Puerto Rico, which the Board was asked to continue as a postwar project revived by conscientious objectors from several federal pre-war New Deal projects under the Puerto Rican Reconstruction Administration.

This work has to do with low cost housing and subsistence living for the underprivileged. Under the united direction of the Brethren, Mennonites and Friends, Civilian Public Service Camps at these projects were opened and over one hundred C. O.'s from the United States were sent to Puerto Rico. They were welcomed by the Insular Departments of Health and Human Welfare and were given the best of cooperation.

With the close of the war, however, they were demobilized, leaving the people discouraged and hopeless. The Brethren, the Mennonites and the Congregationalists, thereupon each agreed to continue a project for a period of three years.

The Congregational deputation will survey the Zaluondo project with the hope of relating a health program to the Ryder Hospital, twenty miles distant. Meanwhile, Miss Ruth A. Morton of New York City, Director of a similar project in North Carolina and a member of the Congregational Christian Board of Home Missions, is in Puerto Rico, making preliminary studies for the group.

Broadway Tabernacle, New Yory City, is also sponsoring the Zalduondo project with an annual grant. The Congregational deputation will return December 23.

The man who saves time by galloping loses it by missing his way; the shepherd who hurries his flock to get them home spends the night on the mountain looking for the lost; economy does not consist in haste, but in certainty.—*Ramsay MacDonald.*

STANDING COMMITTEES FOR THE EASTERN VIRGINIA CONFERENCE FOR 1946-47.

Executive—O. D. Poythress, F. H. Lewis, Will B. O'Neill, I. W. Johnson, John G. Truitt.

Apportionment—Shirley T. Holland, Floyd Turner, J. P. Dalton, H. S. Hardcastle, R. E. Brittle.

Ministerial Education—H. S. Hardcastle, John G. Truitt, I. W. Johnson, Will B. O'Neill, Peter Young, J. F. Morgan.

Christian Education—R. L. House, L. E. Smith, H. E. Crutchfield, Robert M. Kimball, J. Frank Morgan.

Home Missions—John G. Truitt, J. E. McCauley, E. L. Beale, R. D. Holland, B. H. Watkins.

Foreign Missions—H. E. Crutchfield, Mrs. J. Frank Morgan, Mrs. J. G. Truitt, A. P. Slabey, Durant D. Nash.

Religious Literature—J. Everette neese, Mrs. R. T. Bradford, Mrs. W. V. Leathers, Robert Lee House, J. M. Roberts.

Evangelism and Spiritual Life—J. Frank Morgan, F. H. Lewis, John G. Truitt, M. E. Taylor, Mrs. A. J. Holland, Mrs. W. B. Williams, Mrs. James C. Lynch.

Social Action—Peter Young, R. L. House, H. S. Hardcastle, Harry W. Lee, J. Everette Neese, Robert M. Kimball.

Stewardship—R. E. Brittle, B. H. Watkins, C. H. Beale, Mrs. I. W. Johnson, Mrs. Herbert Harrell.

Superannuation—J. T. Kernodle, Mills Godwin, Jr., L. R. Jones, Joel E. Harrell, Caleb West.

Place of Meeting—Mrs. I. W. Johnson.

Memoirs—I. W. Johnson.

RECOGNITION SERVICE FOR REV. FREDERICK B. EUTSLER.

A service of recognition of the Rev. Frederick B. Eutsler, as minister of the United Church, Raleigh, North Carolina, was held at the United Church Friday night, December 13, 1946. The service was presided over by Rev. J. Frank Apple, Henderson, president of the Eastern North Carolina Conference of Congregational Christian Churches, Rev. E. M. Carter, Youngsville, Conference secretary, read the scripture lesson; Dr. Stanley C. Harrell, Durham, led the prayer; and Dr. Wm. T. Scott, Superintendent of Southern Convention, delivered the sermon. Following an appropriate worship service by the choir and congregation, the charge to the minister was given by Dr. William E. Wisseman, Greensboro, president of the Southern Convention, and the charge to the church by Rev. Allyn P. Robison, former minister of the United Church. Greetings were given from the Raleigh Meeting of Friends, which is a part of the United Church, by Mr. W. O. Suitor, and from the Raleigh Ministerial Association by Rev. Clarence E. Norman. The right hand of fellowship was extended by Mr. Apple, and the benediction was pronounced by Rev. Frederick B. Eutsler.

The service was well attended by the members of the United Church, visitors from the city and from Congregational Christian Churches of the Eastern Conference. At the conclusion of the service the congregation enjoyed a social hour and reception in the church dining room.

WM. T. SCOTT.

THE FIRST CHRISTMAS.

By Guy H. Veazey.

The angel of God brought a message to men
Who were watching their flock late at night;
And said be not fearful, good tidings I bring,
The world shall behold a great Light.
The angel had come from heaven afar,
And had banished the shepherds' great fear;
The heavenly host joined in the refrain
That Jesus the Savior is here.

The shepherds believed the message they heard,
And rejoiced when the multitude sang
All glory to God and good will toward men.
Unto heaven this harmony rang.
The preacher and choir have finished their task,
And returned to the place whence they came;
But the message and music is borne to the world.
Through the ages, it is ever the same.

The shepherds rejoiced in this service supreme,
And said, "Let us now go . . . and see
This wonderful thing which is now come to pass;
As God has ordained it should be."
Since this is God's plan that Christ should appear
And bring peace and good will among men;
His name is called Jesus throughout the whole world.
He shall save his dear people from sin.

BEREA HONORS PASTOR.

It was a festive and joyous occasion that brought one hundred and twenty-five Berea, Nansemond, church folk and friends together about the banquet tables in the beautiful Planters' Club dining room to do honor to Dr. I. W. Johnson, forty-five years pastor of the Berea Church. Dr. and Mrs. Johnson were given not only the seat of honor but a lovely program, a good dinner, one of Dr. H. S. Hardcastle's good after-dinner speeches, and $100.

The occasion was planned to honor the Johnsons and about fifteen returned service men of the community. Attorney Mills E. Godwin, Jr., spoke for Dr. Johnson's Oakland Church (forty-three years), and Mr. Parke C. Brinkley spoke for his Liberty Spring Church (forty-eight years). If we could add up the terms of serving the three churches it would amount to more than 131 years. It is not mine to answer as to how he has done it, but I do know that he has not eaten too much, has kept mentally alert, and he has given himself in service to others.

Congratulations, Dr. and Mrs. Johnson, and best wishes for many years more of good going.

JOHN G. TRUITT.

FEDERAL COUNCIL ELECTS LAY PRESIDENT.

Charles P. Taft, Cincinnati lawyer and prominent civic leader, was elected the fourteenth president of the Federal Council of Churches of Christ in America—the first layman to hold the office. He succeeds Bishop G. Bromley Oxnam of the Methodist Church who has served as president for the last two years. The action was taken at the biennial meeting of the Federal Council held at Seattle, Washington, December 4-5-6.

The election of Taft—an active Episcopal layman, Phi Beta Kappa, and former Yale athlete—is seen as having special significance because it is the first time the Federal Council has chosen a president from the ranks of layman instead of from among the professional religious leadership. This is interpreted as a desire to magnify further the role of laymen in directing the program of the Council.

Mr. Taft was born in Cincinnati, Ohio, in 1897, son of the twenty-seventh President of the United States. He was graduated from Yale University in 1918, was admitted to the Ohio bar in 1922, and holds honorary Doctor of Laws degrees from four educational institutions. He enlisted in the army May 23, 1917, and served in France from January 5 to December 27, 1918, becoming a First Lieutenant on October 30 of that year.

Conscience warns us as a friend, before it punishes us as a judge.—*Stanislaus.*

ETERNAL CHRISTMAS.

Gilbert K. Chesterton once said: "When we were children we were grateful to those who filled our stockings with toys at Christmas-Tide. Why are we not grateful to God for filling our stockings with **legs**?"

A proper appreciation of our stockings and legs is apropos to the Christmas observance. Christmas is more than toys, tinsel and taffy; it involves theology, talents and tasks terrestrial and titantic. The gospel of Christ is not pedantic, it is prophetic and peripatetic. The gospel must have legs. Seers must "leave their contemplation" and put their gospel into circulation. The mystery of the Incarnation clears up considerably when we see "religion in shoes." This was the way of the Master. The Shepherds came in haste (running). Jesus said, "Go ye and teach . . ." It is the way of the missionary. Christmas is here not simply to enjoy, but to share. Christmas is a perennial fact. Let it be a perennial experience.

THE STEWARDSHIP OF CHRISTMAS.

"And it came to pass in those days, that there went out a decree from Augustus Caesar, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; to be taxed with his espoused wife, being great with child."

The holy family set an example in stewardship for every succeeding Christmas. "And when eight days were accomplished for the circumcision of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb. And when the days of the purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons." No money was wasted on this first Christmas. Poverty dictated the offering of the optional two turtle doves rather than the more expensive lamb for Mary's purification. The true value of a gift cannot be determined by the price tag. Stewardship is taught by precept and example. Children form the habits of stewardship early in life. It was in this Godly home that Jesus learned to "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

The paying of our taxes is not optional. It is a part of our national stewardship. Only the spirit of Christ can constrain us to "render unto God the things that are God's." Christmas should invest our world with a new sense of stewardship. The hope of the world lies in a Christ-inspired stewardship among men of good will.

What can we do to prevent the desecration of Christmas? Every family can set an example over against that which negates the true spirit of Christmas. The widespread violation of Christian stewardship should be a matter of deep concern for us all. Let us ponder seriously the words of Anderson Scruggs:

How can they honor Him—the humble lad
Whose feet struck paths of beauty through the earth—
With all the drunken revelry, the mad
Barter of goods that marks His day of birth?
How can they honor Him with flame and din,
Whose soul was peaceful as a moon-swept sea,
Whose thoughts were somber with the world's great sin
Even while He trod the hill to Calvary?

I think if Jesus should return and see
This hollow blasphemy, this day of horror,
The heart that languished in Gethsemane
Would know again as great and deep a sorrow,
And He who charmed the troubled waves to sleep
With deathless words—would kneel again and weep.

THEY LEAVE YOUNG—AND HOW!

"Jesus advanced in wisdom." His knowledge was wholesome. The carpenter's shop was far removed from the devil's worshop. His energy was not dissipated, it was invested wisely from his earliest years. Here is a part of divinity which we can understand—and reproduce! The hope of our world lies in the youthful emulation of him "who with the eyes of early youth eternal things did see."

The contemporary contrast is alarming. We read of three-year-old "Butchie" Smith of Lansing, Michigan, who learned to fire a revolver and accidentally killed his mother. The youngster demonstrated his dexterity to the judge by picking up the revolver, cocking it and pulling the trigger three times. Indeed, a little knowledge is a dangerous thing.

Mr. C. V. Egemeir of Chicago, executive secretary of the National Sunday School Association, declared recently that "We are abetting the raising of our boys and girls on a diet of bloodthirsty crime programs on the radio, in the movies and books."

The Nazareth pattern of learning brings much of our twentieth century learning under condemnation. Children should learn young, but this learning should be directed in wholesome channels. Christmas should have a corrective and directive influence on all education.

THE HIDDEN CAUSE.

Press reports indicate that "a careless cigarette smoker dazed by liquor" was blamed by Fire Marshall Harry Phillips as the most likely cause of the Winecoff Hotel fire in Atlanta that took 124 lives. The report indicated that "whiskey bottles were strewn around many rooms of the hotel" and that "the fire department had put out several hotel room blazes started by drunks."

Just about the time we forget that "The wages of sin is death," we have a fire which spells it out again to us in lurid colors. The tragedy was heightened by the death of at least twenty-eight star high school boys and girls who had been chosen for scholastic brilliance

to attend a Y. M. C. A. youth assembly. When will America realize the menace of tobacco and alcohol? Jesus, we recall, died young, because of the sin of unthinking people. The words of ancient Scripture hold true today. "See, I have set before you life and death, therefore choose life."

R. L. H.

Christmas in the Home

By Mrs. Robert M. Kimball,
Family Life Superintendent.

Several weeks ago Mrs. W. E. Wisseman asked me to become the Family Life Superintendent for the Southern Convention. At that time she suggested that I write monthly articles for The Christian Sun on various phases of our program.

Before I begin, perhaps I should introduce myself. My name is Mary Cooke Kimball. My husband is the new pastor of the Franklin Congregational Christian Church. Many of you may know him, for he grew up in the Southern Convention. I lived in Philadelphia before we were married and was a member of the First Congregational Church of Germantown. This is the first time I have lived in the South. We have two children, David, age three and a half, and Sue, one year old. Both of us desire to create for our children a home full of love and laughter, understanding and appreciation; a home where the family works and plays together, worships and serves the Master — in other words, a truly Christian home. Because we feel so strongly the need for guidance, we are reading with great interest the material put out by our denomination and other denominations under the heading of Christian Family Life. From time to time I want to share some of our findings with you.

Right now we are filled with the Christmas Spirit, and we long to make the Season as meaningful as possible to our children. We want to begin building up certain Christmas traditions that will become a part of our family life and will be carried out year after year with our children. Family traditions mean a lot to children, I think, and especially in connection with the celebration of Christmas.

First, there is our Christmas Creche. We bought a very lovely one for David's first Christmas, and we use it each year as our Christmas worship center. We like to decorate our home at least a week before Christmas so that we will have a longer time to enjoy its festive atmosphere. This year we bought a little cardboard creche especially for the children. They enjoy touching and moving the figures as we repeat the Christmas story.

Then, I visted the Public Library several days ago and secured some books of Christmas stories of special interest to the littlest child. Most libraries have a shelf of Christmas books and you can select those suitable for your children. These, with our own collection of Christmas stories, will supply plenty of reading for our daily story time. Unfortunately, we do not have a piano, but nevertheless we sing Christmas carols each day. Little children do not mind singing without a piano, and music is certainly an all important part of the Christmas festival.

I am endeavoring to plan my work so that I will have plenty of free time for the children the week before Christmas. We want to make some Christmas gifts for the members of the family and our friends. Even a very little child can help with cookies and candies, stuffed dates and salted nuts. (Some may doubt if they actually help, but oh, the fun of working together!) We want to make something for the shut-ins of the church, and take the children with us to deliver these little remembrances.

Some day during the week before Christmas we plan to have a Christmas party for David's little friends. There are often many parties scheduled for the week following Christmas, so we want to have ours early while everything is new.

Then there are all the special Christmas services of the church to attend. If it is possible, I think it is nice for the family to go these services together and sit together. There is a real value in participating in the worship experience as a family.

Finally, on Christmas Eve, before "the stockings are hung by the fire with care," we want to have a family worship service, perhaps starting with "The Night Before Christmas" and including other Christmas poems and stories, and closing with the reading of the Story of the First Christmas from the Bible and a prayer. I want our Christmas worship service to be one of the most important of all our Christmas traditions.

It is a great challenge to all parents to make this annual festival a never-to-be-forgotten experience for their children. Let us remember that before we can create the right sort of Christmas Spirit in our homes we must have it in our hearts. Take time to make your heart ready to receive the Christ Child.

GROUNDS FOR HOPE IN CHINA.

"The chief lesson from the long history of China is that *the people* have always been more than the government. The Chinese people have carried on and pulled out over and over again and they can be trusted to do it this time, too," says Dr. Roderick Scott of Claremont, California, Congregational educationalist who, with his wife, Mrs. Agnes Kelly Scott, is sailing on the *Marine Lynx*.

Dr. Scott has served in China for over twenty-five years and has made a special study of the history and culture of that great people. He has been successfully a professor of English, Philosophy and Western Culture as well as dean at Fukien Christian University in its permanent home at Foochow, China, and, during war years, in its refugee home in Shaowu.

There are six things done by the Chinese people which give Dr. Scott solid grounds of hope that China will not collapse. "The first is the progress made by the Revolution from 1927 to 1937 at the very time they also were fighting the Communists. Proof of that progress was the timing of the Japanese attack *long before Japan was ready.* Secondly, the people have stood up to war for eight years with never a move to make a separate peace.

"The third thing has been the reaction of the general populace to the Communist threat that they will secede if their demands are not met. . . . There is no more chance of a real coalition with the Chinese Communist party than there would be of the same thing in England or America."

Repudiation of imperialism in Chinese foreign policy, as indicated by the freedom given Mongolia and offered also to Tibet, is a further hope which Professor Scott expresses. The fifth encouraging feature he sees is the acceptance by the Chinese representatives at San Francisco, Dumbarton Oaks and other conferences, of the democratic principles of the rights of man. The sixth and last ground for hope is the atmosphere in which the Constitutional Assembly started its meeting recently in Nanking.

"In the pronouncements of Chiang Kai Shek, still the idol of the people, in the plans of the gathering, may

(Continued on page 6.)

CONTRIBUTIONS

SUFFOLK LETTER.

I would like to write this week about Christmas. Already one can feel it here in our church. Four choirs for weeks have been getting ready for it. I write these lines to the strains of Christmas music. This coming Sunday morning our Junior Choir, some thirty-five boys and girls, in their starchy white vestments, will occupy the main choir loft, and sing their sweetest carols and anthems. There will be Christmas decorations. And their mothers and fathers and friends will be present. There will be the reading of the Christmas stories from Matthew and Luke, and prayers, and gifts, and a message on "The Christmas Beautiful" by their minister.

Again at night there will be Christmas music. The Chapel Choir with the voices of thirty-three young ladies, and ten young men—five tenors and five basses—will sing the music of one of Ira B. Wilson's Christmas cantatas. "O Little Town of Bethlehem," and many others of the sweetest carols, will be beautifully rendered; and there will be trios, and duets, and solos, as well as choruses and anthems. There will be the thrill of large congregations, and the spirit of goodwill and peace will reign in our hearts.

The next Sunday—the Sunday before Christmas Day—the main Church Choir will render a short cantata at the morning service, and there will be a brief message by the minister. Again our hearts will be lifted in the inspiration of sweet music. Singers will sing with the spirit and the understanding. Prayer and praise, hope and cheer, will unite to make it truly a service of worship. And in the hearts of many there will be a big prayer: "O God, grant to strengthen and bless the United Nations organization so that in the ways of men may be founded and fixed the ways of peace that war may never again wreck our world, for the sake of humanity, and in the name of the Prince of Peace. Amen."

And the last of these four choirs—the Young People's Choir—will render their special Christmas selections at the evening hour of worship, combining a youth service of their own prayers and speeches, setting forth their hopes and dreams in their church at Christmas time. I hope they speak plainly to us, as they perhaps will. I know they will sing beautifully, and they will talk courageously; and they will inspire all who are present. They will be youth—church youth. And they will be the appropriate climax of our *two* Christmas Sundays.

Christmas, 1946! May it be a good Christmas, a Christmas filled with the spirit of the Christ Child in all our hearts; a joyous Christmas because of God's brave hope for the world in giving His Son to light its way; and may it be a Christmas in which there shall be prayer, and rededication, and renewed determination to have a share in bringing to Him a more peaceful world—a world in which there is growing understanding, cooperation, and brotherhood.

JOHN G. TRUITT.

VETERANS' "PLANNING FOR THE FUTURE" CONFERENCE.

Did you ever try to adjourn a meeting at church and the meeting wouldn't adjourn? The adjournment hour for the Saturday meeting was 9:30 P. M. Instead, the Veterans' "Planning for the Future" Conference adjourned at 10:45 Saturday night. Even on Sunday morning from 10:00 A. M. until 10:45 the meeting continued. This happened recently at the Winston-Salem Congregational Christian Church, when the church planned and sponsored a Veterans' Conference.

Instead of the usual banqueting of veterans, the church gave a barbecue supper—each person helped himself and the cost was simply 50c per plate—to those attending the Veterans' Conference. Veterans, their wives, children and friends, numbered thirty-six.

The conference centered on three important problems for the veteran:

1. "The Future of the Veteran and His Church."—This was led by Rev. Homer Yearick, ex-Navy Chaplain and now minister of the Memorial Reformed Church in Winston-Salem. He suggested that the veteran has much to give to the church—youth, enthusiasm, vision, world-wide experiences, new homes and other items that should remake the future church.

2. "The Government and the Veteran."—Emphasizing what the government has in mind for the veteran and dealing with technical problems of the government, Mr. Alfred Dofflemyer, formerly of our Bethel Church near Elkton, Virginia, and now in the Veterans Guidance Administration with headquarters in the Norfolk Naval Hospital, clarified many of the issues that veterans were having to wonder about. His advice on schooling, on receiving financial aid while learning a trade, and on the using of the insurance that many of the men took out while in service, was welcomed by all. Many problems of the men have become simplified since learning of the interest the government has for the veteran.

3. "Housing and the Veteran."—What a topic Mr. G. Clayton Hill, City Building Inspector of Winston-Salem, led this discussion and brought some of the most practical helps that a veetran could receive. Most of the men were hoping to build shortly and all of his suggestions as to place, kind of houses—even showing blueprints of a small practical house—when and where to buy, government aid to the veteran in building, were welcomed.

Is it any wonder that the conference was hard to adjourn Saturday night?

Sunday morning at 10:00 A. M., Mrs. W. J. Andes led the children of the Winston-Salem Sunday School in a worship service and showed to the veterans some of the helpful instruments of worship as well as the value of worship in the home. Mr. Dofflemyer and Mr. Hill continued with their discussions. Rev. Mr. Yearick was unable to attend this session because of his church services.

The conference closed with the morning service in the church auditorium, the pastor speaking on "The Priority for a Future," and Mrs. Alfred Dofflemyer singing the solo, "Eye Hath Not Seen."

W. J. ANDES, *Minister,*
Winston-Salem Church.

GROUNDS FOR HOPE IN CHINA.

(Continued from page 5.)

be seen signs that the end of one-party rule in China is in sight. It may seem impossible that this should be so, for who can expect long entrenched reactionism and corruption to *give up!* But the Chinese *people* are to be reckoned with always where Chinese history is concerned."

All religion, all art, all finance, all business, every ship at sea, every bridge that spans the gulf, and every discovery in the great world of science owes its origin, its inception, its first impulse to the exercise of that strange g i f t, imagination—a power to make images.—*Cadman.*

News of Elon College

By President L. E. Smith.

REDEMPTION.

On November 1, 1931, I arrived at Elon College and at the request of the Board of Trustees took over as the fifth president of the college. The second week of December of the same year the Southern Association of Colleges and Secondary Schools in annual session at Birmingham, Alabama, removed Elon College from its list of accredited schools. The economic and academic future of the college was already dark enough, but this drastic act on the part of our accrediting agency turned our college's future as an institution of higher learning into total darkness of the blackest type. No funds, no credit, no standing with accrediting authorities outside of our state, with but little hope and less support who could tell us the next step to take or where it would lead.

The financial debts of the college reached the staggering total of $768,000. Creditors swarmed the campus demanding pay. There was no money with which to pay. Faculty and students knew the situation. The general public was aware of the college's dilemma. But the writer had confidence in the college and its total constituency. He knew the present was exceedingly difficult and that the future was foreboding but refused to be discouraged. He confidently looked forward to the day when the debts would be paid and the college's endowment built back to the required amount of the Association from whose roll it had been dropped.

During these long days of drudgery, disappointment, despair and hope—don't forget the hope—there were two sayings that were repeated often enough to become classic: "What is the use to put your money in a rat hole?", and by the more optimistic, if it could be called optimism, "If anybody can do it, you can." As a matter of fact, no one person could do it but the members of a great church, the alumni and friends of a great institution, all working together, could do it. They could do anything they wanted to. The one great problem that rested on my shoulders and heart was to unite our people in the interest of our college and induce them to work for its redemption.

There are certain moments and experiences during the past fifteen years, one month and thirteen days to be remembered. They can never be forgotten. The launching of the first campaign, *The Elon College Development Program.* The launching of the second campaign, *The Golden Anniversary Fund.* The launching of the third campaign, *The All or Nothing Campaign.* The launching of the fourth campaign, *The Elon College Stabilization and Improvement Fund* (One Million Dollars). But the most dramatic moments in these fifteen long years of our college's long history are: first, January 26, 1943, at 11:00 A. M., in the office of the Virginia Trust Company, Richmond, Virginia, when the last dollar of the college's enormous debt was paid; and second, December 13, 1946, at 11.15 A. M., when Elon College, our college, by unanimous vote was placed on the accredited list of the Southern Association of Colleges and Secondary Schools.

It has taken many days and years. It has been a long, hard struggle, but today our college has been redeemed—redeemed from the depths of debts and despair and set free to continue its march of enlightenment and inspiration to the hundreds of ambitious young men and young women who will come to our campus. But remember and let us never forget that this march of our college cannot continue with credit and honor without you, without all of us. The church without its college, without intelligence, intellectual and spiritual leadership which the college affords, will lapse into superstition and witchcraft. A gift to your college is a gift to your church and will bear rich dividends in human and spiritual values.

APPORTIONMENT GIVING—FIFTH SUNDAY OFFERINGS.

We are certainly getting off to a good start. Our report this week is excellent. A number of our churches have been quite generous. It is fine to have these substantial contributions at the beginning of the conference year. We did a very good job for 1945-46, a little better than 1944-45. We must continue to advance and work to make 1946-47 the very finest that we have ever had. I sincerely trust that we may retain all Sunday schools that contributed for the support of the college last year during this new period and that we may have a number of new ones added to the list.

December 29 is the fifth Sunday and the first fifth Sunday in the present conference year. This will be an excellent time for every church and Sunday school to receive an offering for the college and forward the same to the Convention Office.

Previously reported	$ 97.00
Eastern Va. Conference:	
Holland	100.00
Rosemont	390.00
N. C. & Va. Conference:	
Burlington	262.00
Western N. C. Conference:	
Mt. Pleasant	15.00
Total	$ 767.00
Grand total	$ 864.00

CONTRIBUTIONS FOR 1945-46.

The following churches have contributed to the college fund since the close of the conference year 1945-46. These contributions are credited on last year's total. It was certainly generous of these churches to respond to the appeals made, and the college is most grateful. At present we are within a few hundred dollars of the total apportionments for 1945-46. It may be that there are other churches that would like to join with the ones listed below that our total giving may reach the amount apportioned. Contributions received during this calendar year could be counted.

Previously reported	$11,641.64
Eastern N. C. Conference:	
Niagara	8.00
Eastern Va. Conference:	
Epworth, Del.	1.00
Old Zion	35.00
N. C. & Va. Conference:	
Liberty	9.00
Western N. C. Conference:	
Providence Chapel	8.00
Total	$ 61.00
Grand total	$11,702.64

LUTHER SAID IT.

What is a city but a collection of houses? How, then, can a city be well governed when there is no government in the separate houses, and neither child nor servant is obedient? Likewise, what is a province but a collection of cities, towns, and villages? When, therefore, the families are badly controlled, how can the province be well governed? . . . Where father and mother rule badly and let the children have their own way, there neither city, town, village, district, principality, kingdom, nor empire can be well and peacefully governed.

EXCERPTS FROM REPORT OF THE DEPUTATION TO THE PHILIPPINES.

By Carl Keith Kopf.

Manila is only three days from San Francisco by air travel. I went west by Philippine Air Lines, stopping for fuel and food at Honolulu, Johnston, Kwajelein, Guam. I came east by Pan-American, stopping at Guam, Wake, Midway and Honolulu. I visited fourteen of the largest Pacific Islands, traveling altogether some 22,000 miles, by plane, train, truck, jeep, horse, carabao, boat and on foot; and visiting in person some ninety-two centers of Christian work in these fourteen islands.

Most Vivid Impressions.

1. *The twisted ruins of Manila,* where nine out of ten buildings, homes, churches are still either hollow shells or a heap of ashes. The same said picture is true for Cebu, Davao, Legaspi, and every large town.

2. *The tropical beauty* of the Philippines as a whole, with the vast cocoanut groves, abaca (hemp) plantations, rich fields, green forests, nipa villages, tumbling mountain streams all blending into what should be a blessed harmony, with wild orchids as a crowning touch.

3. *The real poverty* of most of the 17,000,000 Filipinos, who, though their land is so rich in resources, have been exploited by land owners and crowded into congested areas where a mere subsistence income is almost an impossibility.

4. *The potential importance* of the Protestant Church in the Philippines, where with its half-million members it presents a Living Christ to a country which is the only Christian country in the Orient and therefore a potential power-house for the spread of Christ's light through the East.

5. *The key role being* played by the 450 groups of our United Evangelical Church, for in many communities these churches are the center of life in the town, where there are no papers, movies, radio, or other distraction. The Church is the center of loyalty for these towns; religious, social, educational, cultural.

6. *The high respect* in which our Protestant missionaries are held because of their consecration in establishing churches, training Christian leaders, founding hospitals, schools, student centers, and serving the islands at their points of most crucial need.

7. *The lawless banditry* holding sway in the heart of Manila and far into the remotest provinces. Gunfire is heard almost every night and highway robbery is common. The new Republic is too poor to provide adequate police protection, or adequate schools and other social agencies. President Roxas asked us to establish schools and strengthen our churches so that crime may be controlled by changed individuals, as well as by law.

8. *The deep gratitude* of the Filipinos for the relief clothing, food, books, medicines, which American Christians have sent. Because the war scorched their homes and cities, they have almost nothing with which to begin again. Their physical and spiritual resoration should be the accented privilege of our American churches.

9. *The need for rebuilding* now the destroyed churches, schools, hospitals which are so essential to strong Protestant work in the Philippines.

Directions of Need.

In what areas do we find the "growing edge" of the United Evangelical Church in the Philippines? Where should our spiritual and material aid be given first?

1. Rebuild the churches and hospitals and schools, by aids granted through our CWVR, made possible by increased sharing of those who care about the Philippines.

2. Send missionaries to serve as advisers for the growing church, and as cultivators of new fields among pagan tribes and immigrants.

3. Send relief clothing and books and Sunday school materials to replace war losses.

4. Provide increased faculty for Silliman University at Dumaguete. Also strengthen the faculty at Union Theological Seminary in Manila.

MISSIONARY OFFERINGS.

REPORT FOR DECEMBER 6-12, 1946.

Bethlehem (Nans.)—E. Va.	$	3.96
Beulah—V. Va.		1.48
Burlington—N. C. & Va.		44.31
Greensboro, First—N. C. & Va.		57.11
Mt. Carmel—E. Va.		5.71
Norfolk, First—E. Va.		17.85
Wake Chapel—E. N. C.		11.82
Total	$	142.24

Churches and Individuals.

Epworth—E. Va.	$	2.00
Liberty—N. C. & Va.		3.00
Linville—V. Va.		11.57
Mt. Pleasant—W. N. C.		14.00
Niagara—E. N. C.		10.00
Providence Chapel—W. N. C. ..		4.00
Total	$	44.57
Total for period Dec. 6-12 .	$	186.81
Previously acknowledged ..		9,158.05
Total since Sept. 1, 1946 ..	$	9,344.86

Respectfully submitted,
Wm. T. Scott,
Superintendent.

ALL ABOARD FOR CHRIST.

Twenty-nine Congregational missionaries are sailing from the Pacific Coast in December on the *Marine Lynx* and the *Marine Falcon,* bound for service under the American Board of Foreign Missions in China, India and the Philippine Islands. This group includes educators, pastors, a doctor, nurses and rural workers. In the group are seventeen seasoned workers and twelve new young missionaries going out for the first time. Sailing on the *Marine Lynx* are:

Dr. Edward Clark Riggs, M.D., of Denver, Colorado, ex-service man going to the Willis F. Pierce Memorial Hospital, Foochow, China.

Dr. and Mrs. Roderick Scott of Claremont, California. Dr. Scott returns to Fukien Christian University, Foochow, China, where he is Professor of Philosophy and Western Culture and where Mrs. Scott is a missionary of music.

Mrs. Guy A. Thelin of Pawtucket, Rhode Island, joining her husband, Guy A. Thelin, a teacher and agriculturalist in Union High School, Foochow, China.

Rev. and Mrs. E. Walter Smith of Memphis, Tennessee, returning with their two children for educational and rural work in the Foochow Mission.

Rev. and Mrs. Richard L. Jackson, well-known in Waverly, Virginia, Columbus, Ohio and Washington, D. C., going out for the first time to a strictly rural field in Shaowu, Fukien Province, China.

Dr. and Mrs. Arthur O. Rinden, recently of New Haven, Connecticut,

(Continued on page 12.)

CHURCH WOMEN AT WORK

With Emphasis on Missions

MRS. F. C. LESTER, *Editor*

A JOYOUS CHRISTMAS.

The editor of this page, speaking for the Southern Convention Woman's Mission Board, wishes for each of you a joyous Christmas. May it be a time of happy family worship and parties, of fine programs in your societies, of reverent and beautiful services in your churches, and of peace in your hearts. Only as we share with others the joy we have at the Christmas season can our own joy be complete. With all this in mind, we wish for you a joyous Christmas!

* * * *

SCHOOL OF MISSIONS.

Many of you have been awaiting an announcement concerning the School of Missions, which was held so successfully twice "before the war." There will be a School of Missions held in connection with the Ministers' Conference at Elon College June 16-20, 1947. Our president, Mrs. Wisseman, is working out details of the plans in cooperation with Dr. L. E. Smith and Dr. W. T. Scott.

"One person from every society" is the *minimum* goal which has been set. Begin now to send your president, or some other faithful worker, to this school where she will gain inspiration and help for the next year's work.

* * * *

FAMILY LIFE.

A new area for work in our Southern Convention is in the field of "Family Life." Our denomination is stressing this important phase of religious education and worship. In keeping with that, our Southern Convention Woman's Board voted to have a Family Life chairman who would direct our activities in this field. Mrs. A. G. Ritchie, who was the first chairman, has been instrumental in securing a set of books for circulation among our local groups. Because of plans to leave this area, Mrs. Ritchie feels it necessary to resign.

Our new chairman of Family Life for the Convention will be Mrs. Robert Kimball of Franklin, Virginia. Mrs. Kimball, if memory serves us right, is from Pennsylvania, was very active in Pilgrim Fellowship work there, met and married "our" Bob Kimball from Mt. Auburn via Elon and Yale, while he was a pastor in Pennsylvania, was a pastor's wife in New Jersey, and now is the same in Franklin, Virginia. As a young mother she will help others as they try to build a Christian Family Life. Welcome to our fellowship, Mary Kimball!.

* * * *

SEEING IS BELIEVING.

The above is an old, old proverb which is illustrated in our modern life through the medium of picture-magazines, slides, movies, film strips. To keep up with the times, the Southern Convention Woman's Board has instituted a visual Aids Committee, from which we will hear from time to time through the SUN and through special letters. The members of this committee are: Miss Betty Chicoine, Mrs. J. D. Strader and Mrs. W. T. Scott. They will keep societies informed concerning the various types of visual aids which are available through the Convention Office at Elon College and from our Missions Council office in New York. If you want information concerning films or slides for special occasions, or regarding the use of a projector, write to Miss Betty Chicoine, Southern Convention Office, Elon College, N. C.

* * * *

EXCUSE IT, PLEASE!

Three errors have occurred in recent months to which I should like to call your attention and ask your pardon:

1. In the Plan Book the program reference for August should be pages 30-32 of the Gray Book, rather than pages 8 and 10.

2. In a recent issue of the SUN it was suggested that mission study books might be purchased from The Pilgrim Press, at the old Christian Publishing Company, in Ohio. The address should have been 124 W. Fourth Street, Dayton 2, Ohio, and not Columbus, Ohio.

3. *The Missionary Herald* is now 50c per year, rather than 35c. Subscriptions should be sent to 287 Fourth Avenue, New York 10, N. Y., rather than to Boston, as listed in the Year Book.

* * * *

THANK OFFERING AT ANTIOCH.

The missionary societies of the Antioch Congregational Christian Church in the Valley of Virginia held their Thank Offering Service at the 11:00 A. M. service on November 17. The service was very informal and was given in its entirety by the returned service men of the church.

Max Showalter had charge of the program. The young men told of their experiences during the war in nearly all parts of the world. Some of them who had traveled in England and Europe told of the influence of the church while there. One young man brought out the fact that the soldiers in the enemy armies were fighting, not because they wanted to or liked it, but because they were forced to do so, just as they, themselves, were. Others described the church and the customs of the people in the Philippines and the other Pacific Islands.

The following boys took part in the discussion: Nelson, Mark, Waldo and Tommy Showalter, Marvyn Wright, DeWitt Cupp and Clyde Miller.

The group observed a period of silent prayer for the two young men of the church who paid the supreme sacrifice: Roy H. Andes and Woodrow Wampler.

Miss Verdie Showalter spoke briefly, telling that the Thank Offering this year goes to the Shaowu Mission in China where Rev. and Mrs. R. L. Jackson and Miss Frances Whitaker will be our missionaries. She also reminded all of the people in the congregation of the many things they had to be thankful for this year; namely, fathers and mothers, brothers and sisters for the fact that families are reunited once again by the return of the young men from service; the young men for the fact that they returned safely to their homes and and loved ones; and to other young men that they were spared the horrors of war.

Our Thank Offering amounted to $110.00.

HELEN SHOWALTER MILLER.

* * * *

NEWS FROM HOPE MILLS.

Our church at Hope Mills, North Carolina, is "off by itself" so far as nearness to our churches is concerned, being located south of Fayetteville. Representatives from Hope Mills attended the woman's conference in Raleigh in October, secured materials, and have been at work in their society since. Mrs. Clarence Smith writes that interest in missionary society work has been revived. Recently the group has served a supper for the Ruritan Club, thus raising some additional money. She also writes that they like their pastor very much. He is Rev. Tucker G. Humphries of our Southern Pines "Church of Wide Fellowship."

(Continued on page 11.)

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

A DECEMBER DAY.

Jeff Brouton was in the bath room. His little sister, Judy, was coming through the bath room door chewing at her piece of toast. Just then the door bell rang! Jeff called, "Mother, go to the door, and if its is 'Pete,' tell him to come in and I will be out in a minute."

Mrs. Bruton let out a groan as she took her hands out of the soapy dish-water. "Oh my! How can I bear another day with those boys making so much noise? My head is already aching!" But she forced a smile to her face as she went to the door. It was little "Pete" in his rust colored corduroy suit. Mrs. Burton smiled bigger as she looked into his brown eyes under the blue helmet. "Pete" had such twinkly eyes and such nice rosy cheeks this cold morning, that with his little fat tummy he might have passed for a little Santa! "Do come in out of the cold, 'Pete.' Take off your coat and cap and I'll put them in on my bed. Jeffrey will be out of the bathroom in a few minutes." As Mrs. Bruton took his wraps, little Judy came shuffling into the room. She was still in her blue knit sleepers with her little pink kimono on over them. As she came hurrying to greet "Pete," her kimono fluttered out behind her. One chubby fist still clung to her toast, the other one waved at "Pete," as she said, "Hi! hi! over there."

"Hello there, Judy!" said "Pete," giving her a good hug.

"Here is Jeffrey's 'Wee Wisdom' magazine that has just come. You may look at it until Jeff comes."

"Thank you, Mrs. Bruton. I'll let Judy see the pictures with me."

Mrs. Bruton hurried back into the kitchen to finish the dishes and to put lunch into the oven. That done she went into the dining room to iron Judy's clothes and bed clothes before time to bathe her and put her to bed for her nap.

Jeff had come into the living room and he and "Pete" were busy playing Santa and his helper. Jeff had brought some orange bags in from his room and they were busy filling up the bags with Jeff's blocks for toys. Then Jeff went back into his room and came out with his hammer and the lumber from his lumber truck. There was such a noise as you've never heard!

"Jeffery! Please don't make so much noise. If you are playing Santa he is supposed to be quiet when he comes to the children's home with his pack so as not to awaken them!"

"Yes, but mother we are playing 'Santa getting his bags packed in his toy shop' and you have to make noise with that! There's an awful lot of noise in Santa's work shop!"

Mrs. Bruton couldn't keep from smiling in spite of the fuss, as she said, "Your're right, son, there certainly is!"

Mrs. Bruton was just finishing bathing Judy. She was wondering what she could have the boys play quietly until little Judy got off into dreamland. Suddenly the front door opened again and in walked Dr. Bruton. "Hello, boys! Having a big time I see!" He put his coat and hat on the bed by "Pete's" and peeped through the crack in the bathroom door to answer Judy's "Hi, Daddy."

"Dear, will you please see if you can think up something quiet for the boys to do while Judy's getting off to sleep?"

"I certainly shall, Mrs. Bruton!" said he, as he kissed Judy goodnight on the top of her little head.

When Mrs. Bruton came through the dining room a bit later, Dr. Bruton was busy drawing Santas, poinsettas, bells and ribbons on Christmas cards made from bright construction paper for the boys to color with crayons and to write "Merry Xmas" and sign their names on them.

"Dad says that we really can mail these to our friends and cousins, Mom!"

"That's fine, son!" said Mrs. Bruton, smiling at Dr. Bruton.

LET YOUNGSTERS HELP AT CHRISTMAS TIME.

By RUTH PECK MCLEOD.

Issued by the National Kindergarten Association.

"Run along, Honey, and get out of Mother's way. Making cookies for Christmas is a lot of work," said a mother to her five-year-old daughter.

"Yes, but I want to help you. It's fun," pleaded the little one.

The child was right. She did want to help and it would have been fun for her to "make" the cookies, as she called cutting the dough into fancy shapes. Even though some of her cookies might have looked a little lopsided, the mother could have refashioned them with her deft fingers and the child would have been well pleased with the results.

There is nothing that gives a boy or girl more joy than to help to get ready for Christmas. Even the adult experiences pleasure from such work, though it be ever so laborious. Much of the thrill of the holiday season comes in making preparations and in the joyful anticipation of Christmas Day. It is true that frequently more time is required when allowing little folks to help than when doing the task alone, but it gives the children so much satisfaction to have a real part in the activities, and it also affords the very best opportunity for aiding their development.

In this servantless age, when the future offers so little promise of domestic help, it will be invaluable to both the mother and daughter for the girl to learn to cook, sweep, dust, and perform other household duties. If there are boys in the family, it may be surprising to find how clever they, too, can be at housekeeping tasks including those along culinary lines. Praising the youngsters for their efforts, even when the results are far from perfect, will prove an excellent incentive for them to wish to keep on helping.

Children who are held partially responsible for the cooking and care of the household will not be too eager to invite company continually, unless their juvenile guests are known to be able and willing to take up the dish towel or broom and do their part in the tasks regularly assigned to themselves.

Our boys and girls should participate in practically all of the holiday preparations. They should help to trim the Christmas tree—preferably using some homemade decorations—help to select or make many of the gifts, and deliver those intended for persons in their locality. Plenty of preparation must precede such work to acquaint the child with his particular jobs. It is only when the younger members of the family take part in the holiday activities that they derive the maximum enjoyment out of that season. Under such circumstances work becomes play.

Some charitable interest should be a part of every Christmas planning. Children honestly feel that "It is more blessed to give than to receive" when they experience the joy of tactfully aiding those who are in want. Vegetables from gardens they themselves have carefully tended, some of their own good cooking, or presents purchased with money they have

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

REV. J. EVERETTE NEESE, *Editor.*

PILGRIM FELLOWSHIP NEWSLETTER.

Have you seen the first issue of the Newsletter for the young people of the Southern Convention? A copy has been sent to the young people's key worker, pastor or Sunday school superintendent of each church in the Convention. We hope you will see this issue and then decide to send in your subscription.

This issue included a letter from the Convention Pilgrim Fellowship president, articles by the commission chairmen, a Crhistmas worship service, and items of interesting news. You need it in your local group to establish contacts with other young people and to keep you informed on news in each conference.

A contest for the naming of the Newsletter is open to individuals and young people's groups. Send us the name that you think would be best as a name for a Newsletter for young people. The winner will receive a year's subscription to the Newsletter.

Six issues of the Newsletter will appear each year. The recently published issue was for the months of December and January and the next issue will be published the first week in February, for February and March. Subscription price is 25c a year for less than five subscriptions. Five or more subscriptions sent to one address is 20c a year. You may obtain single copies of any particular issue for 5c a copy. Send your subscriptions to: James Madren, P. O. Box 117, Elon College, N. C.

C. BAXTER TWIDDY, *Pres.*,
Southern Convention P. F.
P. O. Box 42,
Elon College, N. C.

HAPPY HOME PILGRIM FELLOWSHIP BANQUET.

The Missionary Society of Happy Home gave the Pilgrim Fellowship a very tasty Thanksgiving banquet on November 28.

The menu consisted of tomato juice, chicken and dressing, gravy, peas and carrots, mashed potatoes, coffee, rolls, butter, pineapple salad, pickle, celery, cranberry sauce, ice cream, and cookies.

Participants on the program were: Warren Ellington, toastmaster; Edna Earle Cox, toast to invited guests; Betty Chicoine, response; Virginia Saunders, toast to missionary society; Mrs. William Ward, response; Winifred Ellington, toast to Pilgrim Fellowship; Rev. C. Shannon Morgan, response; Nancy Ellington and Louise Sparks, piano soloists; Edna Earle Cox recitation; Elizabeth Robertson, vocal soloist; Winifred Ellington, something silly; Dr. William T. Scott, Mrs. Scott and Betty Chicoine, speakers. The program concluded with the singing of "Auld Lang Syne."

Everybody had a wonderful time!

ELIZABETH ROBERTSON,
Reporter.

UNION YOUNG PEOPLE.

The Young People's Missionary Society of Union, Southampton, feel that our work during the past year has been very successful.

Under the leadership of our Counsellor, Mrs. S. M. Joyner, we have held twelve regular meetings with splendid attendance.

Miss Essie Mae Joyner, our Spiritual Leader, led us in well planned devotional programs and Bible study.

Our members presented a Christmas pageant at church during the holiday season. Christmas packages were sent to our members overseas and also to European Relief Service.

As Home Mission work we decided on monthly projects through the year, which included gifts and deeds for those around us. Among them, a letter and gift to Miss Angie Crew.

Members of the Mt. Carmel Society joined with us to hear our Foreign Book Review on Africa, given by a member of the Cypress Chapel Society.

We held a white elephant sale during the year at which time a good sum of extra funds was added to our treasury. We sold one hundred bottles of flavoring from which we also received additional funds.

At our September meeting we elected our officers for the coming year, at which time our spiritual leader was in charge of a beautiful candle light service. Our new members were installed and each pledged help in leading our members during the coming year in more work for the Master.

ALMA LEE JOYNER,
Secretary.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

THIS AND THAT.

The two newest societies of which we have heard are: New Hope in the Vance-Warren District of North Carolina and Centerville in the Waverly District in Eastern Virginia. Congratulations to these two new groups, and best wishes for success in their efforts.

—o—

The Woman's Auxiliary of the First Congregational Christian Church of Greensboro has recently launched a new venture—a mimeographed bulletin of their activities which they hope to publish monthly and circulate among the women of their church. It is caled "All About us." From it we learn, among other things, that their Thank Offering amounted to $165.55; that on December 2 a covered dish supper was held at the church with Palm Street society as guests and Mrs. E. O. Rider reviewing the study book on India; and that their Christmas offering will go as a memorial to Mrs. C. H. Rowland, in whose memory a church library is to be started.

—o—

Speaking of Greensboro reminds us that the finest thing we've seen in a long time in the way of Cradle Roll materials is a "Parent's Packet" sent to each nursery child's parents. This went as a Christmas gift from the superintendent, Mrs. Birdie Rowland Garren, who mimeographed the attractive folder which contained leaflets of aid to parents.

FOR THE CHILDREN.

(Continued from page 10.)

earned or saved from an allowance, become almost glorified in their eyes when presented personally with "very best wishes" to those who really need these gifts.

A DECEMBER PUZZLE.

My first is in CHAIR but not in HAIR.
My second is in HOME but not in COME.
My third is in ROSE but not in POSE.
My fourth is in INN but not in PEN.
My fifth is in STAR but not in WAR.
My sixth is in TAR but not in FAR.
My seventh is in MAN but not in CAN.
My eighth is in MAIL but not in VEIL.
My ninth is in SAY but not in PAY.
The whole of me makes a very merry day.

* * * * *

ANSWER TO LAST PUZZLE.
SANTA CLAUS.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PAUL CLAIMS THE WORLD FOR CHRIST.

Lesson XIII—December 29, 1946.

Memory Selection: *I am debtor both to Greeks and Barbarians, both to the wise and the foolish.*—Romans 1:14.

Lesson: Acts 9:15; 12:21; 23:11; 28:28-31; Rom. 1:13-16; 15:22-24.

Devotional Reading: Psalm 47.

For the past quarter we have been studying the life of Paul and its influence upon the spread of Christianity in the ancient world. In this final lesson of the year, we are given an insight into the ambitious program which Paul had outlined and to a great extent carried through.

There is a story of the man who was plowing in his field, when, lo, he beheld in the sky the flaming letters, "GP" and interpreting them to mean "Go Preach" left everything and started preaching. Paul saw the sign in the sky, also, but the reason that he saw it was that he had been unwittingly preparing himself for that call throughout his early life. He was well versed in all phases of the Jewish religion, a man of education, and a disciple of Gamaliel. Yet after his conversion to Christianity he felt it necessary that he re-study his program of religious training before he began actively to preach; nor did he later consider the time so spent as wasted. What a lesson to the minister of today. If God truly calls a man to carry his gospel, he calls him to sacrificial preparation as well.

As he studied, Paul became convinced of the limitless possibilities of Christ's gospel. He realized that it was not a message for the Jew alone, but one for all mankind, and he took it upon himself to carry that message to the world. As we have followed him upon his journeys during this quarter we have seen unfolded the program which later made possible a Christian Roman empire and the spread of Christianity to Europe and finally to America.

Paul attempted on several occasions to go to Rome, but was thwarted each time, and it was finally in chains that he reached the Imperial City. Yet, though a prisoner of Rome, he was no less an Apostle for Christ, and Luke closes his story of the Acts with the statement that he abode in Rome "two whole years in his own hired dwelling, preaching the kingdom of God, and teaching the things concerning Jesus Christ with all boldness, none forbidding him."

It is conjecture what happened to Paul after these two years, when he was so to speak out on bond, expired. Some believe that he was put in prison, but many hold that his appeal to Caesar was successful, that he gained his freedom, revisited many of the churches he had established, and even journeyed as far as Spain. If this theory is true, he was evidently rearrasted later and returned to Rome, where tradition says that he suffered martyrdom under Nero about 64 A. D.

What a man and what an example! He as truly lives today as he did in those days of long ago. Next to Christ himself, to Paul is due the preservation of the "Way" that mankind must travel if the world is ultimately to find perfect peace, and the Kingdom of God is to come.

J. T. K.

ALL ABOARD FOR CHRIST.

(Continued from page 8.)

going to Nanking, China, where Dr. Rinden will serve as Secretary for Visual Education for all the Protestant churches in China under the National Christian Council of China.

Mrs. James A. Hunter, since 1943 Assistant Pastor at the First Congregational Church of Evanston, Illinois, rejoins her husband, Rev. James A. Hunter in Peiping, North China.

Miss Helen Dizney, R.N., of Dover-Foxcroft, Maine, returning to Peiping, North China, to direct the post-war public health program of Kunglihui (Congregational Churches) of North China.

Miss Mabel A. Reiff of Worcester, Pennsylvania, going out as a teacher in the American Board School at Taiku, North China. This is Miss Reiff's first term of service in China.

Miss Grace Morrison Boynton of Medford, Massachusetts, Wellesley College (class of 1912), returning as a professor on the staff of Yenching University, Peiping, North China.

Miss Ruth VanKirk of Ripon, Wisconsin, returning to Tientsin, North China for social and industrial work.

Dr. and Mrs. Stanley D. Wilson of Pomona College, Claremont, California, returning to Yenching University, Peiping, North China, where Dr. Wilson is professor of Chemistry and Dean of the College of Natural Sciences.

Miss Emma B. Noreen, R.N., of Brainard, Minnesota, formerly Assistant Supervisor at St. Mary's Training School, Mayo Clinic, returning to Fenchow, North China Hospital.

Miss Gladys M. Williams of Oberlin, Ohio, returning to the American Board Mission School in Taiku, North China. Miss Williams has served for the past two years with the Boston City Missionary Society.

Rev. and Mrs. Elton W. Brown, new workers from Chelmsford, Massachusetts, going to the Philippine Islands for rural work. Mr. Brown has been pastor of the Central Congregational Church for the past two years.

Sailing on the *Marine Falcon,* December 21 for India, are:

Rev. and Mrs. Robert C. H. Mueller of St. Louis, Missouri, and Pittsburgh, Pennsylvania, going for rural work among the Maratha people of India. The Muellers are new missionaries and recently served a rural parish in Tiffin, Ohio.

Rev. and Mrs. James Russel Smucker of Kansas City, Missouri, are also going to work among the rural Maratha people of India.

Mr. and Mrs. David K. Weimer of Columbus, Ohio, going as educational missionaries to the American College in Madura, South India.

Rev. and Mrs. Gifford H. Towle of Holden, Massachusetts, experienced workers returning to their posts among the people of Vadala, India. Mr. Towle has been serving for the past year as pastor of the Forest Home Chapel in Ithaca, New York.

Man is an imitative creature, and whoever is foremost leads the herd.

—*Schiller.*

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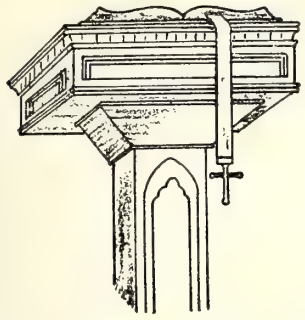

THE CHRISTMAS INVITATION.

A Sermon

By Ferris E. Reynolds, Ph.D.

"The Shepherds said one to another, let us now go even unto Bethlehem."—Luke 2:15.

What an exciting adventure! What an unforgettable pilgrimage was begun by those shepherds! They had set out upon expeditions before, no doubt, but this one was different. The air was charged with expectancy. Rumors, fantastic stories, prophecies and speculations were abroad. The very stars flamed with romance and mystery. Even the sheep and oxen sensed that something unusual was in the offing. Myriad voices cried out, "Great things are come to pass."

The shepherds said one to another, "Let us now go even unto Bethlehem." It was urgent. There was no time to delay.

I. *The Pilgrim Tradition.*

This was by no means the first epoch-making pilgrimage, however. Abraham furnished a fitting prologue to it when he set out from his comfortable home in Ur in obedience to the divine urgings that he felt. Likewise, Moses and his people set forth from Egypt into the unmapped wasteplaces. As a pilgrim at heart, St. Paul answered the call of the high road again and again. Our forefathers who tamed the North American wilderness for posterity were pilgrims in this same God-inspired sense. Verily, those pilgrims of the Bethlehem way walked in and contributed to a noble tradition. In fact, one could almost write the history of great religion in terms of reknowned pilgrims and their respective quests.

Moreover, a large part of our grandest literature and our most inspiring music has come out of these epoch-making expeditions of dauntless, high-thinking pilgrims. Romance and creative imagination seem to flourish among the mountain trails of adventure.

II. *The Pilgrim Spirit Native to All.*

Why do these pilgrimages stand out like high peaks against the horizons of human experience? Why do stories about them make our hearts beat faster? Why does this picture of the Judean Shepherds setting forth upon their eerie nocturnal adventure catch and hold our interest? Is it not because there is something of the pilgrim in all of us? The very word pilgrim glows with exciting associations. Where is the person who does not yearn to set forth upon some exciting expedition? How intolerably dull life would be without the lust for exploration and insatiable curiosity, and the risks involved in satisfying them! Our bodies were created with feet to walk upon the firm earth, but our spirits were made with wings—wings of fancy, wings for the crisp thin air of the unknown. Our voices were fashioned to transact the business of making a living, but they were also made to laugh and sing. We are pilgrims at heart, because the earth is not our final home. The Beyond calls. Mystery calls. If we could keep our eyes from wandering heavenward, we might be entirely satisfied with earth, but that has never been possible. Like a mighty magnet the unknown tugs at the pilgrim in us. Is that not the reason "bread alone" does not bring full satisfaction? Why should we build telescopes to scan the heavens if the earth supplied every need? Why should men, generation after generation, organize perilous expeditions to the extremities of the earth? How is it that our hopes and dreams continue to defy the stern boundary lines of space and time, unless there be something of the pilgrim wrapped in the homely bundle of our community mortality?

When the shepherds said, "Let us now go even unto Bethlehem," they were not voicing an alien spirit. Rather, they were expressing that more distinctive spirit of man that links him with his Creator.

III. *The End of the Pilgrims' Quest.*

What did these pilgrim shepherds, animated by high adventure and lofty hopes, find at the end of their quest? Was this trip a mere chasing after rainbows? Hardly so. If that had been the case, surely the Christmas story would not occupy the place that it does in the hearts of Christendom today.

Their pilgrimage brought them to a stable and a manger wherein the dazzling glory of God was revealed. A chaff-strewn floor, swaddling clothes, an improvised baby's crib—these humble objects became the vessels of God's revelation! Like the mounting of a precious gem, they reflected the divine nature. Beauty, goodness, love—these came to life in the common furniture of the stable-home. Could anything be more incredible? Could anything be more marvelous to those who had eyes to see? O happy shepherds, what good fortune crowned your exepdition to the City of David!

Their historic quest brought them also into the presence of *The Family*—in all of its simplicity and grandeur. Here, too, they saw the incarnation of the Divine Spirit. As they stood, wrapped in wonderment, the doors opened and they saw in miniature the *Family of God* in some of its infinite quality and depth. Those commonplace family relationships were caught up into an unforgettable drama of revelation. The shepherds saw *The Family* in relation to God's purposes and they beheld the glory of it.

And in the midst of this mighty drama of revelation, they looked upon God's Supreme Gift—His perfect incarnation—His infinite glory in the face of Jesus. It was dazzling! Their hearts pounded. Their mouths became dry and their voices fled them. "Lost in wonder, love and praise," they stood gazing into the eyes of a new-born child in whom the hopes of men and the hopes of God were gathered. In Him dwelt all the fullness of God. Who can fathom the depth of the reality upon which those shepherds gazed in speechless awe? Where upon the face of the earth or in the starry vault of heaven could those men have found a more engaging mystery? Where could they have encountered a more breath-taking adventure?

What a pilgrimage they had! O reward unspeakable, who could ask for anything more wonderful! That moment at the Bethlehem manger was worth a lifetime, yea, much more. Who would not gladly surrender everything to claim a moment like that?

IV. *Christmas Is An Invitation.*

Christmas, then, cannot be just a day, nor even merely an event. How can it be less than an invitation addressed to the noblest capacities in all of us? Surely, Christmas is an invitation to become pilgrims of the Bethlehem way. It speaks of romance and wonderment and profound mystery. It speaks? Yes, and it also sings! It sings songs of beseeching.

Set forth, O pilgrim!
Set forth upon wild quests.
Ask the stars your questions.
Re-live the ancient legends.
Explore the fantastic lands of romance and mystery.

(Continued on page 14.)

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Christmas will soon be here! The little children at the Christian orphanage are looking forward to it with a great deal of delight. It will be Christmas trees and decorating them. We make it a rule to put a small tree in each building and let the matron and children decorate it according to their taste. The trees are real pretty when they get through with them. Then all the Christmas gifts, sent in by the several churches, are sent to the building where the child lives. If a child has been overlooked, we make up a present for him so none will be disappointed. Each building gets up a Christmas program of songs and recitations. After the program, the names of the children whose name appears on the package is called, and the package is presented to the child. Our rule to save confusion is that no one can open his or her package until all the packages are given out. It is really amusing to see how anxious they are and how much curiosity they have to know what is in their package. But, we all have a good happy time together.

A number of churches have called for the children's names, and they plan to send gifts to them for Christmas.

We wish for all who read this letter, a very happy Christmas and a New Year filled with many blessings.

Chas. D. Johnston,
Superintendent.

REPORT FOR DECEMBER 19, 1946.

Amount brought forward $14,749.56

Sunday School Monthly Offrings.

Eastern N. C. Conference:		
Auburn	$ 26.00	
Mt. Auburn	104.02	
New Hope	30.10	
Niagara (1945-46)	8.00	
		168.12
Eastern Va. Conference:		
Epworth, Del.	$ 1.00	
Newport News	12.90	
Christian Temple	10.00	
Norfolk, First	15.19	
Wakefield	67.50	
		106.59
N. C. & Va. Conference:		
Apple's Chapel	$ 31.50	
Burlington	32.95	
Greensboro, First	174.58	
Greensboro, Palm Street	70.00	
Happy Home	7.07	
Liberty	22.00	
Mt. Bethel	60.00	
		398.10
Western N. C. Conference:		
Mt. Pleasant	$ 27.00	
Pleasant Ridge	19.81	
Providence Chapel (1945-46)	4.00	
Shiloh	33.12	
Sophia	15.00	
Zion	82.93	
		181.86
Va. Valley Conference:		
Beulah	$ 1.77	
Linville	8.45	
		10.22
Total for the week from Regular Offerings		$ 864.89

Thanksgiving Offerings.

Eastern N. C. Conference:		
Fuller's Chapel	$ 38.00	
Hayes Chapel	18.50	
Mt. Herman	10.00	
Piney Plain	20.00	
		$ 86.50
Eastern Va. Conference:		
Barretts	$ 9.10	
Bethlehem (Nans.)	70.23	
Dendron (1945-46)	32.55	
Isle of Wight	30.00	
Oakland	80.00	
		221.88
N. C. & Va. Conference:		
Burlington	2,264.10	
Gibsonville	81.00	
Graham, Prov. Mem.	40.71	
Greensboro, First	102.05	
Happy Home	53.60	
Pleasant Ridge	15.00	
		2,556.46
Western N. C. Conference:		
High Point, First	$ 20.00	
High Point, First		20.00
Va. Valley Conference:		
Antioch	$ 71.25	
Linville	73.00	
Mt. Olivet (G)	11.48	
		155.73
Total for the week from Thanksgiving Offerings		$ 3,040.57
Grand total for the week		$ 3,905.46
Grand total for the year from churches		$18,655.02

CHRISTMAS, 1946.

Christmas Day is a day in three dimensions. It has length and breadth; it also has a tremendous depth. It speaks of One who lived deeply, who saw life as a whole, and then saw that whole as a fragment of Something Beyond, something vaster, holier, more beautiful than heart can imagine. Year by year, and day by day, He speaks his urgent plea to our hearts: Live your life richly, fully, happily, in its earthly terms. Your Heavenly Father knoweth. But live it with reference to the Something Beyond. Live it in such a way that the Something Beyond will meet all the hopes, answer all the questions, and finish all the broken purposes and incomplete beginnings of this earth.—*Chas. Park.*

Every man should make up his mind that if he expects to succeed, he must give an honest return for the other man's dollar.—*Harriman.*

CHRISTMAS BEATITUDES.

Blessed are they who find Christmas in the fragrant greens, the cheerful holly, and the soft flicker of candles.

To them shall come bright memories of love and happiness.

Blessed are they who find Christmas in the Christmas Star.

Their lives may ever reflect its beauty and its light.

Blessed are they who find Christmas in the happy music of Christmas time.

They shall have a song of joy ever singing in their hearts.

Blessed are they who find Christmas in the age-old story of a Baby born in Bethlehem.

To them a little child will always mean hope and promise to a troubled world.

Blessed are they who find Christmas in the joy of gifts sent lovingly to others.

They shall share the gladness and joy of the shepherds and wise men of old.

Blessed are they who find Christmas in the message of the Prince of Peace.

They will ever strive to help him bring Peace on Earth, Good Will to Men.

—*Estelle Lane.*

THE SUN'S PULPIT.

(Continued from page 13.)

Christmas bids us shake the dust of earth from our feet and take the wings of the morning to dwell in the hinter-lands of dazzling stars and angelic voices. Perhaps too much of earth has clung to us. At any rate for a season, let the pilgrim spirit have a chance to set forth unshackled.

Is it not enough that we spend most of our days serving the earthly masters? "Let us now go even unto Bethlehem," where the glory of God is revealed in manger, family, and in God's own Son. Christmas is an invitation to the pilgrim in each of us—an invitation to explore the sublimest of all mysteries, "The Word became flesh."

Can anything less minister to our souls at the Christmas season? Every carol and anthem; every smouldering yule-log, fir tree, and symbol of this joyous season repeats the shepherd's invitation, "Let us now go even unto Bethlehem." Blessed are they who have ears to hear the Christmas invitation.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Book Reviews

CHRISTMAS TALES FOR READING ALOUD. Compiled by Robert Lohan. Published by Stephen Daye Press, N. Y. C. Price $3.75.

This is a book for which many have been long waiting—a substantially bound book, neatly and attractively printed, containing the classic Christmas stories that have been bequeathed by the centuries from many lands.

The author has selected and adapted the stories in a very unique manner for their being read aloud before groups large or small—the average time required for reading the stories being about fifteen minutes — the book containing fifty such Christmas stories which number includes all the Christmas stories most of us have ever heard or read, and many that most of us have never before known about. Really no home or private library is quite complete without this volume of Christmas stories so adaptable for home gatherings, a lodge and Service Club programs, and church groups. As might be expected, some of the stories would not fittingly serve for all occasions and for all groups, but the majority of the stories will contribute to the Christmas merriment and understanding of any group anywhere.

ROY C. HELFENSTEIN,
Mason City, Iowa.

* * * * *

DOCTORS EAST—DOCTORS WEST. Edward H. Hume, M.D. W. W. Norton Co., New York, 1946. 276 pp. Price $3.

The intimate and fascinating story of a great missionary doctor of the American Board in China, whose service of a generation was epochal in the progress of medical arts in that country.

Dr. Hume evaluates with appreciative understanding the invaluable contributions to the healing arts made by the Chinese doctors of many centuries of history and gives chapter and verse for certain early advances over the West. But the collaboration of Western medical arts with the East have opened wide the doors of progress in that vast country with its great problems of the Orient.

Of first-rate interest is Dr. Hume's illustration of the wisdom of Chinese doctors in treating illness from a religious point of view. There the West has much to learn from the oldest culture, an evidence of which is Alcoholics Anonymous who are succeeding greatly where science had badly failed. One must believe that Western medical arts must draw much closer to religion for diagnosis and treatment of sickness.

JOHN F. C. GREEN.

* * * * *

THE APOSTLE PETER. W. H. Griffith Thomas, D.D.. Wm. B. Eordmans Co., Grand Rapids, Mich.

This book gives a very interesting and helpful account of the life and character of Simon Peter, in Part One, under some thirty different headings, ranging from the Apostle's Conversion in the first chapter to his Spiritual Maturity in the last one. Each of those character studies is complete in itself, and will be found very helpful to all students who are seeking guidance in the study of the Apostle Peter's life and character.

In Part Two, the Epistles of Peter are presented in conveniently arranged, meaty outlines, which will prove a source of joy and real helpfulness, both to the individual student, and to all preachers, teachers, and other persons, who have occasion to expound or explain these rich epistles to others. Dr. Griffith Thomas's fine devotional spirit, so helpfully revealed in all his writings, is evident upon every page of this book. Those who have found a gold mine of helpful information and inspiration, in Dr. Griffith Thomas' other works, will not be disappointed in this book. And those who make their first acquaintance with this author through *The Apostle Peter,* will want to acquire his other devotional writings.

V. T. CRAWFORD.

* * * * *

COLLECTIVISM CHALLENGES CHRISTIANITY. Verne Paul Kaub. Light and Life Press. Winona Lake, Indiana, 1946. 249 pp.

An enormous amount of research has gone into this book to point the thesis that Christianity and collectivism do not mix. To support that tenet there is the fact of Russia, standing astride the world with atheistic materialism as her religion, a faith that reverses Jesus' concept of the worth of the soul. Yet, Americans today are like the Germans of two decades ago, refusing to read the signs of the times.

Nor does this inevitable contest threaten from the outside alone. The enemy is entrenching himself in the Church as in society in varied hues of red. There are endless numbers of symptoms of the danger, but, as said the Germans then, now we say, "It can't happen here!" The rising tide of emotion in mass-movements is visibly taking the place of reasoned processes; government of men rather than laws can be detected within the Church no less than the State.

The lines are being drawn; indeed they are already drawn. In the final issue neutrality will be out of the question. Collectivism faces Christianity.

JOHN F. C. GREEN.

The strong man is the man who is most able to recognize his weakness. The weak man is the man who does not believe that the vices which have destroyed so many millions of other men will destroy him.

IT IS ENOUGH

(An Open Letter)

Your Excellency,
The President of the United States,
Dear Mr. Truman:

Can it be that, by reason of the terrific press of duties imposed by your high office in these troublous times, the question of amnesty for the 1,000 Conscientious Objectors in Federal prisons has been over-looked? Have they not suffered sufficient punishment for their offense—serious as it was—to make their mistake the object lesson intended for them and for the youth of the nation? What purpose can their longer incarceration serve?

That they were absolutely wrong, in their original position of adamant refusal to serve their nation in the war along-side the millions of their American brothers, is granted. But have they not suffered enough for their mistaken attitude? Is not the Christian thing to do—indeed is not the American thing to do—to set them free and to restore to them, and to the other 5,000 Conscientious Objectors who have been released, all civil rights and privileges?

The fact is that these unfortunate young men were not so much to blame for the untenable and un-American position which they took as were their seniors who in class-room, and at Youth Conferences and from pulpit were responsible for inculcating the minds of maturing youth with the seditious and unpatriotic teachings which produced the so-called Conscientious Objectors who have had to bear the penalty, while the real offenders—those who were responsible for promoting the teachings of pacifism have gone scot free. These were safe in their offense against the government because of their being past military age, but their unfortunate victims have had to pay a terrible price for following their mis-guidance.

But being a Conscientious Objector to war certainly is not in itself a crime. Thousands upon thousands of the young men from our churches who did enter military service were also Conscientious Objectors. They, too, hated war. With all the power of their being they protested against the crime of war. But though they were Conscientious Objectors, they were also Conscientious Responders, and because of Conscience gladly responded to the call of their country and of honor to take up arms in defense of truth and right. They were Conscientious Objectors plus—Conscientious Objectors plus being Conscientious Responders. Thousands of them made the supreme sacrifice in their protest against the hellish business of war. My only son, a lad only eighteen years of age was one of them and now lies in an American cemetery in Holland—a casualty of the vaunted Ruhr Drive. He and thousands of his fallen comrades were just as much opposed to the crimes of war as were any of the young men who stopped at being Conscientious Objectors and failed to advance to the position of Conscientious Responders. But he and his fallen comrades, along with hundreds of thousands of those who survived the battles, felt that they must not only render unto God the things that are God's, but also that they must render unto their government that which belongs to it—loyalty and fidelity.

But, for those young men whose Conscience, because of being trammeled and befogged with illusionment, replied: "I cannot"—even though if their example had been followed by all the Conscientious Responders would have resulted in an Allied Defeat, placing German and Japanese armies of occupation here in America with all the attending consequences and our freedom lost—nevertheless justice, reason and honor now declare, **"It is enough**—your punishment is enough—freedom should now be yours!"

Hence, Mr. Truman, as you have it within your power to declare such freedom to all the mis-guided Conscientious Objectors, I implore you to use your good office in making such declaration before Christmas Day in vindication of the fact that ours is "A Land of the Free," as well as "The Home of the Brave."

Yours in the interest of Christian honor and American idealism,

ROY C. HELFENSTEIN.